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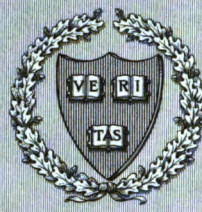

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THE

MILLENNIAL HARBINGER;

A MONTHLY PUBLICATION,

DEVOTED TO

PRIMITIVE CHRISTIANITY:

CONDUCTED BY

A. CAMPBELL.

I SAW ANOTHER MESSENGER FLYING THROUGH THE MIDST OF HEAVEN, HAVING EVERLASTING GOOD NEWS TO PROCLAIM TO THE INHABITANTS OF THE EARTH, EVEN TO EVERY NATION, AND TRIBE, AND TONGUE, AND PEOPLE; SAYING WITH A LOUD VOICE,—FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENTS IS COME AND WORSHIP HIM WHO MADE HEAVEN, AND EARTH, AND SEA, AND THE FOUNTAINS OF WATER.—*John.*

GREAT IS THE TRUTH, AND MIGHTY ABOVE ALL THINGS, AND WILL PREVAIL!

SERIES III.—VOL. II.

BETHANY, VA.

PRINTED AND PUBLISHED BY A. CAMPBELL.

1845.

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THE

MILLENNIAL HARBINGER.

THIRD SERIES.

VOL. II. BETHANY, VA., *JANUARY*, 1845. No. I.

PREFACE.

To MAKE a face without a head, a body, or a limb, is no easy task for the most accomplished limner. As difficult for an author or an editor, to imagine a preface for a book of whose contents he knows about as much as any of his readers. True, he may promise or intend certain things, and he may print them and call them a Preface; but this is a license which no man can of right claim, however generous the critics may be. When a book has been completed, either in design or in execution, its author may then, indeed, introduce it with a preface.

To the present volume I can write no preface, further than to declare my intentions—which are, to have as many things, new and old, on the great subject of Christianity, both in doctrine and in practice, as the circumstances will either authorize or admit. But especially our own condition and circumstances, and what is yet wanting, or the things that ought to be, but which are not, as yet, achieved among us—shall mainly engross our attention.

In prosecuting the objects to which this periodical has, for so many years, been devoted, we must not forget that many new readers and new actors are now upon the stage, to whom more elementary views are now as necessary as they once were to the most experienced leaders in the van of our profession. To secure this object we have concluded to institute a domestic school in the present volume, in illustra-

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tion not merely of the importance of home education on the subject of the Bible, but also in development of the elements of biblical literature in the primary departments of Christian learning. In this way we can group together a very considerable amount of instruction in all the rudimental branches of Christian doctrine, in a manner more interesting to the young, both in years and in the Christian profession, than in the usual forms of essays or grave dissertations upon those subjects.—Besides, in our opinion, more attention ought to be paid to the junior than to the senior members of Christian households, and more regard shown to the entertainment of the young than of the aged in the periodical labors of the press of the present day; more especially when the labors of that press are, from the forms in which they appear, likely to be bound into volumes and placed upon the shelves of the family library.

The crisis of our country and of the Christian profession in our land, both historically and prophetically, would seem to demand more attention at our hands. The old battles between Protestantism and Romanism are, it appears, to be fought over again in this our day and generation. The Bible and anti-Bible policies, the infidel and Christian phalanxes, are again preparing for a more serious conflict under new and more imposing forms. We cannot be silent spectators and auditors amidst such scenes as these. Conscience, reason, law, and gospel, will constrain us to act our part, if not by descending into the arena, at least by directing public attention to our duties, obligations, and privileges, with a special reference to such a crisis. Whenever any sort of parties, moral, literary, or political, identify themselves with principles opposing the Bible and its own Christianity, it becomes the duty of every Christian to take a stand against them, so far as they oppose the free circulation and general reading of that soul-redeeming volume.

Our position, as a religious community, in the pending controversy between the North and the South, on the subject of Slavery, seems also to call for some attention from us. Our duties should be clearly defined and our attitude in respect to those conflicting views fully ascertained. To these subjects we must pay such attention as the crisis demands. We commence the volume with a statement of the

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views of Elder THOMAS CAMPBELL on this complex subject, elicited from him some few years ago. We shall define our position on these premises, and give our reasons in detail.

Such are some of the topics pressing upon my immediate attention; in the faithful discharge of which I do not expect to please every person. But I must, with a solemn reference to that great day which shall decide the eternal fortunes of the universe, endeavor to please the Lord and myself. All of which is respectfully submitted to our numerous and various readers, with the best wishes for their present and eternal happiness, by their friend and old acquaintance,

A. CAMPBELL.

ELDER THOMAS CAMPBELL'S VIEWS OF SLAVERY.

This Letter, written August 11th, 1841, has been carefully revised by its author, and published under his supervision.

PLEASANT HILL, August 11, 1841.

CYRUS M'NEALY:

Much esteemed Brother—YOUR very affectionate and earnest appeal to my feelings upon the subject of a nominal concurrence with your proposed address to our brethren in the South, upon the vexatious subject of Slavery, has induced me to examine most seriously the contents of said address, and to compare them with the divine contents of the Good Book, upon the subject of Bible slavery: the results of which are here most respectfully submitted to your most serious consideration; in the mean time, nothing doubting, but that, according to your conviction, you will make the proper use of them, for the satisfaction of all concerned.

Documental extracts upon the subject of Bible Slavery.

1st. And Noah said, Cursed be Canaan; a servant of servants shall he be to his brethren. And he said, Blessed be the Lord God of Shem, and Canaan shall be his servant. And God shall enlarge (or persuade) Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. Gen. ix. 25, 27.

2d. And when Abraham heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them to Dan. Gen. xiv. 14.

3d. And he that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. Gen. xvii. 12, 13.

4th. And the Lord said to Moses and Aaron, This is the ordinance of the Passover: There shall no stranger eat thereof; but every man-servant that is bought, for money, when thou hast circumcised him then shall he eat thereof. A foreigner and a hired servant shall not eat thereof. Ex. xii. 43, 44, 45.

5th. Thou shalt not covet thy neighbor's house, thou shalt not covet

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thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's. Ex. xx. 17.

6th. He that smiteth a man so that he die, shall be surely put to death. If a person smite his servant or his maid, and he die under his hand, he shall surely be punished; notwithstanding, if he continue a day or two, he shall not be punished; for he is his money. If a man smite the eye of his servant, or the eye of his maid that it perish, he shall let him go free for his eye's sake. And if he smite out his man-servant's tooth, or his maid-servant's tooth, he shall let him go free for his tooth's sake. If an ox that was known to push aforetime, hath killed a man or a woman, the ox shall be stoned, and his owner also shall be put to death. If the ox shall push a man-servant or a maid servant, he shall give to their master thirty shekels of silver, and the ox shall be stoned. Ex. xxi. 20, 21, 26, 28, 32.

7th. If thou buy a Hebrew servant, six years he shall serve thee, and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself; if he was married, then his wife shall go out with him. If his master have given him a wife, and she have borne him sons and daughters, the wife and her children shall be her master's, and he shall go out by himself. Ex. xxi. 2–4.

8th. If thy brother that dwelleth by thee be waxen poor, and be sold to thee, thou shalt not compel him to serve as a bond-servant, but as a hired servant; and as a sojourner he shall be with thee, and shall serve thee till the year of Jubilee. Thou shalt not rule over him with rigor, but shalt fear thy God. Both thy bond-man and thy bond-maid which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bond-men and bond-maids. Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession. And you shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bond-men forever; but over your brethren, the children of Israel, ye shall rule one over another with rigor. Levit. xxv. 39, 40, 44, 46.

9th. The Lord will have mercy upon Jacob, and will yet choose Israel and set them in their land; and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them and bring them to their place; and the house of Israel shall possess them in the land of the Lord for servants and handmaids, and they shall take them captives, whose captives they were, and they shall rule over their oppressors. Isai. xiv. 12.

10th. He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death. Ex. xxi 16. If a man be found stealing any of his brethren of the children of Israel, and maketh merchandize of him or selleth him; then that thief shall die, and thou shalt put evil away from you. Deut. xxiv. 7.

11th. Thou shalt not deliver to his master the servant that is escaped from his master to thee; he shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him. Deut xxiii. 15, 16.

12th. *New Testament.*—Let every man abide in the same calling wherein he was called. Art thou called being a servant, care not for

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it: but if thou mayest be made free, use it rather. For he that is called in the Lord being a servant, is the Lord's free man; likewise also he that is called, being free, is Christ's servant. Ye are bought with a price; be not ye the servants of men. Brethren, let every man, wherein he is called, therein abide with God. 1 Cor. vii. 20–24.

13th. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ. Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men; knowing that whatever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And ye masters, do the same things to them, forbearing threatening, knowing that your Master also is in heaven, neither is there respect of persons with him. Eph. vi. 5–9.

14th. Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God; and whatever you do, do it heartily, as to the Lord, and not to men, knowing that of the Lord you shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong that he hath done, and there is no respect of persons. Masters, give to your servants that which is just and equal, knowing that you also have a Master in heaven. Col. iii. 22, 25, and iv. 1.

15th. Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. 1 Tim. vi. 1, 2.

16th. Exhort servants to be obedient to their own masters, and to please them well in all things, not answering again; not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Saviour, in all things. Tit. ii. 9, 10.

17th. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is acceptable, if any man for conscience towards God endure grief, suffering wrongfully: this is acceptable to God. 1 Peter ii. 18, 20.

So much for the divine documents respecting servitude or slavery. And here let it be observed, that we have numbered the above extracts from 1 to 17, for the sake of reference. We now proceed to remark—

1st. That slavery, or servitude, of the most servile and degrading character, was divinely pronounced and inflicted upon a portion of the human family, on account of sin; even as we see it at this day. And that the offspring of Shem and Japheth are allowed to execute this sentence upon a portion of the posterity of Ham, even as at this day. See extract No. 1.

2d. That to have and to hold servants, as purchased and permanent property, is divinely permitted; yea, actually granted to Abraham and his covenanted offspring. See Nos. 3, 4, 5, 8.

3d. That this state or condition of servitude, or slavery, was sometimes voluntary; but that in many cases it was involuntary, is also evident. See Nos. 3, 7, 8, 9. Whence it appears that children might

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be born into a state of slavery, their parents or even their mother being in that state. Or they might be sold by their parents when very young; or be taken captives in war, or be sold for debt. These things being evidently so, it necessarily follows, that, according to the express tenor of the divine legislature above referred to, "all men are" not "born free and equal:" consequently, are not the subjects of equal rights. Nevertheless, it is equally evident from the above extracts, as well as from the universal tenor of the Good Book whence they are taken, that all possess natural rights, of which they cannot be deprived upon any pretence, without a manifest violation of the express laws of God:—namely, a competent portion of the necessaries of life for their bodily health and comfort, with the full enjoyment of the religious privileges with which God has graciously favored their masters.

4th. That as fraudulent and violent means of reducing persons to slavery, except in case of lawful war, that is, war divinely authorized, are divinely prohibited; and as he that encourages the transgressor, is a partaker in his evil deeds; and especially as the Christian is divinely commanded to love his neighbor as himself, and to do to all as he would have them to do to him, therefore Christians should have nothing to do with encouraging involuntary servitude. See Nos. 10, &c.

Thus, dear Cyrus, you have my investigation of, and practical conclusion upon, the entire doctrine of Bible slavery. But still the whole of my premises will not admit of your conclusion, or rather assumption,—that "slavery is sinful in the extreme." On the contrary, like many other temporal evils, it appears to be a consequence and a punishment of sin—a penal adjunct to the original sentence, "Thou shalt eat bread in the sweat of thy face, till thou return to the ground. That this adjunct, like the primitive sentence, has been the occasion of much evil, cannot be denied. But that it has also been the occasion of much good may be equally granted, if we consider its beneficial effects both in the patriarchal and Jewish ages, while the knowledge and worship of the true God were mostly confined to the holy patriarchs, and their covenanted seed, the Jewish nation.

See Abraham's family itself as a specimen; see his three hundred trained servants, born in his house, with the pious Eleazer, of Damascus, at their head; see the victory they achieved. Hear again the prayers of this same Eleazer at the well, when he went to the city of Nahor, to take a wife for his master Isaac. Hear again the divine commendation of Abraham. Gen. xviii. 19. And then say, was it not a high privilege, yea, a spiritual blessing, to be brought up in such a family? And who can tell how many hundreds, yea, thousands have not only been saved from the ruthless sword of cruel war, but also from an infinitely worse destruction, by becoming the servile property of pious Jews, and Christians since the days of Abraham? Therefore, it was not unworthy of God to make it a subject of special legislation amongst his peculiar people, as he did with respect to divorce and polygamy, not only to prevent worse evils, but also for the sake of doing the intended good. But to return to your assumption, that "slavery is sinful in the extreme:" I would next observe that the arguments you adduce to prove it appear quite irrelevant. Your first, namely,—"that it is an express contradiction of the fundamental principle of the American Constitution," is of no weight; for the above

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extracts evidently show said principle to be antiscriptural; for they declare the very contrary: see Nos. 7 and 8. Besides, the argument is political, and therefore does not affect the Christian as such, unless he actually approve of it. But a man may have bond-servants, and yet not approve of involuntary servitude, nor yet treat his servants in an unchristian, unscriptural manner.

Your second argument, namely, that "slavery is the offspring of violence," is not more conclusive than the first: for the person may become a slave by self-disposal, by insolvency, or by birth. See Nos. 7 and 8. with Lev. xxv. 47.

Your third argument, viz. that "for man to hold property in man is unauthorized by the word of God," is, I may say, an express contradiction of the Holy Scriptures. For proof positive of the truth of this assertion, I appeal to the whole of the above extracts, from both Testaments.

Your fourth argument, though not so objectionable as the preceding, is yet equally inconclusive; for the divine law secures to the slave the inalienable rights of a competent supply of the necessaries of life; together with the enjoyment of the religious privileges which God has graciously granted, without respect of persons, to all classes of men. Wherefore it does not follow, that "because man is possessed of inalienable rights, therefore he cannot be held as the property of another;" but only that the person who holds him must not infringe upon his inalienable rights above specified. Passing over your fifth and sixth arguments, which seem to have still less bearing upon the subject than the former, I proceed to your seventh and last, namely, that "because man was made for improvement—for happiness—for heaven, therefore he cannot be the property of another." This argument would, indeed, be conclusive if his so being rendered those high destinies of his nature unattainable. But this no Christian can grant after what the Apostle Paul has said upon this all-important subject. "Art thou called," says he to the servant, "care not for it," that is, for thy servile condition; "but if thou mayest be made free, use it rather. For he that is called by the Lord, being a servant, is the Lord's freed man." Now could the Apostle have thus addressed the believing servant if his servile condition interfered with his salvation? Surely not. Had this been the case, the Apostle must and would have said to the servant, 'Run away! Flee! Flee! Your salvation is in imminent danger!' Whereas he only says, "If thou mayest be made free, use it rather"—that is, give it the preference. Upon the whole, inculcating upon every Christian to be content with the condition of life in which the gospel found him; whether rich or poor, bond or free, married or single; saying, "Brethren, let every man wherein he is called therein abide with God." See No. 12, with 1 Tim. vi. 1, 21: this, with 1 Cor. vii. 1, 40, above quoted, if duly attended to, would, with Christians, go a great length to settle the matter about ranks and conditions of life. They would evidently perceive, to their ineffable satisfaction, that it is a matter of indifference what rank or station of life they occupied, provided they did their respective duties: that, in so doing, master and servant were equally acceptable to God who is no respecter of persons.

Upon the whole, with respect to American slavery, wherever dis-

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tinguished by any inhuman and antichristian adjuncts, by any unnatural, immoral, and irreligious usages, we may justly and reasonably conclude that as Christianity and truly moralized humanity prevail, it must and will go down; and that, in these respects, no Christian can either approve or practise it. It may also provoke God to destroy it more speedily by terrible judgments, as in the case of Egypt, Babylon, Nineveh, and Jerusalem, wholly destroyed on account of their cruelty and oppression

Wherefore, it becomes the American people, both as citizens and Christians, to consider these things, and so to discharge their duties, both civil and religious, for the amelioration and ultimate abolition of slavery; especially those of them that have embraced the gospel. They lie under special obligation to do every thing in their power for the comfort and salvation of their fellow-creatures, especially of those whom God has put under their power, as is the case with servants. Christian masters ought therefore to consider the apostolic injunctions with respect to their servants, knowing that whatever they do in obedience to Christ, and for his sake, he takes it as if done to himself.—They should so do both with respect to the souls and bodies of their servants as they would desire to be done to them in like circumstances.

I most seriously wish you, my dear friend, to make the desired use of this letter, both for your own satisfaction and that of others; and, in the mean time, to take a special care of it, and to return it safe to me when you have done with it, as I expect to make a further use of it.—You can copy it if you please.

With kindest respects to your amiable consort, I remain, much esteemed brother in the good cause of Christian liberty and human rights, your affectionate co-operant,

THOMAS CAMPBELL.

REMARKS.

The preceding document we have thougnt might not be unacceptable to many of our readers in this period of excitement and extremes upon a very exciting subject. It is the calm, considerate, and candid reasonings and conclusions of one of the most disinterested of mankind—an octogenarean, of sound mind and discriminating judgment—well read in sacred literature—and, in my opinion, as pure a philanthropist as breathes. He has long thought upon the subject. The crisis calling upon me for some remarks upon this theme, I have thought good to preface my remarks by a republication of this document. A. C.

METHODISTIC ENTHUSIASM.—*No. II.*

FAIR and beautiful opened the morning of the 2d September, and early and eager gathered the hosts of the Methodist Camp. From hill and from plain they poured along, like the rushing rivulets, to their spiritual tabernacles; and home and cares were left behind, alike forgotten in the rapturous visions of the altar and the tent. There waddled

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along the adipous old mother, dreaming of the rapture of a "fair shake" between the Devil* and her Reuben, her Levi, her Gad, or perhaps the tenth or eleventh of her young patriarchs, and almost ready to shout under anticipated victory to the spiritual wrestler. Here, not more eager, but more active in the march, was the solemn father, full of martial spirit, and ready to deal "apostolic blowe and knocks" to any valiant veteran, fleshly or spiritual, in all the service of the adversary. Before and behind, in promiscuous file, pressing to the gathering, were the young and the hopeful, the "unconverted members of the church," and the soon-to-be mourners; all full of the spirit of the occasion, and ready for the agonies of the straw. Mingled with these were the thoughtless, the giddy, the gay—some, from fashion—some, out of mere curiosity to see—some, for levity, and sport, and ridicule—all intent upon the coming spectacle, and longing for the promised entertainment. An occasional sober moralist, melting with sympathy for the delusion of his race, or a stern and biting satirist, burning to avenge the cause of insulted and outraged Christianity, filled up the picture, and the hosts were complete. Company after company, and detachment after detachment, fall into the camp and file off, some to their tents and some to the arbor, all busy with their various greetings and salutations, or the more important but less sentimental business of a comfortable and convenient location. And here the discipline of the Camp begins; and the stout and crabbed managers, with as much of military swagger as they can put on, and as little of the rustic courtesy as they could not put off, are seen peering about, with their sceptres of righteousness, the swords of their spirit, true and veritable walking-canes—as consequential and as deed-daring as so many Fallstaffs—

And now the bustling crowd grows more and more dense and confused; and all the elements of a camp-meeting, mingled and conglomerated at the sound of the trumpet, range themselves according to their respective spiritual gravities, around that common centre of attraction and sole radiant of light, and heat, and happiness—the consecrated altar. How varied the group, and with what different and contrasted motives are they agitated—

"Here some are thinkin on their sins,
And some upo' their claes;
Ane curses feet that fyl'd his shins,
Anither sighs an' prays:
On this hand sits a chosen swatch,
Wi' screw'd up grace-proud faces;
On that, a set o' chaps at watch,
Thrang winkin on the lasses."

The Presiding Elder gives out his orders—a hymn is read, a prayer vociferated,—the hymn sung, and the brother from a particular circuit is in the stand reading his text—"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believes, to the Jew first and also to the Greek." After duly laying out that the gospel is destined to accomplish a great work, and fully

* This rude and uncouth expression, as is well known to many who are in the habit of attending camp-meetings, is a standing and favorite phrase with the lower order of class leaders.

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expounding that it is to effect it by the Methodist Episcopal Church, the preacher proceeded with due emphasis to enforce that the Methodist Episcopal Church was to do this great work principally by her preachers, whom he went on to divide into two different species or genera—1st. the Local Preachers; 2d. the Circuit Riders. The local preachers were like meteors, moving round in their respective spheres, and with order and regularity discharging their respective duties; but the Circuit Riders were like fiery, swift-winged comets, erratic in their course, and, with the velocity of light, flying round and round the earth, setting it on fire here and there, and filling it with the blaze of the glory of the gospel—which was, in the language of the text, "the power of God unto salvation."

Having proceeded thus far, with a logical, methodical, and orderly exposition of the doctrine contained in the text, the preacher went on to enforce and illustrate it by the following anecdote:—"In a city not far off, there was a lady, who had a very strict Seceder husband; but one day being prevailed on by some Methodist friends to accompany them to a class-meeting, she got *under conviction*. She went home, but was afraid to tell her husband; but she could not rest. A violent palpitation of the heart seized her; her *dear* became alarmed for her health, and called in a Doctor. The Doctor felt her pulse, concluded she had the liver complaint, and blistered her neck, and blistered her side, and blistered her back; but all to no purpose. The palpitation of her heart grew worse and worse; and, brethren, she would have died had not a kind circuit rider, flying by with healing on his wings, heard she was under conviction, and called in to give peace to her troubled soul. The good man prayed with her and sung with her; and, blessed be God, she got religion, and her heart got well, and *all* was well but the nasty blister-plasters." (Here an *emphatic* parenthis of a dozen *A-mens* was thrown in.) "Why, my brethren, they thought to cure her soul by a *blister-plaster!* but *grace* done the work." Here the preacher paused to breathe, and a score or more of *A-mens* were thrown in, as interludes to fill up the rest. And is this, I involuntarily asked myself, is this the way Methodists preach the gospel! But the comet was now fairly on the wing. He had touched the earth in his flight, and lo! it was blazing beneath him. Onward he dashes like a stream of fire—impetuous and irresistible.

"Hear how he clears the points o' faith,
W' ratlin an' wi' thumpin!
Now meekly calm, now wild in wrath,
He's stampin an' he's jumpin!
His lengthen'd chin, his turn'd up snout,
His eldritch squeel and gestures,
Oh! how they *fire* the heart devout
Like cantharidean *plasters!*"

Full three quarters of an hour did this comet thus dash along his erratic orbit, till, nearly consumed by his own fire, he paused to summon the mourners to the altar. The "fireworks of hell" were now opened up to the astonished vision of the alarmed and trembling sinners; the deep and unfathomable gulph of the bottomless pit, with its wailing tenantry of demons, and rolling billows of sulphurous flame, and smokes of torment, mingled with the shrieks and howlings of the damned, throughout the unwasting ages of an endless eternity, were

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thrown upon the canvass, with the wild and lurid coloring of a Rubens, and held up to the gaze of the weak and timid, till they began to rush to the altar, as for the safety of its horns, and prostrate themselves at the feet of the soul-subduing Captains of the Camp. The excitement once up, and the infection seemed general. A trumpet-lunged brother was called on for a prayer. He commenced with a tone soft and subdued, but his petitions were drowned in the loud and repeated choruses of A-mens. Gradually he warmed up more and more, and louder and louder, till the wild ravings of a maniac could scarcely have equalled the rapturous storm in which he poured forth his imprecations. Long and rapidly he prayed, and suddenly he stopt. In a moment the operators were all upon their feet and singing. Thus they alternated between hymns and prayers and confused interjections of "Amen!" "God grant it!" "Yes, Lord!" &c. uttered with every imaginable emphasis and intonation, till the frenzy got beyond all control. It seemed as if very Bedlam had been let loose. Every violent distortion of the body, every frenzied expression of the countenance, and every cacophonous intonation of voice the human powers can compass, were seen and heard, blended in one indescribable scene of the most fanatical and harrowing excesses that we can suppose man capable of exhibiting. They literally, and without a figure, jumped, and yelled, and barked, groaned and grunted, howled and screamed, cried and laughed, and tumbled and rolled over one another, men, women, and children, as if reason had been entirely dethroned and the mind had become a chaos. Oh Religion! what follies are not perpetrated in thy name?

While these things were taking place in the altar, an old supervisor stood in the pulpit above, having his chin upon his hand, and, with a smile so like derision, that it could scarcely be taken for joy, looking upon the proceedings below. Except from his smile, however, he seemed to have no consciousness of any thing that was done. Still he was not insensible to the master note in the Methodist gamut; and whenever the anthem rolled round to the A-men, he was ready, like an organ pipe, to open his valve, and cry Amen too. It was like an old soldier talking of battles in his sleep. He was so used to the scene, that his part had grown natural, and without any apparent interest, there he stood, leaning on his elbow, with his chin buried in the hollow of his hand, a very granite statue of the genius of enthusiasm. A strange part was his, and strangely he acted it. Like all camps though, this camp must have its sentinel, its chief warden, to sing out, at proper intervals, the watchword, telling that all is well; and this seemed to be the official duty of the old man on his elbows.

During all the praying, whilst others were on their knees, with closed eyes and clenched hands, aiding the symphony with their interejaculations, one Captain might be observed, a sort of commissioned officer, on his knees like the rest, but his eyes open, wandering over the mourners, and occasionally resting upon the gate of the altar, as if to observe who might enter. Perhaps, among other duties, he was porter. But this was not his only business. Whenever a mourner gave extra-violent symptoms of a more active conviction, thither he moved himself, and, in the under-tone of persuasion, poured balm into the troubled bosom. While on this friendly work, he was still, like a

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vigilant soldier, on the look-out for other violent cases, which, as soon as discovered, he in like manner waited on.

When in this way, things had gone on to the acme, and the old experienced managers discovered that several were ready to get through, and that the time had come for the proceleusmatic, the signal was given, and instantly the whole camp resounded with "Shout! shout! we are gaining ground," &c. The effect was electrical. One or two females sprang to their feet and began to shout at the top of their voices, "Glory! Glory! I have got religion! Glory! Glory!" This they continued until they were exhausted, all the while leaping up into the air about the space of two feet, and clapping their hands with the most extravagant ecstacy. One seemed more gymnastically affected than the rest. After a shout or two, she cleared the railing of the altar at a single bound, darted through the crowd like a deer, and filled the heavens with her cries of "Glory! Glory! I have got religion! Glory!" The A-mens which this called forth were past all counting. More than a hundred voices broke forth at once, with every variety of tone and prolongation of syllables. A-men, Ar-men, Am-men, and Ah-men, and every other prefix and accentuation of *men*, that the love of variety could suggest, or the art of echometry command, were poured forth with a vigor and energy, that common throats would have "swelled to bursting nigh."

It was now necessary to change the meeting. The general squeeze and roll and tumble, which had been so long and so energetically kept up, together with the hugging, in which their spirltual affection liked so well to indulge, had completely exhausted the operators. This the chief warden, the old gentleman in the pulpit, by a sort of habit, soon discovered, and immediately orders were issued to change into the order of a class-meeting. But here I am admonished, for the present, to conclude. The further proceedings of this meeting I may give on another occasion.

In reviewing what I have already written, and comparing it with notes taken on the occasion alluded to, I find, extravagant as are some of the representations, I have not been able, in that particular, to do them justice. Still I doubt not the description given will at once recall to those who were present, not only the scenes represented, but those also which are omitted. It is proper perhaps to state, that in one instance only, have we ventured to introduce a scene, which happened at a different camp-meeting. Should any other *observer*, therefore, find our statement not exactly accord with his recollections of the proceedings on the occasion alluded to, let this be the explanation of his fellow- OBSERVER.

THE POOR POPE.

The Papal government is said to be in debt sixty-seven millions of dollars, and it increases a millian of dollars a year. All the church property is said to be under heavy mortgages, and capitalists refuse to make loans to the See of Rome. If things be thus at Rome, then surely the Pope is growing poor.

Christian Herald.

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MINISTERIAL CHARACTER—*No. I.*

The Masters of Arts and the Teachers of Sciences are not more rationally to be regarded as the patrons of those arts and sciences, than are the teachers of Christianity to be considered as the advocates of its truth and excellency, and the living exemplars of its spirituality and purity. It is only when they meet public expectation in these all-important particulars, that the ministers of righteousness can either satisfactorily sustain its claims, or commend its acceptance to any reflecting community. Apostles and Prophets, Pastors and Teachers, with the most extraordinary gifts and powers, could not have made the preaching of the cross effectual to Jew or Greek, in the absence of that living and ardent piety and humanity which it inculcates upon all its friends and admirers. Hence the necessity, on the part of all who would gain immortal honors by the successful advocacy of the lofty and paramount claims of the gospel upon the faith and obedience of all classes and conditions of mankind, of devoting themselves to the development of its exalted piety and morality in their own personal conversation and deportment. A deep and sublime piety, a pure and noble morality on the part of a minister of the gospel, with a reasonable amount of learning and utterance, is more than worth all the attainments of a Selden or an Erasmus, and all the eloquence of a Cicero or a Demosthenes, without these scriptural and divine accomplishments.

That the great Master of divine eloquence himself, and all his divinely inspired public functionaries, should have commended, both by precept and example, the indispensable necessity of those moral and spiritual attainments, is alone sufficient to enforce upon all preachers and teachers, under the most constraining sanctions, the obligation of exhibiting the fruits of the gospel in spirit, in word, and behaviour, not only while performing these services, but in their whole intercourse with the church and with the world. From these considerations and from numerous intimations of the necessity of more attention to the morals of preachers in particular, we propose to compose a few essays on the subject of Ministerial Character, adapted as far as we can, to the present condition of society.

The apostolic precepts and exhortations, tendered to public men in the church, shall furnish our text in any expostulations, hints, or instructions, which we may, with much deference, submit to the readers of the Harbinger. We could, indeed, wish that we had the power of throwing a fence around these pages, or of covering them with a vail,

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through which none but the eyes of ministers of the gospel could penetrate, as they are intended almost exclusively for their inspection. Private expostulation would be much more congenial with our feelings, and, no doubt, more acceptable to those addressed, were it possible. But that being wholly impracticable, and the influence of the evangelical ministry in some places being much weakened through inattention to this subject, in a conflict between duty and feeling, if either must be sacrificed, we cannot hesitate for a moment whether feeling or duty shall be the victim. One advantage may, indeed, accrue from a public, rather than a private, remonstrance. The Christian community, at least those occupying private stations, being convinced of the importance and necessity of the considerations offered, will not merely sanction them by their approvals; but will, by the very fact of their having taken cognizance of the affair, act as incentives to the teachers, so far as they may be implicated in any of the developments to be made.—Without farther introduction, then, we shall at once enter upon the duties we have presumed to discharge.

To arrange the terms in which the Apostle Paul thought proper to deliver the *moral* qualifications of public officers to the churches, in his directions to Timothy and others, is a matter of some importance. We shall, therefore, first enumerate them, and then arrange them in the best order we can imagine. They are gravity, sobriety, sincerity, temperance, justice, holiness, brotherly kindness, and generosity.—Under these denominations we may, indeed, consider such sayings as 'a bishop must not be self-willed, not soon angry, no striker, not a brawler, not greedy of filthy lucre, not given to much wine, a lover of good men, hospitable, and of good character abroad,' &c. Now as most of these are as essential to other offices as to that of the bishop, it is expedient that we divide them into two classes—those which are, in some degree, requisite to all church members; and those which are peculiarly necessary to public functionaries. I will be conceded, without argument, that all Christian men should possess all these virtues in some degree, and some of them in a very high degree. Still there are specifications not prescribed for simple membership essential to the public servants of the church. A person, for instance, might be a member of a church without possessing very eminently the virtues of gravity and sobriety; but without these, he would be ineligible to the office of teaching or preaching Christ. This class, then, pre-eminently demands our attention. And as *gravity* occupies the first place in the first class, we must honor its prominence by a very respectful attention. Its prominence is not accidental. It had the precedence in Paul's heart, and was first upon his tongue. When speak-

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ing of the deacon, he says, "Likewise must the deacons be GRAVE." And when delineating the character of the deaconess, he says, "Even so must their wives, (or deaconesses,) be *grave*." Now as the bishop must rule well, and have his children in subjection with all *gravity*; and as the evangelist Timothy is commanded in "teaching to exhibit *uncorruptness*, GRAVITY, *sincerity*," we are obliged to give it the first place in ministerial qualifications; not, indeed, that it stands above justice, holiness, and humanity; but because neither righteousness nor holiness could be successfully taught without gravity, sobriety, and sincerity.

What, then, is *gravity!* It is just the opposite of *levity*. *Grave*, etymologically, intimates *weight;* while *levity* indicates *lightness*, or the want of weight. Addison contrasts gravity with vivacity. "As vivacity is the gift of women, gravity (says he) is that of men." So Pope in his version of Homer's Odyssey—

> "Hear me, my friends, who this good banquet grace,
> 'Tis sweet to play the fool in time and place;
> And wine can of the wise their wits beguile,
> Make the sage frolic, and the serious smile;
> The *graces* in merry measures frisk about,
> And many a long-repented word bring out."
>
> *Pope's Homer Od. lib.* 14.

Gravity, then, from ancient times has been opposed to levity, vivacity, and mirthfulness; and very naturally associates with sobriety and sincerity, as kindred virtues of the same family. It is an element of authority so essential that we are apt to indicate a person of great authority by representing him as one of great *weight* of character.* Gravity is, indeed, but another name for authority. In ministerial character it is, on this account, an attribute of vital importance. It gives to the messages of truth a passport to the conscience and to the heart, without which they could not be admitted.

We naturally associate gravity and sobriety as inseparable adjuncts; or rather, we philosophically regard them as twin-sisters, the legitimate offspring of sincerity and truth. It is owing to this intimate connexion that we find them so often associated in the minds, not only of Apostles and Prophets, but in all persons of much reflection upon the subject of Christian character.

Indeed, there are not wanting persons who could not be persuaded that any preacher is honest who is not grave. Attempts at wit, at humor, at pleasantry; or any indications of levity, or of effort to obtain a smile, or even the reputation of saying a smart thing, while seeking to save men from everlasting ruin, is so perfectly incongruous and un-

* *Weight* and *gravity* are but two versions of the same word.

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suitable, that it must always secure the reprobation of all men of sound discrimination. Indeed, it may be on this account that terms essentially indicative of honesty are here employed. *Semnos*, translated *grave*, and *semnotees*, translated *gravity*, in those passages that treat of ministerial qualifications, are, on other occasions, translated *honest* and *honesty*. Hence I conclude that a light, witty, humorous preacher, is a dishonest man. Any one who courts a smile when he would woo a soul, or that provokes any fleshly association when he announces the conditions of eternal life and eternal death, is essentially a dishonest man—unfaithful to God and his fellow-man. Cowper's portraiture of a Christian minister admirably touches this point:—

"Would I describe a preacher, such as Paul,
Were he on earth, would hear, approve, and own,
Paul should himself direct me. I would trace
His master-strokes, and draw from his design.
I would express him simple, grave, sincere;
In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty man.——
He that negociates between God and man,
As God's ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin, when you should win a soul;
To break a jest, when pity would inspire
Pathetic exhortation; and t' address
The skittish fancy with facetious tales,
When sent with God's commission to the heart?
So did not Paul. Direct me to a quip
Or merry turn in all he ever wrote,
And I consent you take it for your text.
Your only one, till sides and benches fail.
No: he was serious in a serious cause,
And understood too well the weighty terms,
That he had ta'en in charge. He would not stoop
To conquer those by jocular exploits,
Whom truth and soberness assail'd in vain."

Certain attributes of character are intimately associated with each other. Wherever we discover the one, on examination we may soon discover the other. Hence in all minds are associated gravity, sobriety, and sincerity. The philosopher, the poet, and the Christian, alike regard them as confederates. Do we discover that a man is grave? He is certainly sober and sincere. Or is he sincere? Then he is sober and grave. This is pre-eminently so in matters of salva-

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tion. They are solemn, most solemn and grave affairs. Life and death are the most solemn and grave realities in the universe. And if there be a time and a place for every thing suitable and convenient, surely the pulpit and the Lord's day, as well as the subjects of eternal life and eternal death, imperiously require the delightful solemnity of religious fear and the dignified gravity of infinite and eternal themes.

We have known preachers who wittingly say light and foolish things for the sake of securing the attention of their hearers! Miserable excuse! Wretched apology! Then the eternal joys of heaven, the almighty terrors of the Lord, need puns, and jests, and witty sayings, to gain them acceptance!! Was ever folly more consummate, or more suicidal than this! To dispossess demons by a smile! Surely this is a new enchantment—a sorcery unknown to the ancients! To prepare the heart for the grace of God by attempts at wit and anecdote! Amongst all the proofs that Apostle ever gave of his divine mission, or of the accompaniment of the Divine Spirit, that of ability to produce a laugh, to tell an amusing tale, or to sport with fancy, never found a place.

A Rowland Hill, a David Jones, and a John Leland, effectually tried that scheme of bribing Satan with a jest, a witticism, or some such *doceur*, to let the people go and serve the Lord. The Lord plagued the wicked Pharaoh; but these amuse a still more ruthless tyrant in the delusive hope of producing a relaxation of his vigilance or his hate, that they may cheat him of his prey. Converts won by such artifice, or hearts allured by such flimsy rhetoric, are unfit for the kingdom of heaven. There is just as much power in the plank of an anxious seat, or in the straw of a Methodistic altar, to soften the heart, propitiate the ear, or win the soul of a sinner, as there is in all the raillery, wit, and humor of a Moffit, a Dennis, or a Swift.

Not one of these undignified, fitful, eccentric preachers was there, so far as we have learned their history, who did not finally repent, and some of them very bitterly indeed, of their follies in this particular. The son of one of them, of no mean fame either, informed me that his father, during his last illness, said, that if the Lord would ever permit him again to preach the gospel, he would never give way to the temptation of saying any of those facetious, light, and irreverent things that he had heard him utter. Would to God that all who have so far mistaken human nature, the Lord, and his gospel, might profit from such examples, and in their teaching exhibit incorruptness, gravity, and sincerity!

A. C.

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From the Baptist Advocate.

DR. CARSON.

To the Rev. Archibald Maclay, D. D., New York:

Dear Sir—Your letter of the 5th July last, to the late Dr. Carson, now lies before me; as his hand is cold in death, and his sons are greatly afflicted, it becomes my duty as a student of his, to acknowledge your favor.

As I know that you and many others of our American brethren, will be anxious to learn where, and how he died, I shall endeavor to furnish you with a true though brief account.

He went over to England in July to advocate the cause of the Baptist Missionary Society. He travelled through many parts of England, and, I believe, most of Wales. When returning about the end of August, he was waiting, in Liverpool, for the time of the sailing of the Belfast steamer. It was nightfall, and in taking out his watch to ascertain the hour, he approached, unawares, to the edge of the dock, and was immediately precipitated into the water where it was 25 feet deep. Providentially there were persons near at the time, who, with the aid of a ladder, succeeded in rescuing him from a watery grave.—His shoulder having been dislocated by the fall, he got it set, and came on to Belfast in the steamer. There he became dangerously ill; and though he had the aid of the Belfast physicians, together with that of his son and son-in-law, Drs. Carson and Clarke, of Coleraine, it was all in vain, he must go to his rest, and receive, what he often termed, the reward *of grace.*

On Saturday, August 25th, he departed in peace. His remains were taken for interment to his residence at Tubermore. Oh! could you have seen all the tears that were shed, and the voices that lamented the dear departed warrior! Never was there such an exhibition of sorrow in this country before. It would have pierced the soul of any one to have beheld the anguish of the old veterans who had stood by him for the last forty-five years. They looked for their Captain; but he was gone! They sought there General; but he was no more!

Having supplied his pulpit mostly during his absence, it became my painful duty to do so on the first Lord's day after he departed from our world; but such a house of weeping hearers I never saw before, and I hope I never shall again.

Your suggestion respecting a revised translation of the New Testament. I doubt not he would have taken into prayerful consideration. I know he prized the common version highly; but if he had undertaken it, no man, I think, was as well qualified to have done it justice.

He could read Greek as fluently as I could English. I remember his having told me, that when at Glasgow University, he applied himself so closely to Greek, that his fellow-students used to say, "Carson is mad! he is always at the Greek roots." "But now," says he, "I can root them all."

You may be able, in some measure, to calculate the loss which the churches of Christ have sustained, when I tell you of what he intended to accomplish.

After Mrs. Carson, his very efficient armor-bearer died, he told me

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that he never expected to take another holy day in this world. "I will," said he, "leave them all for heaven." At another time he said, "My head is full of books—I will write on till I empty myself." One of the first that he intended to have given us was a treatise on the Atonement, with an exposure of the system of Drs. Wardlaw and Jenkins. Would that he had been spared to expose their *honorable expedients* and their *governmental transactions*.

But God's purpose must be fulfilled. The eyes of all the Presbyterians of this country, with a great part of the Scotch Church, as well as many other denominations, were on him for some time, expecting this work. Well, at length he consented to satisfy their wishes—he had the subject thoroughly studied, the book read, notes taken, and all but the books written. When, lo! all were disappointed, and he was not, for God took him.

He intended, also, to write a book upon the best mode of *teaching the churches*. He thought that ministers in general were lamentably deficient in this matter.

When I think of all he had to do, and which he only could do aright, I am almost overwhelmed with sorrow. I know you will be glad to learn that he has left a good deal behind him yet unpublished. He had just completed a work on the *Characteristic Style of Scripture*, showing its purity, simplicity, and sublimity, and contrasting the God of the Bible, as therein displayed, with the gods of the heathen, as described by their poets. He has also left Commentaries on the Epistles to the Galatians and to Hebrews, with many smaller articles, in manuscript.

It is nearly fifty years since he preached his first sermon in Tubermore. For some years after he left the Synod of Ulster, he was forced to meet with his church in barns, rooms, and even in the open air. The privations which he endured are almost innumerable. How like the Apostles and the primitive disciples he continued to preach the gospel through good report and evil report. Nothing could cool his zeal! *Onward* was his motto! When Christ was to be served, his law obeyed, or his truth defended, nothing could intimidate him. Many an *Alps* has he crossed! His arm was mighty when fighting the battles of the Christian faith—

> "He was a warrior in the Christian field,
> Who never saw the sword he could not wield!"

What shall I say of his assiduity? For the last fifty years or more, he was never known to idle one day. He labored hard for knowledge. What shall I say of him as a scholar and a critic? Viewed in this light, he is far above either praise or censure. The grand peculiarity of his mind was *critical acumen*—he always saw to the bottom of any subject he undertook to handle—the foundations of his reasoning were laid in either self-evident truths or explicit statements from the Holy Scriptures—while his honesty of heart would not allow him to deviate a single iota from truth, to accomplish any sectarian object.

What shall I say of him as a Christian? Only this, that, with all his classical, philological, and philosophical learning, he had especially learned the humility of his lowly Master. With the colossal stature of a giant, he possessed the simplicity and humility of a child. May we all in this respect follow his example!

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What shall I say of him as a theologian and a minister? Nothing! Let his works and his church speak for him. Might I not safely challenge the world to produce such a church? The church at Tubbermore is positively a college of divines! Many a minister they could teach! And is it possible that the author of "Transubstantiation Impossible," "The Knowledge of the Jews the most Excellent of the Sciences," and "Baptism in its Mode and Subjects," shall ever be forgotten? Never, till the last trumpet shall sound. It may be said of him as he once said of Luther, "It requires an age to produce a great man in some departments;" but a Carson is not to be found once in a millenary. Who is so blind as not to see that God made him expressly for his work. Had not the fire of God kindled in his soul, would courage so romantic have led him to attack the hosts of the men of sin in their strongest entrenchments? His faith was bold as that of Jonathan, when, with his armor-bearer, he attacked the hosts of the Philistines. Of him may be said that which was once said of Rober Hall, "He is gone, and left the world without one like him:"

You will be perhaps surprised to hear that he often talked of removing with all his children to America. One of his last advices to me was to go to America; and if spared long, I may perhaps follow his advice.

All the members of his bereaved family desire me to convey to you an expression of their most affectionate remembrance. Your portrait still stands in company with those of the good Doctor, and the dear Mrs. Carson.

With Christian regards to my American brethren, I am, dear brother, yours truly, G. C. MOORE.

Tubermore, September 1844.

REMARKS.

I SYMPATHIZE with the church at Tubbermore—with Mr. Moore, the author of this animated and soul-stirring sketch—and with the family of Alexander Carson, in the very great loss which they all have sustained in the death of this justly celebrated minister of Christ.—After every reasonable allowance shall have been made for the excited feelings of Mr. Moore, for his enthusiastic admiration of the splendid attainments and highly cultivated mind of his distinguished preceptor, there is still enough remaining of exalted intellect and of sublime moral excellence in the life and character of Mr. Carson, as to extort from all that knew him, or his fame, a desire that he had been spared a few years longer. But the mysterious purposes of God have called him home, and the faithful will not murmur nor repine.

While our Baptist brethren are engaged in extolling the mighty dead because of his learned labors in the cause of their elect ordinance, we, too, having some part, indeed a greater stake in the reputation of the deceased than they, would respectfully request their journalists to inform their readers of his views of church organization and discipline.

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I have just been looking into one of his volumes, in which I find him as strong in defence of—

1st. A presbytery in every church.

2d. Eating the Lord's supper every week.

3d. Eating the Lord's supper without elders when there happens to be no presbytery in the church.

4th. That a bishop has no episcopal jurisdiction or authority out of his immediate church, but acts as a private person when called to officiate in any matter in any other congregation than that one over which he has been ordained.

5th. That all human creeds are without warrant and without authority.

6th. That standing in singing is a divine institution, &c.

It is said that the method of teaching pursued by Mr. Carson in his church at Tubbermore resulted in converting it "into a College of Divines." A very great compliment to his method of teaching, and a very great compliment truly to the churches of Christ in our connexion in this country, in one particular at least, and that of very material consequence—inasmuch as the members from Mr. Carson's church, who have migrated to America, have either universally or very generally connected themselves with our churches in the cities and towns East and West. Of these, too, there are not a few: for Mr. Carson's church was a very large one, of many hundreds, and almost annually sending out new companies of emigrants. And if I may be indulged in this foolish way of boasting a little, they have all had to learn some lessons here which they had not learned at home. But we must say, that we have generally found them very apt scholars. A few of these immigrants also united with Archibald M'Clay's Mulberry Street Church, New York, while observing the Lord's supper every week; but of those that migrated from New York to the Western cities, all, I believe, have united with us.

And what was that excellent method of teaching which converted Mr. Carson's congregation into a church of Divines? It was not *sermonizing!* It was not *reading* flowery or dry, stiff, frigid lectures, well composed and elegantly pronounced. It was not the studied arts of eloquence; for of these Mr. Carson never was a master. It was not the discussion of a text by quoting a hundred proofs; and less than all, was it by enthusiastic and glowing appeals to the imagination or the passions of his audience. Of these he was incapable. Mr. Carson was an intellectual, argumentative, clear, convincing and convicting speaker. He had neither polish in address nor polish in style, as his works abundantly attest. But he had great power, great penetration,

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a piercing acumen of mind that could separate and distinguish between soul and spirit. He was very conscientious, feared God, loved the truth, loved man, and looked forward to the resurrection of the just. He was a great student of the Bible himself, ardently loved it, and constantly pressed it upon the attention of his hearers. He was constant in its praise, and untiring in his efforts to make his hearers understand it. His method was admirable. He spoke a plain, clear, and forcible language, and made the *context* and the *usus loquendi* as familiar to his readers as his own strong intellectual face. He was a profound student, well read in the Greek classics—in the Greek Fathers—and in ancient and modern criticism. He took Pope's advice, and kept his book "nine years." He was one of the few distinguished men who could, with equal ease, fluency, and power, wield his pen and his tongue in the defence of truth and against the citadels of error. I still fondly hope that some gifted hand will give us a full biography of this justly distinguished and admirable man. Meantime, might I request some of our Baptist periodicals to copy this notice, on condition of my requiting them to the full amount when called upon. A. C.

A BIBLE IN A COLLEGE.

The name of Mr. Grimke is familiar to many of our readers, in connexion with many subjects intimately connected with the well-being and best interests of the human family, particularly the subject of Education. On this subject his views are philosophical, and in perfect accordance with the nature and constitution of man; and were, when set forth by him, far in advance of the views generally entertained.

We had an opportunity several years since of perusing his little volume in the Library of the University. Lately we have had the pleasure of examining that volume again, from which we make the following extracts, on the propriety and importance of studying the Bible in schools, and of making it a text-book in high schools and colleges. [*Christian Intelligencer.*]

"Let us proceed to consider what advantages we may promise ourselves from such a scheme. We shall cultivate the most important department of human character, the sense of duty, according to the best model, and with unremitted attention. We shall teach the young that the great object of life is not to be men of business, or scholars, but to be good and useful in the scripture sense, and in conformity with that highest and purest standard. We shall place the Bible on the proper footing, as the basis of all that is valuable in life, as the daily ingredient of education, as the every day guide of the conscience, modeller of the affections, and light of the understanding. We shall secure to religion the attachment and reverence of the youth, in

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the impressions of childhood, the associations of youth, and the settled habit of early manhood. We shall save the young, in numberless instances, from the ruin that would otherwise be their lot, by guarding them seasonably, and far more effectually than at present, from the temptations of folly, vice, and crime, from the cheerless, heartless gloom of infidelity, or the black despair of Atheism. We shall multiply ten-fold, if not a hundred-fold, the various and useful actions of life, and all the varieties of happiness of which man is susceptible.—We shall add thousands and tens of thousands every year to the band of generous benefactors, active patrons, and indefatigable servants, in the great cause of Christian institutions, at home and abroad. We shall rear up annually a host of religious freemen, of sound morals, of a pure, enlightened public sentiment, of political integrity and independence, and of fervent rational patriotism. We shall send forth as the future authors of our land, in all the departments of knowledge, the friends of more valuable information, of a nobler order of usefulness, of a purer and more dignified literature, of a sounder and wiser philosophy, than have hitherto characterized the graduates of our colleges. Nor do I count it the least important advantage of the new plan, that it is calculated to unite more closely together in the bonds of Christian fellowship, all those denominations, which agree in essentials, to combine their exertions more harmoniously and steadily, in all common objects, and to elevate the Christian character, by the influence of a stronger faith, of loftier hopes, and of a charity more tender and humble, more active and liberal, than we have yet beheld.—May we not add to the above reflections, that the incorporation of the Bible into the whole course of study will impart a new character to education, in the eyes both of the teacher and the taught? Education is now, indeed, regarded as a duty; but it is so regarded as a matter of *expepediency*, and with a view to the *business* of life. It is not felt by parents to be a RELIGIOUS duty; and is this wonderful, when they are aware that no part of it, from beginning to end, is connected with religion: and when they know that Christianity is never taught as a branch of education in the schools?* It is the same with the master and the pupil. The one instructs and the other learns without any abiding impression that each is discharging a religious duty. But let the truth be known and felt, and let the state of facts correspond to that truth—viz that religion is the most important of all education; that all science ought to be based upon it; that they ought to be regarded as inseparable from, though subordinate to it; and that their excellence lies in their tendency to harmonize with it, and to prepare the individual for the business and the enjoyments of life, according to the standard of duty and usefulness. Let such a state of things exist, and it is obvious that the motives to faithfulness on the part both of teacher and pupil, are enhanced and multiplied. When parents, instructors, and lecturers shall be brought to regard the Bible as the most valuable book in the whole course of study, and religion as the chief

* I am aware it is sometimes said in reply to this, that Paley's Philosophy is taught, and that he formed his scheme on the scriptures. But Paley is taught, not as a religion, but as moral philosophy; not as practical piety, but as theoretical science. And even in this questionable shape, the only one, which Christianity has been generally suffered to assume, it is postponed to the third or fourth year of college life; as though instruction in sound morals were not indispensable to earlier years.

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object of education, we may rest assured that brighter and better days are at hand, and that a nobler and better order of patriots, philanthropists, Christians, and scholars, will honor and bless our country!

* * * * * * * * * * * * *

Thus far, I have considered the Bible as the text-book of duty and usefulness. I am now to view it as the basis of sacred literature. The scriptures may be regarded in a two fold point of view—viz. as to doctrine, morality, and precept, and as to literature. In the first, they belong appropriately to the department of duty and usefulness: in the second, to that of sacred literature, embracing peculiarly the history, biography, and poetry of the Bible, with all their incidents of manners and customs, of arts and sciences, of traditions and antiquities, and of their connexions between sacred and profane history and literature. With such a variety of the noblest and richest materials, it is astonishing that such a literature should have been so long neglected by the Christian and the scholar. Their own ignorance of its inexhaustible resources, or an erroneous estimate of its value, can alone account for such an oversight. What is the literature of any age o country, but the bud and the blossom, the flower and the fruit of the national religion, of the state of society, of the form of government—in a word, of the entire moral constitution of a people? Now, the literature of the scriptures is not only all this, as to the Jewish people; but it is by virtue of its prophecies, doctrines, and precepts and especially on account of the universality and destinies of Christianity, the literature of all ages and all countries. What people is there, whether Christian or Pagan, that has not an interest, coeval with their birth, and commensurate with their existence, in the lirerature of the scriptures? Literature, rightly understood and rightly estimated, must be measured, not by the standard of beauty, but by that of usefulness. Apply this test, and of what value to us in those United States is Greek or Latin, Italian, French, or Spanish, or even English literature, in comparison of that of the scriptures? In Protestant countries, where Christianity exercises a deep and all-pervading influence over every thing, public and private, social and domestic, where it is interwoven more or less with every institution, and with human nature in every form in which it exists, to neglect its cultivation is a phenomenon inexplicable on any known principles of duty, or expediency, or taste. It is granted that the Bible contains the most ancient and authentic history, the most dignified and impartial biography, wisdom the most profound, morals the most pure, eloquence and poetry the most sublime and pathetic, the most beautiful and natural. Its doctrines, prophecies, and mysteries, peculiarly its own, enhance incalculably its grandeur, variety, and beauty, and give to its entire character an air of originality and sanctity that elevate it immeasurably above all other literature. And yet this is the volume whose claims in a literary point of view have been so strangely neglected, that sacred literature is absolutely a foreigner in the institutions of our Christian land. The truth is, and it is equally lamentable and disgraceful, that not a college in the union has a department of sacred literature as a branch of *general* education; and the great majority of our graduates are just as ignorant of sacred, as they are of Chinese or Hindoo literature. The fact may justly overwhelm a Christian people with amaze-

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ment, shame, and dismay. The obligation, then, to study biblical literature appears to me to rest on reasoning of the highest authority.

Let us now consider the advantages to be derived from the incorporation of sacred literature into the whole scheme of education. Perhaps it may appear superfluous to add even a single argument derived from expediency, to those already stated, as founded on duty. But I consider it as advisable that the view presented may be more complete and satisfactory. And first, such an adoption of sacred literature will give to the Bible a dignity and authority far beyond its present influence, among literary men. Second, a knowledge of the Bible and the true character of religion, will be more general than at present, since no one can study its literature without being sensible of its great excellence as a standard of duty and usefulness. Thirdly, sacred literature will gain many an admirer and patron for Christianity and all the benevolent operations of the day, who would otherwise have taken no interest in either. Fourthly, that such a course of study would in many instances affect not merely the head but the heart, and lead the young to serious reflection, and eventually to piety, I cannot doubt. Fifthly, the standard of sacred literature among the clergy would be raised far above its present obscurity and comparative usefulness; and the whole literary spirit and general education of the clergy must keep pace with it. Sixthly, a rich field of valuable knowledge and interesting illustration would thus be thrown open to the preacher, and would furnish never-failing materials for conversation to the Christian and the scholar. Seventhly, a knowledge of sacred literature will afford to its students, and through them to many others, ready answers to various infidel objections, sufficiently specious in themselves, removed by an acquaintance with biblical literature.—Eighthly, unquestionably a prominent result of the contemplated change must be, that the Hebrew will become peculiarly *the classic language;* and the Hebrew Testament emphatically *the classic*, and that no one will be regarded as a man of liberal education, much less a scholar, unless he can read the scriptures of the Old Testament in Hebrew. Ninthly, I add what I esteem among the most important and durable results of the introduction the Bible as a text-book of sacred literature. I refer to its direct influence on the character of all literature, for that its agency will be deeply, extensively, and permanently felt, is not the prediction of a Prophet, but the obvious conclusion of sagacity and experience. Sacred literature, then, will impart to it more dignity of thought, more delicacy of sentiment, more tenderness of feeling; will give to it more of the sublimity of genius, and more of the refinement and beauty of taste, and pre-eminently will infuse into it the sense of duty and the spirit of usefulness. Under the legitimate, steady, enduring influence of the literature must become more decidedly intellectual; for they are the only fountain of original unchangeable thought, equally distinguished for truth and power, for usefulness and versatility."

REMARKS.

The Philosopher, Patriot, or Christian, who can comprehend the above extracts, from one of America's most deservedly distinguished and excellent men, the late Thomas S. Grimke, Esq., of South Caro-

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lina, may be able to appreciate the reasons why the Editor of the Harbinger, a few years since, undertook to found a College. When we opened our College in 1840, there was not a literary College in America, nor, as far as known to us, in the civilized world, that had in it a regular department of Sacred History and Biblical Literature as a component part of a collegiate education. Not a single College stood upon the American continent in which the Bible, the greatest and the noblest of all classics, was honored with a place amongst College classics, to be publicly read by all the students, accompanied with a course of literary and moral lectures, delivered six mornings in every seven, interspersed with regular examinations on all the subjects discussed.

I esteem it as the greatest honor of my life that it was permitted me to introduce the Bible in this solemn and impressive form into a literary institution, chartered with full collegiate powers by the Legislature of the Old Dominion, and located on the *Ultima Thule* of the State that gave birth to Washington, Madison, Jefferson, and the American Mansfield—Chief Justice Marshall. In honor of the Bible, it is the first College designated in its charter with a Bible name.—Yes, *Bethany* College lifts its youthful and aspiring head among the hills of Western Virginia, in as pure an atmosphere and as moral a vicinage as any other in the New World. It has taken a stand for the Bible as a college classic, from which it is to rise into honor or sink into neglect. By this we stand or fall.

True, indeed, we are as eager to shine in the literary and scientific departments as any other institution. We regard all useful literature and science as great auxiliaries to human improvement when under the direction and control of the Bible. We therefore give to the Hebrew, Greek, and Latin tongues, as well as to the modern languages, as large a space in our programme of a liberal education as is usual in other institutions. True, indeed, we have not the pecuniary means of immediately consummating all our views and wishes; but we have it in our hearts and intentions. The Greek, Latin, French, German, and English languages, are now being taught, with a very liberal course of mathematics, and the physical and moral sciences. The Bible, with its literature, its history, geography, and chronology—its biography, religious and moral institutions, makes room for itself and displaces nothing. It consecrates all by rendering to Cesar and her classics what are his, and to God and his inspirations what are his.

The Institution hitherto has been a very great sacrifice to all its Professors. They are all devoted to literature, morality, and the great distinguishing characteristics of Bethany College. There is not a

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man of them who could not bring his learning and his talents to a much more lucrative market. For myself, it has been an immense labor, and care, and responsibility—a very considerable pecuniary loss, and it is always expected to be so. And were we to judge from all that we have yet experienced of public patronage, we should conclude that our views are either not properly understood or duly appreciated. True, indeed, no College in the country in so short a time has advanced to a higher reputation, or probably had more students; but still its patronage is by no means equal to the grandeur or to the practical utility of the scheme. We ought, at least, by this time to have had some three or four hundred students in its various departments. The terms of tuition, when the number, talents, and labors of the Professors, together with the price of board and all its accompaniments, are considered, are, we believe, at the lowest price at all practicable in this country, or in any other portion of the Union.

We have, indeed, had to pass through that ordeal through which all new institutions have to pass—especially those making any very bold and prominent pretensions, or claims on public attention and confidence. We are happy to say that this trial has gained for us a larger patronage and brighter prospects of future usefulness. Still we are of opinion that, were the objects of the College fully and generally understood, we ought to have, and perhaps would have, more than double or treble our present number.

But there are not wanting those who upbraid me for a dereliction of duty, or a departure from first principles, for having had any thing to do either in originating or in conducting a College. "Have you not," say they, "declaimed against Colleges and College-bred preachers in years long since gone by? What do the pages of the Christian Baptist declare upon this subject!" Suppose we had changed our views of the expediency of such institutions: what then! Must we assume the ground, Once in error, always in error! But we have not. True, indeed, we have declaimed against College-bred preachers—and will not take one word of it back. But I do not call any man a College-bred *preacher*, who has only been a College-bred *scholar*. I never declaimed against learning, learned men, or Colleges. From my earliest childhood to the present time, I have always highly appreciated learning, seminaries of learning, and learned men, especially when that learning was consecrated to the honor of God and the best interests of man. For this cause I have devoted so many years to the acquisition and communication of knowledge. Colleges, however, without the Bible *as a classic*, and without a regular systematic course of instruction upon its literature, its geography, its chronology, its

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history, its biography, its morality, its religion, I do not regard as worthy of Christian patronage.

And who, well read in human affairs, can doubt the utility or importance of literature and science? Who have been the great benefactors of man? What ignoramus—what uneducated man has ever conferred a public blessing upon mankind? Who have been the great reformers of the world and the benefactors of mankind in all countries and in all ages? Science has not only given us a new world, but has made the old world new. What did the Scythians, the Goths, the Vandals, the Indians of the East and of the West, for the civilization and improvement of the world, compared with ancient Egypt, Arabia, Persia, Greece, Rome, England? Whence came the Bacons, the Lockes, the Newtons, in science? And whence the Wickliffes, the Luthers, the Calvins, the Wesleys, in religion? Came they not all from the schools of science and the seminaries of learning! Did God ever send out an *uneducated* man. in the proper sense of that word, to do any great work? Had he not a Moses, an Aaron, a Joshua, a David, a Samuel, a Solomon, to accomplish his designs? Had he not an Isaiah, a Jeremiah, a Daniel, an Ezekiel, and an Ezra, when the world needed them? Had he not schools for the Prophets, and Prophets for the schools, ever since he had a nation or a people called by his name?

Since the age of books, and the invention of printing, it is true that occasionally some one of great innate vigor of mind, by his own efforts has, through the labors of the learned, risen to high places of usefulness and honor. Still these instances argue no more against colleges and schools, than the art of chirography argues against the art of printing.

The numerous specifications of advantage, mentioned by Grimke, resulting to a people from the introduction of the Bible into all seminaries of learning, especially into the high schools and colleges, present indeed paramount claims upon every community. Severally they are worthy of much consideration, but collectively they form an invincible host, constraining the acquiescence of all classes and conditions of society. In this view of the subject, I conceive it to be my duty to devote a portion of my time and attention to an institution which promises so much to all the interests of a community. When I consider that the future authors of a country—the statesmen of all ranks—the jurors and the jurists—the lawgivers, judges, and magistrates of the nation; and especially the more influential teachers, both of literature, morality, and religion, very generally pass through these institutions, I know of no position nor office in the gift of any community of greater responsibility, of more extensive and enduring usefulness, of

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more moral grandeur, than the superintendency and proper management of a college under the supremacy of the literature, science, religion, and morality of the Bible. Such is my position, and I only regret that I am not more worthy of it—that I have not more time and ability to devote to its numerous and various duties and advantages.

If, however, we do not succeed to the full measure of promised advantage, we shall have the satisfaction to think that the fault was not ours. This is an undertaking that requires the enlightened and liberal patronage of a government, or of a large, enlightened, and liberal population. We have, truly, a large population; but as to their general intelligence and enlarged liberality, we are sorry to say that we have not the most satisfactory evidence, and that others have some misgivings. Still I am yet rather disposed to ascribe the parsimony and want of means under which our College is suffering, to the pecuniary embarrassments of our country, rather than to the apathy, the indifference, or penuriousness of a whole population more than two hundred thousand strong. We have found a few noble spirits, and believe that there are many such who only lack opportunity. Still it becomes them to awaken to a timous effort, lest their delays might defeat an undertaking of so much promise and so essential to the present wants of society.

If, as Mr. Grimke affirms, the Bible be that book of books whose literature, science, and history are above all comparison with all other literature, all other science, and all other history; if it reveals to man his Creator and Redeemer, his own mysterious origin, awful relations, and sublime destiny; if it communicates to him the noblest sentiments; if it inspires him with the purest and most hallowed motives; if, indeed, it be the word of life, the oracles of God, the gospel of salvation, ought it not to be the Alpha and the Omega of the whole academic course, from its alphabet to the Principia of Newton, from the Primer to the Latin of Cicero, the Greek of Demosthenes, and the Hebrew of Moses and David? Should it not be a universal classic, and the knowledge of it essential to a Diploma in all the schools of Christendom? And should not that College and those institutions which give to it the highest place and make it essential to a liberal education, every thing else being equal, have the countenance, the prayers, and the patronage of every intelligent, sincere, and conscientious Christian in the land!

Having made the experiment which the Hon. Mr. Grimke desired to see made, and waiting to see how it will be appreciated and sustained by a people whose devotion to Bible Christianity is at least equal to

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that of any other community in the land, any one may judge full as well as we, with what views and feelings we have read a notice of our Colleges in a late Presbyterian Journal, in substance as follows: —"The Reformers are, it is said, some 200,000 strong—an intellectual people, and advocates of education withal. They have two Colleges—one with some fifty, and the other with some hundred students. Truly, they are quite a literary and liberal community!" They are not, of course, disposed to exaggerate our numbers; still there was so much truth in the notice that we resolved to reprint it, not at all being disposed to hide, or to apologize, for the defects of our brethren Some of them, no doubt, for convenience send to colleges without a Bible. A. C.

R. H. DEJARNETT'S EXPOSE.

September 20th, 1844.

Brother Campbell—I HAVE just returned home from the South, after an absence of near five months, and did not hear of the publication of my corrective until my return. On perusing it, I find two or three errors of your printer—as "oppressive" instead of "offensive,"—"to open" instead of "to refer" &c.; and these were, no doubt, occasioned by the badness of my writing, as my eye is become a bad guide to my hand. Nevertheless, the reader, I hope, will be able to gather my meaning. In my preface, or my postscript, I think I apprized you of my having a further expose in reserve; but whether I did so or not, such was really the fact; and my first being now before the public, I deem it right to forward the remainder, that my account of this perfidious affair may be completed. This part of my expose was withheld to await the appearance of the first; and though much puzzled to account for your long silence and delay, yet I now see and entirely commend the reasons of your course, while I feel and confess the impolicy of my own, and deeply regret that I did not nail to the counter at first this Paineville Report, instead of letting it so long pass uncontradicted, with a written correction in my possession all the time. Subjoined, then, you have for publication the balance of my expose:—

Dear Sir and Brother—The fear of trespassing upon your readers and precluding more worthy pens and matters, kept me from making in my first corrective as full an expose as was deemed really expedient. Hence, my omission to notice the 7th paragraph—that to which brother Stone gave, what you so justly denominated, his "cautious certificate;" and in consequence I have so imperfectly expressed myself in relation to the Doctor's concessions and pledges as to leave some liability to misconception. This omission, therefore, I now feel it my duty to supply; and, indeed, this further correction is rendered the more necessary from the *misuse* which the Doctor and his adherents seem disposed to make of the studied shifts and subterfuges so artfully couched in this very paragraph. For, while the former sections are so framed as to produce the impression not only of a *drawn* battle

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on the first trial of arms, but also of such a *foil* and *discomfiture* of the assailant (yourself) as to make him (you) quite willing not only "to close the discussion" as a hopeless and inglorious undertaking, but even to seek "through certain brethren" for "a settlement of difficulties," or terms of peace; which "the unshaken" and impregnable defendant, (the Doctor,) with the greatest magnanimity and grace vouchsafes to bestow by "nobly" proposing (as he says) a reference, this seventh and remarkable paragraph is clearly made up of a labored, artful, ignoble effort to break down and nullify the resolution of the referees—by throwing dust into the eyes of his readers, and perverting the covenant in the very act of publishing it For, without due attention to the preamble and resolution, the reader would be obliged to come to the conclusion that the Doctor lost nothing either by debate or by reference—made no concession whatever, and did not pledge himself even to discontinue any thing which he had ever discussed or cared to discuss; and therefore had (as he says) "no difficulty in consenting to hold them (the things never discussed or cared for) in abeyance for peace sake." Whereas the resolution itself, as all may see, makes no such discriminations, but lumping his whole system under the well known cognomen of "certain things believed and propagated by Doctor Thomas," condemns, without reserve, the entire mass as offensive, schismatic, and of "no practical benefit;" and these 'certain things," too, were neither more nor less than the very matters just debated or discussed—then referred—and lastly, the self-same which he solemnly covenanted never again to preach or even to discuss, "unless in his defence when misrepresented." How, then, are we to understand him? For, certainly, he either *did* or did *not* approve the resolution of the referees! Then which horn of this dilemma will he take? For, one convicts him of *lying*, and the other of *dishonesty*; and therefore either will gore him through. If he approved the resolution, then of course he conceded that the "certain things believed and propagated by him were of no practical benefit;" or, in his own words, did "not affect the faith of the Christian;" and with this concession, if honestly made, he was therefore justifiable in accepting and agreeing to abide the resolution. Whereas if he did not approve the resolution, but continued (as he boastingly says) as "unshaken in his belief of the matters in dispute as at the beginning"—and therefore still held "the certain things believed and propagated by him," to be "the pith, and marrow and fatness of the gospel;" then all intelligent men must and will say, that in accepting and agreeing to abide the resolution, he was guilty of a gross surrender of his *faith and conscience*—an infamous crime, and no less than downright dishonesty! But, shocking as is the thought, this conclusion is rendered inevitable by his own emphatic averment that he was as "unshaken as at the beginning." How, then, could he honestly accept the resolution of the referees? Is not this enough to make an honest man's flesh tremble! And if he really was "unshaken," why then did he not use his right of vetoeing, or, at least, of asking some modification? Whereas, he only asked—whether the resolution was "unanimous;" and on being answered affirmatively, pronounced himself "content." O Tempora! O Mores!

☞ Then followed the settlement of personalities.

Again—this reformation has always and justly made a distinction

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between *faith* and *opinion;* and this distinction, as the resolution itself evinces, was duly observed by the referees; who, after satisfactory deliberation, came to the unanimous belief that the matters just debated, and to them referred—the "certain things believed and propagated by Dr. Thomas in relation to man's mortality, resurrection, and final destiny" (his entire system) were matters not of *faith*, but of *opinion* only; and therefore were of "no practical benefit;" and as such, being also offensive and schismatic, their discussion could and ought to be discontinued forever and entirely, "unless in his defence when misrepresented." And this distinction Dr. Thomas well understood; so that he is barred from any plea of ignorance as to either letter or spirit in the case. Believing him, as I then avowed to you, to be really so shaken and discomfited (the very argument used to persuade you in favor of immediate reference.) as to be heartily tired of the debate, and willing for the future (as his acceptance of the resolution shows) to hold his peculiar views only as private property, and as such to be defended only "when misrepresented;" and knowing from his whispers to me just before conference, that he expected to be "*gagged*," (his own word,) I of course anticipated his acceptance; while his acceptance itself did not at all shake my confidence in his honesty; believing, as I then did, that it proceeded not from policy, but a real and justifying change of mind. And therefore by his acceptance I certainly understood him as *conceding* his system to be only *matter of opinion*, and consequently of "no practical benefit;" and hence as agreeing never again to preach or connect it with the gospel, and not even to discuss it unless in his defence when misrepresented." Indeed, any other conclusion would have been most uncharitable—because directly and necessarily involving in suspicion his conscience and honesty. Imagine, then, my surprize and disgust when I first saw his narrative, and there found him boldly avowing, or rather boasting himself as "unshaken as at the beginning," and as having "consented to hold in abeyance for peace sake" only certain "obnoxious" parts which he had never "hitherto discussed," (see 7th paragraph,) and, of course, that he was still unpledged—ungagged on all those which he had discussed—thus stultifying the resolution just accepted, and repudiating the solemn bond just subscribed and acknowledged before upwards of twenty witnesses for the future peace and harmony! And here ended my confidence in this man's veracity and honesty; and so declaring myself to several, as they will testify, I forthwith prepared a written correction, which, for reasons already given, I delayed publishing: while, the referees themselves, I am sure, can never forget my high-toned impartiality during the conference, and especially the care with which I defended the rights and interests of Dr. Thomas. Wherefore, I have not been, and shall not be, disappointed by anything which this man has since said or done, or which he may hereafter say or do. "Do men gather grapes of thorns, or figs of thistles?" Will Bethany, or Philadelphia, or Richmond, or Amelia, or Lunenburg answer? For, alas! all these and many others have tasted of this wild olive—whose forbidden fruit has brought among us so much bitterness, and strife, and spiritual death, and whose pernicious seed are every where growing up tares among the wheat! Nor can he charge me with neglecting to give him due notice of my dissatisfac-

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tion and intention to correct; for, on the first opportunity, and face to face, I protested his narrative, as brother J. H. Wootton will testify, and appealed to him to make correction himself; but he refused to promise any, relying confessedly for defence upon brother Stone's certificate: whereupon I let him know my determination to stand still, until you should complain or appeal, together with my reasons therefor. This alternative (your complaint) having occurred, with other considerations of duty, is my apology for the present expose.

Furthermore, this man, who, just before the compromise, privately hugged me round the neck, and thus begged me not to let him be "*gagged*," (as I told several the same night,) and who could not possibly be ignorant that I knew more of the facts than any other referee, and though my house was hardly any out of his way to brother Stone's, yet took care to make no call on me for either facts or certificates. He knew too well my incapacity to corroborate his narrative, and still less to extenuate his covenant; and therefore that such calls and hugs with me would be only love lost. And yet my slow, but sure, testimony comes at last, and by its strength must and will for ever determine the character of this perfidious affair! Why, then, did he so carefully leave me out, and prefer the service of brother Stone? Was it not to take advantage of brother Stone's well known confidence and friendship? And, indeed, does not brother Stone's "cautious certificate" seem to bear evidence of his own suspicion? And in further confirmation, brother Stone has since told me that he refused to certify the first draft of the seventh paragraph, and that it was altered at his instance before he consented to give his certificate; so that you have rightly called it a "cautious certificate." And O! how much better had neither that paragraph nor its certificate ever been penned! In the above remarks, however, I do not design the least imputation on the moral or honorable character of brother Stone; but, on the contrary, I regard him as I have always done, as a Christian and a gentleman.

But your complaint or appeal, appearing just before the death of my wife—who died in the full assurance of a glorious resurrection and immortality—whose many virtues and graces, personal and Christian, were well worthy of record for the benefit of the living—and whose obituary was entrusted to Dr. Bullard; but from some strange, but cruel, yet, I hope, pardonable neglect, has never appeared; before I felt able to attend to this unpleasant matter, I heard of the Doctor's intended visit to Lunenburg, and therefore thought it best to await his arrival, that I might give him further and public notice of my intended correction. Accordingly, I attended his first appointment, and as soon as opportunity offered, I arose with his narrative in hand—but being informed of my object, and fully determined to frustrate it, he anticipated and abruptly arrested me by perpetrating a double falsehood—asserting that I HAD WITHDRAWN FROM THE REFORMATION, and therefore that "*he*" (though he had just "passed the Rubicon") could have nothing to do with me!" Please print these words in capitals, and tell me, if you can, of a greater instance of duplicity and effrontery! Whereupon, by previous arrangement, two or three of his folks, towards whom, for the sake of greater peace and safety, I had for years observed as much distance as practicable, sprung up as if from the weeds or bushes, and enacted a scene peculiar to such tribes—a sort

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of ambuscade and yelling—which one of them unwittingly boasted to have been planned by himself—the famous Luneaburg correspondent, reporter of "underhanded machinations," &c. and whom but a short time before I had refused to accompany home, for reasons directly affecting him as a gentleman, and which I forbear to publish; for the particulars are too bad for your paper, and I allude to them only to give your readers a better idea of the Doctor and his associates.—However, after the confusion was over I obtained the ear of the citizens, and told them that though it was not true that I had withdrawn from the reformation, yet that it was true that I had withdrawn my congregational connexion, and that I had been obliged to do so to save myself from bad company—just such as Dr. Thomas and his then associates. I then explained the object of my attempted address to him—read some portions of his narrative, pronouncing it a tissue of misstatements, and its author unworthy of confidence, and gave notice of my intended correction. But he would not tarry either to hear or contradict me; but fleeing from his graceless progeny (his narrative) he soon skulked out of sight, and took refuge behind the house with his unrefined coadjutors. Thus it is—"conscience makes cowards." But I hope that his courage will still rally enough to report the names and certificates of the "certain brethren" whom you sent to him to seek "a settlement of difficulties" before you got through the first proposition, and by whom he also sent back his "noble and nothing fairer" proposal of reference! And having "passed the Rubicon," set up a new order of disciples at St. Charles, and denounced the reformation to be "unclean" and "separation a virtue," I hope also that he will spare no pains in showing us that there was no *lying* or other moral impurity in publicly rebuking me for having "withdrawn from the reformation, and on that account refusing to have any thing to do with me! Surely, such signal care of the reformation can need no comment, but must challenge lasting remembrance! And again, I would like to know how communion at one place, and non-communion at another, with one and the same body, can be justified; or how the same man can be a non-reformer in Illinois, and a good reformer in Virginia!

Thus much for the Paineville Report. My part is now acted; and though faithfully and honestly performed, yet I expect notwithstanding to be terribly besmeared! For who can come in contact with chimney-sweeps, and not be smooted? Or with blackguards, and not be blasphemed? And already I see the dirty work is commenced! Nevertheless, my testimony will stand, and my character will not suffer by the rubbing. "Veritas est magna et prevalebit."—And if Dr. Thomas will only republish my expose, he shall have full license, without complaint or notice, to make whatever comment or insinuation he may please.

Yours affectionately in the bonds of Christ,

R. H. DEJARNETT.

REMARKS.

It is due to the crisis that those *bodies* who are seeking to make a party among us, should be fully revealed. We take no pleasure in such displays of human frailty as the above. Such morality may be

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compatible with a *no-soul system*, but certainly it finds no countenance in any *spiritual* system. Neither we, nor our cause, are any more to blame with these speculations and attempts at faction, than was Paul or his doctrine for the philosophy of Hymeneus and Philetus. Paul could say that "Phygellus and Hermogenes were turned away from him. They had "profane and empty babblings" in those days as well as now; and "wolves" arose in Christ's flock then, and "men of corrupt minds spoke perverse things to draw away disciples after them." They withstood Paul to his face, and why may not men excluded from our churches for improper conduct, withstand us and rally around such dry, cold, and spiritless speculations?

Nor can any one say, with any regard to truth, that we have made any opinion of ours, or that of any other person, a bond of union or a ground of disunion. It is the use made of such opinions, and the central position in which they are placed, by those who have borrowed or adopted them, that we repudiate. We are commanded to reject a *factionist* as much as a murderer or an adulterer. And, as often shown, a factionist is not one who holds or borrows an erroneous opinion, but one who seeks to attract to himself, on account of it, a party. There are, indeed, opinions which, in their bearings, are subversive of the faith, and are not to be endured when openly avowed; which, however, may neither be subversive of the faith, nor injurious to the holder of them as mere opinions.

There is not a more preposterous aberration from sanity in the annals of sectarianism, than the attempt to gain either piety or party from the promulgation of "destructionism," "the mortality of the soul," "soul-sleeping," or any similar imaginations. That they make no one better is remarkably evident in the case before us. Those who have associated with the subject of the above communication, and who have most thoroughly drunk into the system, give ample proof that if they do not make their advocates more lean, more vain, and more worldly, they certainly do not make them more spiritual in their affections, nor more happy in their associations. Speculative minds, neither remarkable for piety nor humanity, excluded members, or bankrupt professors, may find some relief in their advocacy; but, in the name of all that is rational, honorable, and true, what can any man promise himself from the adoption of such idle dreams and Pagan notions as those now being promulged by this little faction? Except in the way of an historical notice, we do not intend hereafter to occupy a page with the Doctor or his lucubrations.

It is due to our brethren in Eastern Virginia to state that of the four co-operants in the cause of "*no-soulism*," not one is in connexion with

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our brethren. Three of them have been separated from Christian communion by the congregations to which at one time they belonged. And one of them has so excommunicated himself as to have no Christian intercourse with any congregation, unless we so denominate a few straggling factionists allured from their former associations by his devices, and through their our unsteadfastness in their profession, or want of discernment in the things of Christ. A. C.

PARDON AND VENGEANCE.

Thou wast a God who forgavest them, though thou tookest vengeance of their inventions.—Psalm xcix. 8.

Sin is often forgiven, and yet in some sense punished; and more especially so in relation to those acts of transgression which are characterized for their enormity and their guilt. There can be no infraction of law, moral or physical, without a consequent punishment.—This arises from a necessary connexion between the violation of law and misery. But there is this striking difference between the violation of physical and moral law. For though the former may be violated innocently, yet the punishment will be certain; as, for instance, if a man should take arsenic by mistake for quinine. his ignorance will not secure him from the penalty; or if one should innocently thrust his hand into the fire, his innocence will not extract that which is scorching from the flame: he will be burnt. May it not be on this account that death physical has passed even upon the innocent by the sin of one man? But in relation to moral law there can be no innocent transgression, as in the absence of law there can be no transgression. The infant and the idiot are not held responsible: it is only the intelligent offender—the person who knows to do what is right, and does it not: to him is it sin. The rake, the debauchee, and the intemperate, may reform and be forgiven, and their former sins may never be brought up against them; but the effects of their vicious habits will be felt through life, and the dismal spectres of former crimes will often haunt them, and the rank catalogue of forgotten sins will often start, as from the grave of oblivion, to distress them. How often is the heart of the righteous made sad, being overwhelmed with sorrow and regret at the evil which their conduct may have inflicted upon others as well as themselves; who, although they have been graciously forgiven of God, yet they never can forgive themselves. Though saved themselves, yet they may see daily around them the victims of their past guilt, the sad mementos of their former folly and wickedness.

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But, apart from the necessary consequences attendant upon transgression, may we not say that God visits with temporal punishment, for wise and benevolent purposes, those who have been guilty of notable offences, and whom also he may have graciously pardoned?

When the children of Israel made them a golden calf, and fell down and worshipped it, although through the intercession of Moses they are forgiven, yet they did not go unpunished, and by many awful visitations did God remind them of it through many successive generations.

In the history of David we have also a striking illustration of the principle—"a man after God's own heart," distinguished for as many heroic deeds of piety and devotion, (though mingled with human weakness,) as any one whatsoever. But how did the beautiful character which through life he had been building up and ornamenting, receive a blow from which he never recovered. By yielding to one foul temptation, not only did he open the bitter waters of Marah in his own soul, the fountain of which he could not staunch, and the remembrance of which was ever before him, (Ps. li. 2,) and which no sooner did he confess, "I have sinned," than the Prophet said, "The Lord hath put away thy sin." 2 Sam. 12, 13; yet notwithstanding this, he ever afterwards moaned like a desolate bird upon the housetop; his sore ran all the night; he was like a man whose bones were all broken—"Against thee only have I sinned and done this evil in thy sight." And now see the train of evils that followed the commission of this crime:—His child died—and at the same time that the Prophet announced to him the fact that his own life should be preserved, he informed him that the sword should not depart from his house. Thus pardon and judgment are strangely intermixed together. What dishonor and shame were attached to his house—crimes the basest and most foul were committed by the members of his family—incest, murder, and rebellion, characterized by malignity and wickedness seldom witnessed in the history of any family. All these were the retributive judgments of the Almighty upon David for his foul and enormous deed. They were designed to chasten him for his own future good, and to prevent a recurrence of the same, and as a warning to the family and nation, and to all mankind, of the fact, that, although God may forgive our iniquities, he nevertheless will take vengeance upon us for our inventions. JAMES CHALLEN.

LONDON.—The city of London, which covers only 50 square miles, has more inhabitants than Maine, New Hampshire, Vermont, Massachusetts, and Rhode Island, which occupy 60,751 square miles.

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THE LORD'S DAY CONVENTION.

During the late session of the Lord's day convention in Baltimore, at which some *seventeen hundred* delegates were present, from all the Protestant parties in the country, some scenes occurred not very favorable to our profession. A friend of reformation, or rather one that *had been* a friend, now an *excluded member*, undertook, on his own responsibility, and on his own behalf, I presume, to appear amidst the delegates of that very respectable assembly. Of a zeal somewhat ricketty, of a temper a little censorious, if not acrimonious, and of an attitude reasonably indicative of conscious superiority, he undertook to lash the assembly into a more scriptural nomenclature. The unscriptural phrase "*Christian Sabbath*" occurring *once* in the printed documents pertaining to the meeting, was, to him, a special call to instruct the assembly and lecture them into a more scriptural technicology. In offering his services, very gratuitously indeed, to enlighten their understandings, and to dispel their ignorance, he, rather unfortunately, did not wait for the proper intimation of their willingness to sit at his feet, and to be taught by him the difference between "the Lord's day" and "the Christian Sabbath;" and presuming too freely upon his own abilities and their submission to his good manners, had the mortification to receive from the galleries, as well as from the floor, a few volleys of left-handed plaudits, no way favorable to a calm and deliberate examination of the subject. If he did not silence their objections, they, at least, silenced both his logic and rhetoric on the occasion.

I am painfully constrained to notice this subject on two accounts:—First, as an illustration of the value of the *suaviter in modo*—of the great importance of paying due respect to the intelligence, conscientiousness, and prejudices of society. Had the gentleman, after a candid commendation of the objects of the meeting, of the reasons and considerations which occasioned it, all of which was justly due to the affair; I say, had he then, in the most unassuming and complaisant style, simply suggested the propriety of substituting "the Lord's day" for "*the Christian Sabbath*," for such good reasons as might have been alleged, there is little doubt that it would have been promptly conceded to him. And if not, there was nothing imperilling the nation, nor the church, nor any man's soul, by admitting such a phrase in such a document.

But, in the second place, I am constrained to say, that this gentleman was excluded from the Christian church in Charlottesville, Virginia, for a similar aberration from Christian propriety and decorum; and, therefore, neither our case nor the brethren are responsible for his

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behavior on that occasion. As a community, we are all on the side of consecrating the Lord's day to the great and solemn ends of its institution, and lament the desecration of it so common amongst both professors and profane. We hope that our periodicals will, as far as in their power, endeavor to prevent the unfavorable impression spread abroad throughout the nation by the very impertinent and unauthorized behaviour of one who is not really in sentiment, in faith, or in manners one of us.

A. C.

THE MOTHER'S JOURNAL AND YOUTH'S MONTHLY VISITER.

January 1st, 1845.

BROTHER CAMPBELL—*Dear Sir*—AFTER wishing you a happy New Year, and that your pen may be as fruitful in useful matter to your readers, this present year, as it has been for many years that are past, I have a small request to make.

I shall do it in all confidence, and in hope of a ready compliance, having been a reader of your writings from your first commencement in this country down to the present time, even prior to the days of the Christian Baptist; which contained that invaluable address to Christian Mothers, down to your polished and interesting Louisville Lectures on Female Influence; so that I believe it has ever been your aim to elevate and exalt female worth and character.

But now for the request:—I wish you, brother C——, to allow me the privilege, through your Millennial Harbinger, of recommending, in a special manner, two Female Editors. I feel that I could not be doing a more essential service on this first day of January, 1845, to my Christian sisters, or indeed any of my sex, into whose hands the Harbinger may fall, than that of suggesting the value and importance of their adding to their various family reading, (if they have not already,) the "Mother's Journal and Family Visitant," edited by Mrs. Eliza C. Allen, to whom all letters addressed must be post-paid, Box 811, New York. I much regret that I have not recommended this work at a much earlier period; but better late than not at all. I would also recommend, that if the volumes of 1843 and '44 could be obtained, they would amply repay the price of them. It has now commenced its tenth volume, and is still in full vigor, strength, and beauty. The Mother's Journal is unlike most works written by and for females of the present day, the most of which are light and frivolous, and not calculated to give a right bias to the mind or affections. But this work pre-eminently does both, and will aid the mother in the training of her family. Indeed, its manifold lessons are calculated to *interest, captivate, and deeply fix their influence in every devoted mother's heart.* Only think, dear mothers, how much happier you would be at the end of the year, could you deny yourselves of some article of dress (if necessary) to the value of one dollar (the price of this work,) to have your minds and hearts furnished and refreshed with that which is so good and excellent; and which, should you obtain, you will most assuredly find to be so.

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Next comes in order the "Youth's Visitant," edited by Mrs. L. M. Bailey, Cincinnati, whose residence is Sixth St., north side, between Vine and Race, two doors west of College, and the subscription only 25 cents a year. This paper is a small newspaper sheet, filled with useful and interesting matter for the youthful mind. Indeed, I know no one of the kind of equal worth. The Editor is a lady of talent and refinement, and somewhat poetical too; so that she is never at a loss to fill up a corner with some sweet little verses to instruct or interest the child who may read. Indeed, she is an adept in culling rich fruit, pretty flowers, and sweet nosegays for children. In truth, she is most happy in her selections to improve the intellect and touch the heart of the young. It abounds with variety and is every way calculated to beget in children a taste for reading.

But as I am somewhat of a Quaker for plain dealing, I would tell the reader of this notice that although the Editor neither argues the merit or demerit of slavery, she occasionally, however, relates sympathetic tales on that subject; so that I will leave it free to all to choose or refuse as it seemeth them good.

If children could be induced to appropriate the money they spend for candies, sweetmeats, &c. &c. for such a work, how much healthier and happier would they be at the end of the year!

This is a freewill offering, brother C——, and without the knowledge of any of the parties. Perhaps I may give you another call at some future time. In the meantime permit me to subscribe myself, with high Christian esteem and affection, your friend,

DEBORAH.

AN EVANGELIST WANTED.

HILLSBOROUGH, December 12, 1844.

Dear brother Campbell—THE churches at Rappahannock, Corinth, Jerusalem, and Smyrna, agreed on Lord's day to co-operate in sending out Evangelists. We shall have for six months the labors of old brother Ferguson, of Shenandoah. We also want a pious, meek, intelligent, laborious young man, to aid him in the work in Eastern Virginia. The churches requested me to write to you to procure us one, if possible, hoping there might be some who had studied at Bethany, and would be willing to engage in the good work of proclaiming the gospel to the world, with a moderate compensation. Will you do us the favor, if you know of such a one, to urge him to come among and see us? We wish to guard against the abstractionist on the resurrection, as we have twice been deceived, as I have no doubt you are aware of, and also opposed to. If you know of no one that will come up to the character we want, please give this a place in the Harbinger, that our wants may be known to our brethren, who are willing to proclaim the original gospel.

Yours in the good hope, THOMAS M. HENLEY.

P. S. I understood from the best authority, that two of the Baptist ministers, with several of their members, have broken the loaf with the disciples—Dr. Glasscock, in Matthews, who was present when Mr. Broaddus' resolution to Montague's mutilated query was decided—

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Brother Goss broke the loaf with him and several members. Philip Taliaffero also broke the loaf with the disciples at Corinth. Brother Robert Campbell informed me that he was present and partook with him. According to the resolution of Messrs. Broaddus, Montague, and Todd, they have forfeited their membership with the Baptists.

H.

A GOOD WORK.

"*I have not found so great faith—no, not in Israel.*"—Messiah.

MR. A. CAMPBELL:

Dear Sir—ENCLOSED is thirty dollars, (South Carolina money, being the best I could get.) I had intended it for the Home Missionary Society; but having had for some time a copy of the New Testament published by you, I thought I could not do better than send it to you. I wish you would give to any who may want a copy to the amount of the enclosed sum.—Respectfully, &c.

Please to use the enclosed as you think best for promoting the knowledge of Jesus Christ!

The above remittance is from an unknown hand, and without date, place of residence, or any other index that could indicate the author of it, his creed, or party. I have sometimes wondered why so few, in this age of benevolence, amongst the friends of the New Version, have not suffered their benevolence to run in this channel. The request of the unknown philanthropist shall be faithfully attended to. A. C.

ANOTHER ANONYMOUS DONATION.

December 26. '44.

Brother Campbell—ENCLOSED you have twenty dollars, which you may place with the funds of Bethany College.

Yours in the hope of eternal life, P.

AND ANOTHER.

A GENTLEMAN in Europe the other day sent a draft on New York for £50 sterling, in aid of the cause of education in Bethany College; with an injunction that his name should not be made known.

We have two sorts of examples. Some give their names to encourage others to give their names, and some withhold their names that they may do good without any alloy of vanity or ostentation in the offerings. Both examples are good in certain cases.

WE received on a former occasion a nameless donation from some lady in Cincinnati, of two hundred dollars, a part of which we put into a bell for Bethany College, which daily summonses us all to the discharge of our duties. So faithful has the secret been kept, that I know not yet the name of the donor; but the Lord knows.

A. C.

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R. L. COLEMAN.

The citizens of Bethany and the surrounding country have been much favored with a visit from our much esteemed and beloved brother Coleman, of Charlottesville, Va., now on his way to Kentucky.—Brother Coleman is one of those evangelists who is always interesting and often eloquent. His eloquence is truly evangelical. It is the eloquence of good sense, of refined sentiment, of deep feeling, and of impassioned earnestness. He has been so much in communion with Apostles and Prophets, so long and so intimately conversant with their writings, as to have caught their spirit and acquired their solemn and impressive manner of presenting the will of God and its sovereign claims upon the affections and the acquiescence of all his hearers.—No one possessed of Christian taste or discernment, can, in my opinion, attentively listen to his discourses without receiving both spiritual entertainment and refreshment. Those attendant on his ministrations generally return to their homes more desirous than when they came, of forming a better acquaintance with themselves, the Bible, and its Divine Author. His long, arduous, and successful labors in the cause of reformation in Eastern Virginia, have endeared him to thousands. We solicit for him a good hearing in Kentucky; and no doubt where his appointments are fully circulated, he will obtain it May the Lord long preserve him and prosper his labors in the great cause of human redemption!

A C.

REMARKABLE PRESENTIMENT.

In the last Doylestown (Pa) Democrat we find a notice of the death of *Beniah Holden*, of Nockamixon, at the advanced age of 94 years. He died on the 14th of October; and the correspondent of the Democrat states, that "on the Saturday previous to his death, his daughter, with other friends, paid a visit to the old people; found them in good health, and passed a very agreeable evening and morning. The old gentleman was sensible, agreeable, talkative, and happy, and partook of a hearty breakfast; after which he observed, "Now, my friends, this is the last meal I shall ever eat; I am about to die." It was in vain that his friends endeavored to dissuade him from such an idea—he the more resolutely persisted in it, and said he was called and must obey; but while he yet had breath and the power of speech, he wished to give some instructions with respect to his worldly concerns, his burial, &c., and immediately commenced. Some few moments after he closed his last directions, he was struck down with a paralytic stroke, and never spoke more. He lingered, however, on the brink of death until Monday morning, when he expired without a groan."

Christian Herald.

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MR. CARSON.

A BRIEF but very interesting memoir of this distinguished reformer, has recently come from the pen of Elder J. YOUNG, of Trenton, New Jersey, for some time Principal of the Primary Department of Bethany College. It was requested, and has been printed by the Publishing Committee of the Baptist Library, and is intended as introductory to the works of this great baptismal writer. I was much pleased with the perusal of this graphic and spirited sketch, and think that it will be somewhat prepossessing to a candid examination of the treatises to which it is prefixed. I also received the other day an interesting sketch of Mr. Carson's life, or a very important part of it, from one of my readers, once a tutor in Mr. Carson's family, which I here present to my readers:—

ROCKVILLE, December 21, 1844.

Brother Young's and some other notices that I have seen of Mr. Carson's death, remind me of many circumstances relating to him and his family. My father had removed from Reuben's Glen, his birthplace and that of several of his ancestors, to the town of Garragh, where he resided when he first heard of Mr. Carson, located in Tubbermore. Such was his high opinion of Mr. C. as a preacher, that he soon after removed to Balinascreen, two miles from Tubbermore, that he might receive the benefit of his religious instruction. In the interim Mr. Carson left the Synod of Ulster, and became what was called an Independent. Multitudes came to hear him. His reasons for separating from the Synod appeared; afterwards, his answer to Brown's vindication of the Presbyterian form of church government; then, an answer to Mr. Ewing's attempt towards a statement of the doctrine of scripture on some disputed points, &c. After leaving the Synod he continued to expound the scripture to his congregation for one or two years. They then came together as a congregation, he having gone through the New Testament and laid open the constitution and ordinances of a Christian congregation, nearly as they are at present practised there and in the United States by the disciples, except baptism. During all this time the religious, for miles round Tubbermore, had collected according to convenience, and formed themselves into religious societies. They prayed, they read the scriptures, conversed freely on the chapter read, verse after verse. Mr. C. expounded the whole New Testament, and the Old, or most of it. At last they came together; the brethren exhorted regularly every Lord's day; Mr. Robert Haldane's class of pious young men to be trained for the ministry, was instituted; some of the Tubbermore brethren were sent; they studied the scriptures intensely; learned to call no man master; were taught so by Mr. Haldane himself; saw immersion a scriptural command to all believers in Jesus; were immersed in obedience to the law of the Great Head of the congregation. The magnanimous Haldane did not withdraw his support from them, but suffered them to complete the term of their engagement, and they came back to us

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preaching that "he that believeth and is immersed shall be saved." Carson was as magnanimous as Haldane: he taught that no one had a proper respect for Christ who did not obey all his known commands. In the mean time he was writing his book against Brown, and said to all the brethren that their allegiance to Christ imperiously demanded them to act immediately according to their own views of duty. As for himself, he could not be immersed till he had examined and so studied the subject as to be able to answer all men living in regard to his conduct should he come to the conclusion to be baptized. From this time the work of baptism of believers continued, and, I think, without foreign aid; the members baptized one another, or the young men who had been at Edinburg at the class. Mr. Carson did not immediately lose the meeting-house after leaving Synod. Once after preaching he held up the Bible as his confession of faith, saying he now took leave of that house he had so long preached in, and that all who stood up for the Bible alone would please follow him out of the house. All the congregation, except a few, followed him out; when some of the Trustees, in whose name the house was deeded, put him in again forthwith. It was a considerable time afterwards that the Presbyterian leaders gathered together and their friends, and thrust them out—not having the law on their side.

During the years 1816, '17, and '18, I was engaged for a part of my time in teaching his children. He had a large family of children, of both sexes. I walked three miles every evening, and taught and returned in the morning to my residence, two miles below Moneymore. Mr. C. did not wish to send his children from home to be taught, and there was no school in that neighborhood to which he would send them. He was in limited circumstances when I knew him, and during the time I remained in that country I know he did not receive the half of £50 a-year from his flock. Mrs. Carson had received what money was left her by her father, Mr. Ledley, (who had been, I think, a cloth merchant,) for her children after they were grown. Once I remember Rev. George Ledley, of Larne, brother to Mrs. Carson, obtained a place for his two oldest sons in the West Indies, with a salary of £150 a-year; but this Mr. Carson refused, saying, "I would not part with my children before they were Christians for all the wealth in the world!" It was after I left that country that Mr. Carson became engaged in the Catholic reformation, and gave occasion to his writing his masterly essays on "the Right and Duty of all Men to read the Scriptures," and on Transubstantion."

WM. M'CLENAHAN.

GOING TO ROME BY SCORES.

THE London Record predicts that a considerable secession may be expected to take place from the Church of England. Even the celebrated Dr. Pusey, and probably about thirty Masters of Arts at Oxford, together with others from Cambridge and the country at large, amounting in all to about one hundred, who will go to their own place, the bosom of Rome. The Rev. Mr. Newman, it seems, has already gone, and if Dr. Pusey follows him, there will no doubt be a great crowd of Tractarians on their way towards Rome.—*Baptist Record.*

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MONEY.

It is astonishing how much the Bible says of money! The characters of men are more thoroughly developed by money than by any other means. It is the hottest crucible in which a man's soul can be placed. See how the Bible speaks of it. Man is a steward. Nothing that he possesses is his own. The fee simple of not a foot of land lies in him. It lies in the throne of God, and the occupier is nothing but a tenant—a mere tenant at will—bound to use every penny of his estate for God's glory, and to render a strict account at last. What a light does Christ's own conduct throw upon this doctrine! Men pride themselves in their wealth. Did Christ? Where was he born, and how did he live? And when upon his cross, how did he act towards his mother, the being of all others of the race whom he best loved? Did he say to Joseph of Arimathea, "Behold thy mother"? No, no! It was to John, the poor, penniless disciple, to whom he commended her. He who could have commanded the mountains to pour forth their riches for her use, bequeathed his dearest earthly relative to the care of a portionless son: thus throwing a signal rebuke upon those who will not trust God, parting with their substance at his command. Let this elementary work be thoroughly done. Let the great doctrine of stewardship be preached. Let men know the tenure by which they hold their property. Then if the Master calls for a given sum, whether by agents, circulars, or any other cry, the means will be forthcoming; and a man will withhold it on the peril of his soul.—*Rev. Dr. Patton.*

HARBINGER—NOTE TO THE EDITOR.

December 15th, 1844.

Brother A. Campbell:

Dear Sir—I believe the present month's number of the Millennial Harbinger will close the 10th volume, during which time I have been its constant and regular reader. I need not say how much pleasure and satisfaction I have derived from its perusal: suffice it to say, that I am more than compensated for the small share of patronage that I have given it. I will further say, that I have been a regular subscriber for periodical journals, religious, political, and literary, for the last 20 years; and I am compelled to say, that the Harbinger has made its monthly visit more uniformly, in better style, and with fewer typographical errors, than any periodical that I have taken. But I regret to inform you that this friendly *visiter* must cease to me. And in parting I am filled with no little emotion. My pecuniary affairs make it imperious. My hope is, that the Harbinger may continue its useful course till the glorious era whose title it bears, and living and unborn thousands be enlightened by its pages.

Trusting to meet you on the shores of immortality, may I ever remain your brother in Christ Jesus. C. G*****.

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ALARMING AND DISGRACEFUL.

THE Board of Education in this city have lately made their Report, which is so full of important facts, that, if we had room, we should be glad to aid in circulating it. It is there stated that there are six wards in the city in which the Word of God is forbidden to be read! They are the first, fourth, sixth, eleventh, twelfth, and fourteenth wards. It is chiefly, if not solely, owing to the objections of Papists, who are permitted, through the provisions of the odious school law, though few in number, and paying comparatively nothing for the support of the schools, to exclude the book which the large majority of the citizens desire to be used. We have greatly mistaken the American spirit if such outrages are suffered to continue long.

New York Evangelist.

NEWS FROM THE CHURCHES.

Chagrin Falls, Ohio, November 16, 1844.

I have been again on a tour among some of the churches in New York; but political strife, in addition to other things, has carnalized many minds. I immersed only three. There is a great want of help, and the churches do not always make the best use of help when they get it—generally *cannot* attend a meeting at its commencement; nor, indeed, very well at any time, except Lord's days and pleasant evenings. But notwithstanding their deficiency in some things, they are gradually and steadily gaining upon the community all around them. In Pompey and Ira, for instance, the Baptists, Presbyterians, &c. complain they cannot make converts as formerly, while with us the prospects brighten constantly.

I would not be understood that they do not do justice to those who labor among them. So far I know, I have reason to believe that not only would ample justice be done to such help as would do justice to the cause, but that the churches and individuals among them would do themselves the justice to improve much It would be no hard matter to raise up churches all around those now in existence. WM. HAYDEN.

Wattsborough, Virginia, October 25, 1844.

Brother Bullard has just returned from the mountains. He baptized upwards of fifty while he was gone. G W. WATTS.

Du Buque, Iowa Territory, November 26, 1844.

I left Springfield. Ill., and took up my abode here last spring. I found a few disciples who had not formed themselves into a congregation. Expecting to make this my permanent residence, and being very desirous to see the truth of the gospel established here, and have the advantages of Christian society, I induced our esteemed and able brother J P. Lancaster, of Jacksonville, Ill. to fix his residence at this point. He has succeeded in getting the few scattering brethren together, and organized a congregation of 11 members; since which we have had twenty-three additions, and prospects still good. Of course we have strong opposition; but we exercise all the patience we can summon, and are resolved to overcome or outlive it by our respect and reverence for the laws of Jesus our Lord.

M. MOBLY.

Boon county. Missouri, November 20, 1844.

Owing to the sickness of one of my wife's sisters, who died about the close of our Bear creek meeting, I was not permitted to be much at the meeting, the particulars of which I expect have been forwarded you by brother Church. Eleven heard, believed, and were baptized, and two others were added during the meeting.

On Friday before the fourth Lord's day in October, brothers Creath, Church, and myself met brothers Allen Wright, Elgen, Cartwright, and Ferris, of the teaching brethren, with many of the elders and brethren, in annual meeting, at Palestine, Cooper county. It was the first annual meeting held in that *bounds*. There were twenty-two churches heard from, from the counties of Saline, Cooper, Cole, Miller, Morgan, Benton, Pettis, Henry, and Johnson; having eleven hundred & fifty seven members—seven hundred & seventy two having been added during the last twelve months. Six or eight additions were obtained during the meeting.

They appointed another annual meeting to be held in Georgetown, Pettis county, commencing on Friday before the second Lord's day in October, 1845.

On last Lord's day we had additions in Columbia. We have a meeting commencing to morrow week, in Jefferson City, when we expect to select a young man to go to Bethany College in accordance with your proposition. T. M. ALLEN.

Flinn's Lick, Tennessee, November 23, 1844

Since my arrival at this place (April 14, 1844) one hundred and fifty accessions have been made within ten miles of this place. Prospects are good for much to be done for the cause of primitive Christianity. WM. M. PURCELL.

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PROSPECTUS
OF THE
JOURNAL OF EDUCATION & MAGAZINE OF GENERAL LITERATURE.

THE subscriber has been encouraged by a few friends to undertake the publication of a monthly periodical under the above caption, at Bethany, Va. The acknowledged importance of the subject of Education to the general and permanent interests of society, is certainly sufficient to warrant the expectation that a Journal devoted to sustaining its interests before the public mind, if properly conducted, will receive a liberal support from an enlightened community With this expectation the subscriber has been induced to undertake the publication of this work, devoted to the interests of this all important cause. The whole subject of Education in all its departments, bearings, and tendencies, shall form the subject of the leading articles which shall from time to time appear in the pages of the "Journal." Having been engaged nearly his whole life, either in acquiring an education himself or in imparting instruction to others, the Editor flatters himself that he has within his reach such facilities as will enable him to render the Journal a work of some interest and utility to all such as may favor him with their patronage in this undertaking. We shall endeavor to render the "Journal" a useful auxiliary to the *parent* in meeting those high responsibilities to his offspring which nature has devolved upon him. To all who are entrusted with the interests of general education, either by a general supervision or the practical details of imparting instruction, we shall endeavor to be useful, by presenting to our readers the various systems of instruction which prevail in this country and in Europe—with some discussion of the principles involved, and suggestions as to the merit of the various systems which may claim attention. To all who are not favored with the advantage of preceptoral instruction, we shall endeavor to point out those means of self-culture which every individual enjoys, and to direct to the proper sources of self-improvement. We shall endeavor to bring the avails of our own experience, in acquiring and imparting instruction, to the benefit of the student in the higher branches of learning, and in general we shall lay before our readers whatever we shall deem conducive to the advancement and training of the great mass of mind of our country. Under our general literary head we shall endeavor to make the Journal a useful directory to those who are seeking self-improvement or mental gratification in the great field of literature.

Such is a very brief outline of the plan of the proposed publication, for which we would respectfully ask the patronage of an enlightened public.

The work will be issued the first week in every month, in common duodecimo form, containing 36 closely printed pages in each number, neatly stitched and covered, in fair type and good paper, and mailed to subscribers at Two Dollars per annum, payable on the receipt of the first number, which will be issued as soon as a sufficient number of subscribers can be obtained to warrant the undertaking.

A. F. ROSS, *Editor*

Mr. Ross, Professor of Languages in Bethany College, is a literary gentleman much devoted to his profession and to the great cause of education. His classical readings and studies, together with his professional employment, eminently qualify him to interest the amateurs of education in the contemplated Journal. We wish him all success in the undertaking, and in his praiseworthy efforts to bring the claims of an improved system of education before the public. Communications to him on the subject of his Journal, should be post-paid, as the Professors of Bethany College are not as yet so amply endowed as to be able to extend their benefits greatly beyond the charitable provisions of the institution.

A. C.

PROSPECTUS OF THE CHRISTIAN DISCIPLE.

1. Each number will contain 24 pages duodecimo.
2. Day of publication, first Monday in every month
3. The paper will be devoted to building up the disciples in the faith, the sowing of the incorruptible seed, the illustration of difficult portions of scripture, the defence of truth, the evidences of the Christian religion, church organization, duties, qualifications, and responsibilities of evangelists, bishops, and deacons, fulfilment of prophecy, and the reviewing of the present and the past state of the *Church*, and the state of the churches now existing.

The Disciple will occasionally open some of the books which contain the systems of men, and contrast their contents with the Bible.

All Evangelists are requested to act as agents, together with Bishops and Deacons

The Disciple will make its appearance the first Monday in March, provided a sufficient number of subscribers can be obtained to justify its publication.

Those who are disposed to patronize the paper, will send in their list of names as soon as possible.

The Disciple will be sent to subscribers at One Dollar, payable on the receipt of the firs number.

All communications, addressed to me, at Hopkinsville, Christian connty, Kentucky, free or post paid.

HENRY T. ANDERSON.

Will the Editors of papers devoted to the gospel of Christ give this Prospectus a place on their pages?

H. T. A.

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FEMALE COLLEGIATE INSTITUTE.

GEORGETOWN, KENTUCKY.

THE Fifteenth Session will open on the 3d of March, and close July 18th, 1845.

One hundred and twenty five young Ladies have entered the Institution since March.

The Assistants are all *females*. They are pious, enlightened, and experienced teachers, who are employed at great expense, to reside in the family of the Principal, to aid in the moral as well as the intellectual culture of his pupils. They exercise over them a constant care, extending to their manners, their dress, their personal habits, their intercourse with one another, their purchases and expenditures, the order of their bed-rooms, wardrobes, &c., their strict attention to study, and all those concerns which make up the aggregate of good morals, good manners, and good scholarship. Time has tested the advantages of this organization.

The pupils of this school enjoy every facility in the way of Philosophical and Chemical Apparatus, Standard Literature, Musical Instruments, Maps, Globes, &c.

As a Teacher of Music; Mr. *Fritz* has no superior in this country.

The health of our family has been unexampled, only one case of serious illness having originated here in the last seven years.

The pupils are permitted to attend any place of public worship they may prefer; but not to receive visits, nor attend to night meetings or evening parties, nor to make purchases, nor to wear fine dresses or jewelry in school.

The terms are $75 dollars, in advance, for Board and Tuition; $25 for Music and use of Piano; French, Drawing, Painting, &c., extra.

T. F. JOHNSON, *Principal.*

December 10th, 1844.

OBITUARY.

Flinn's Lick, Tennessee, November 23, 1844.

Our beloved brother BENJAMIN GIST is no more. He departed this life on the first of April, 1844. He was born in Virginia, September 17th, 1773. He removed to Jackson county, Ten. in '98, and had been a citizen of this county till last fall, when he went on a visit to Missouri, and died in Margin county, Mo. He had been a member of the church for more than forty years, and a deacon of the Christian church as long as I can remember. We shall never forget seeing our old father Gist rise frequently in the congregation, with eyes gushing with tears, and his head silvered over with age, admonish his young brethren not to become weary in well doing; for the service of the Lord was an easy one. "I have," said he, "been serving my Lord for forty odd years, and am not weary." These were nearly the last words we ever heard him utter. W. M P.

Scipio, Indiana, December 24, 1844

Died, on the 10th of December last, our beloved brother CHANCEY B. KNAPP, in confident hope of a blessed immortality. He having made the good confession on the first Lord's day of December, 1844, and was baptized for the pardon of sins, but never enjoyed the fellowship of the brethren. The disease of which he died seized him on the next Friday after his baptism. He died in full flow of the Christian's first love, giving the most positive assurance to his surviving friends that his happy spirit took its flight to the arms of a glorious Redeemer. His funeral address was delivered by brother Hickman New, from 2 Cor. v.

Also, on the 20th of this month, our sister LUCINDA KNAPP. She was seized on the day of her brother's funeral. The writer was in her company for twelve hours before her departure, and had the pleasure of hearing her use the language of a Christian, dying in full assurance of eternal life. She was perfectly calm and in the full exercise of her faculties. She was not satisfied with any other exercises than reading the scriptures singing, and prayer. Her friends kept up the exercises of her choice while she could understand what was doing. Half an hour before her final exit she joined audibly in singing the hymns that begin with "The angels that watch'd round the tomb," and "Time is winging us away." Brother New delivered the discourse in this case also, from Hebs. ix. 27, 28. These funerals were numerously attended. May the writer so live as to meet the subjects of this notice around the dazzling throne of the Eternal! W. C B.

Boon county, Missouri, November 20, 1844

On yesterday I was informed that our belovad brother Elder JOHN ALEXANDER, of Monroe county, fell dead in his field, without a moment's warning, one morning last week! He was one of the excellent of the earth—a man of intellectual, moral, and Christian worth. As a Christian preacher, he was deservedly esteemed for his usefulness in building up Christians, and his success in winning souls to Christ. His loss will be seriously felt by the congregations in Monroe, many of which were entirely dependent on him for preaching, and where they have no evangelist remaining, now, that brother Henry Thomas has gone to Kentucky. Brother Alexander emigrated from Clarke county, Ky., two or three years ago, and established a character here for piety, goodness, and usefulness, that any man might have been proud of. He leaves a mourning widow and several children, with a large circle of brethren and friends, to mourn his loss. Although our brother was suddenly snatched away, I am confident he was prepared to receive the plaudit, "Well done, good and faithful servant!" T. M. A.

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THE

MILLENNIAL HARBINGER.

THIRD SERIES.

VOL. II. BETHANY, VA., *FEBRUARY*, 1845. No. II.

OUR POSITION TO AMERICAN SLAVERY.

WHEN any nation or people resolve to be free,—when they publicly renounce all allegiance, all political subordination to any foreign prince or potentate, they institute an example of doubtful and dangerous tendency. They cannot calculate upon its influence and bearings upon society in many other particulars besides that in their immediate vision. When, in solemn convention, the assembled representatives of a nation affirm before *High Heaven* that "all men are born free and equal," they promulge views and resolves which are not to be circumscribed by the particular objects which on that particular occasion called them together. When a nation guaranties to every citizen "liberty, of thought, liberty of speech, and liberty of action," with only a few constitutional restraints and limitations, it confers powers of doing good, which, in certain circumstances, may work its salvation; but it must also be confessed that, in other circumstances, it may confer powers of doing evil which may work its ruin. One thing is most evident, that without intelligence and virtue on the part of the people, such chartered rights are dangerous investments. Wise and patriotic men have, therefore, questioned the propriety of vouchsafing such ample liberties without providing for the intellectual and moral culture of the whole population. The right of suffrage, in every well regulated community, ought, in their opinion, always to have a *moral*, never a *property* qualification. 'No person,' say they, 'ought to be permitted to swear to support a constitution which he has never read nor heard; or to obey laws of which he is yet ignorant, and likely to be so, because of his ignorance of the language in which they are promulged.'

But we have done all this. We have published to the universe that every man is by nature possessed of certain inalienable rights and immunities; in which is not only the right to live and pursue happi-

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ness, but also to express his thoughts freely in word or writing.—Having not only asserted, but also sanctioned and legalized, by numerous enactments, such general views and decisions, we ought not to wonder that a spirit of universal scepticism in all existing institutions has gone abroad—that a spirit of free and full discussion has inspired the whole population; or that it has tried its strength upon every institution in our land—literary, moral, and religious. Nor will this spirit cease to operate till it has debated every question, tested every principle, and explored every foundation in the political, moral, and religious association of the civilized world.

The discoverer of a new country, the inventor of a new art, the promulger of a new opinion, can never comprehend the result of his own labors, nor compute their influences upon the destinies of the world.—The inventor of the art of printing little thought of the evils that might accrue from his invention. He was rapt in visions of great and innumerable benefactions to the human race. No one can recall the impulse he has given to the world by a single new idea. A boy at the summit of the Alps may set a ball in motion, that, in the progress of its descent, a thousand men could not withstand. The fatal slide of a hill, and the appalling desolations of an avalanche, have sometimes been occasioned by the foot of a single individual. Emperors have risen by the magic of a fortunate assumption, and fallen by the potency of a single argument. It ought not, then, from these reflections to be thought strange that all forms of government are yet in debate, that all sorts of institutions are still in discussion, from the slavery of the ancients down to the odd fellowship associations of our own prolific age. The spirit of free discussion has gone abroad through all this land, and no arm of flesh nor mandate of authority can arrest its career. Sooner might the emperor of the French have quenched the conflagration of Moscow by a single drop of dew—sooner might Hannibal have vanquished the Romans by the breath of his mouth—or Leo X. have snatched from the cerulean vault of heaven the glorious orb of day, than all the existing powers of earth could silence the tongue of free discussion, or seal the lips of curious inquiry, which our BILLS OF RIGHTS and chartered immunities of speech have licensed in this land of free and unrestrained investigation. We must, then, all submit to the new order of things, and do homage to his Majesty FREE DISCUSSION.

Neither the evidences of the gospel, nor the solemnities of religion; neither the constitution of the church, nor the rights of its members; neither the divine right of bishops, nor the value of holy orders; neither the spirituality of the soul, nor the materiality of the body, can escape

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the ordeal of free and full discussion. Shall we, then, think it strange that American slavery, with all its influences upon the moral and political destinies of this great and mighty nation, shall, by the spontaneous concession of the whole civilized world, be allowed to escape inquiry, or be exempted from appearing in the presence of this august and powerful tribunal of FREE DISCUSSION! It cannot be imagined. Come it must, and come it will, and we may as well be prepared for it soon as late.

Any one of much sagacity must see that the controversy between the North and the South has commenced. As certain, too, as that no one can live in Rome and strive against the Pope, must the whole Northern and Southern institutions come before the whole American family. Already, indeed, has it come into our American ecclesiastical courts, and distracted the councils of one of the most imposing communities in our Protestant ranks. Most unfortunately, too, have the same political metes and boundaries that separate the slave states from the free, been proposed as the termini of all ecclesiastical communions—as the *Ultima Thule* of the Christian charities and ministerial communion of Northern and Southern Methodists. Such a decision is likely to have all the solemn authority of an article of faith, or a rule of discipline in this Methodist Episcopal Church of America. As the tropics of Cancer and Capricorn bound the apparent path of the sun in the heavens, so hereafter are ecclesiastic approaches of the Northern and Southern members of this community to be bounded by Mason's and Dixon's line. As soon will the sun appear south of Capricorn as a northern preacher be found ministering to the brotherhood beyond the bourne of the slave and the free. Nor does this state of things appear to be exclusively conferred to any one of the Protestant sects of our country: other denominations, because of the politico-ecclesiastic character of their association, must be constrained to take the same ground.

We are the only religious community in the civilized world whose principles (unless we abandon them) can preserve us from such an unfortunate predicament This I feel able to demonstrate to the entire satisfaction of every intelligent brother and candid citizen at the South or at the North. Should any one be excited to resentment at the promulgation of such a conviction, we shall say to him what Themistocles said to Eurybiades, the Spartan Chief, when lifting up the staff of his indignation to chastise him,—"*Strike, but hear me!*" Lend me your ears and allow me a seasonable opportunity, and my facts and arguments shall be forthcoming.

But we are not yet prepared to enter upon this demonstration. The

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premises and the position of the present agitators of this controversy must be surveyed. We have, then, two political parties in the field—the Abolitionists, or "*Liberty Men*," and the "*Non-Liberty Men*." The main points at issue between them are not simple liberty and slavery in the common acceptation of these words The alleged *political* and *moral* evils of the system of American slavery constitute the main topics of debate between these parties. The influence of American slavery on all questions of national policy, interest, and honor, fairly belong to the new political party, now being known as "Liberty Men." But it is to the moral character of the institution of slavery that we as Christians turn our attention.

At present two champions are in the field—one representing a portion of the Southern,—the other, a portion of the Northern Baptists. I allude to Dr. Wayland, of Brown University, and Dr. Richard Fuller, of South Carolina. I am not informed that either of these gentlemen has been chosen by any formal meeting or agreement of his brethren in that portion of the Union in which he resides, as their representative or champion in defence of their views on this exciting and engrossing theme. Still there seems to be a tacit agreement that they are as competent to the task which they have assumed as any other two Doctors of Divinity in the denomination. The author of the Moral Science, Dr. Wayland, is a vigorous writer; a clear, concise, and logical reasoner; a well informed man on the whole subject of moral science. Dr. Fuller is one of the brightest stars of the South; a clear-headed, pious, and, as I am informed, an eloquent and argumentative man; well acquainted with the history of American slavery, and well read in the arguments *pro* and *contra*. We have read this discussion as far as published, down to the end of the sixth letter of Dr. Wayland, and are, in this respect, up to the times.—Their discussion has so far been confined to the Bible documents touching the morality of the relation between Master and Slave. And this is the only question that comes within our limits, or that affects Christian action on the subject. The doctrine of those properly called *Abolitionists*, is, that the *relation* of "*Master and Slave*" is, in all cases, morally wrong—a relation not authorized by God—"evil, and only evil, and that continually." The doctrine of the pro-slavery party is, that the relation of Master and Slave is one of divine authority, consonant to the genius of human nature—to all the principles of morality and piety; and is, therefore, morally right, and may, with all propriety exist among Christians. That unjust laws respecting the rights and duties of masters and slaves may exist, and that practices wholly immoral and wicked may be countenanced and sustained by usage, as

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well as by barbarous and inhuman laws, will be readily conceded by men of all parties. The cardinal question affecting us, then, is,—*What does the Bible teach on this subject?*—not what natural reason, natural conscience, or the opinions of men may dictate, or what human prudence and expediency may allow. This shall be the subject of our next essay, A. C.

THE LORD'S DAY.

THE following dissertation on the subject of the Lord's day, I commend to the solemn consideration of all my readers. I present these two essays from the pen of our much esteemed and beloved brother Church, of Pittsburg, as a substitute for some remarks on the sanctification of the Lord's day which I designed for their examination. His views of the importance of the consecration of this day will commend themselves to all sober-minded and devoted professors of the Christian faith. If the following essays were to receive any authority from their author, I would say to those that know him not, that, for good sense, good works, and scriptural knowledge, his praise is in all the churches that know him. A. C.

THE LORD'S DAY.

WHAT are the obligations to observe the Lord's day? And in what manner ought it to be observed? These two interesting and highly important questions I propose to discuss in the present essay. I begin, therefore, by remarking in the first place, that with men of the world, as well as professing Christians, there is nothing more 'lovely,' or of 'better report,' than a strict observance of the first day of the week by those who fear God. It is, therefore, obligatory according to Phil. iv. 8.

In the second place, I remark that it is right to observe the first day of the week, as a benevolent provision, calculated to afford a wholesome respite from toil to man and beast.

In the third place, I urge that it is right to observe the first day of the week, because, as far as any experience has been had on the subject, its observance has greatly advanced the cause of good order, good morals, and practical godliness.

In the fourth place, I affirm that the general observance of the first day of the week, gives to the laborer, the mechanic, and the business man, an opportunity which, in many instances, they could not otherwise enjoy, of reading the Word of God, and teaching it to their children.

In the fifth place, I aver that the general observance of the first day of the week is a necessary regulation if we would sustain the public worship of God, the preaching of the gospel, and the moral and religious instruction of the world.

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In the sixth place, I conclude that those professing Christians who excel in a due observance of the first day of the week, are generally foremost in every good work, and the most conscientious and devout in the service of God.

From the foregoing remarks I infer that the world requires the observance of the first day of the week as a day of rest from labor, and as affording at the same time, an opportunity for mental, moral, and religious improvement. I infer also that the church requires it, as almost, if not altogether, indispensable in order that she may carry out the great and gracious designs of her existence; namely, the glory of God and the salvation of men. These things being so, who will deny that the observance of the first day of the week is from heaven!

But I rest not the argument here: the Bible when carefully examined furnishes evidence on the subject under consideration, which, to my mind, is conclusive. In Rev. i. 11. the phrase "the Lord's day" occurs, referring, as is almost universally agreed, to the first day of the week. Now, if the Saviour decided that a piece of coin belonged to Cesar because it bore his superscription, shall I not be justified in claiming the first day of the week for the Lord, when I discover *his* name impressed upon it? With what peculiar and strong emphasis, then, does the saying of Jesus Christ, "Render unto God the things that are God's," apply to the first day of the week, and enforce its observance. The "Lord's day" is a phrase belonging unquestionably to the same category with "the Lord's supper," and means, therefore, a day peculiarly and exclusively the Lord's, and sacred to his service. "Ye are not of the world;" "I have chosen you out of the world," said the Saviour to his disciples; and the same might be said with equal propriety of every thing which the Lord appropriates to himself, and of the first day of the week in particular. if for no other reason, at least for this one, that *it is the only day which does or can celebrate the triumphant resurrection of the Son of God from the dead, having been distinctly chosen for that especial purpose.* I might still further illustrate my argument by many other allusions and considerations did I deem it necessary; but as I wish to avoid tediousness, I shall omit doing so for the present.

My second argument in support of the observance of the Lord's day shall be based on the example of the Saviour and the primitive Christians. First, then, the example of the Saviour. He appeared to his disciples on the evening of the day of his resurrection, *and not again* until the next first day of the week. Why did he not appear to them during the week? Why not on the intervening Sabbath. when they, being Jews, would have been religiously employed? Was it mere accident? Was it not rather intended to direct the disciples to the observance of that day? For, certainly, if the Saviour acted in such manner as to warrant them to expect his presence on a particular day of the week, they would note that day, and assemble prepared and expecting to meet him. But, again, the day of Pentecost, according to Leviticus xxiii. 15–21. was invariably fixed for the first day of the week. Now if the Lord had no intention of giving a preference to the first over the other days of the week, why in addition to what I have just noticed above, did he on that day, according to Acts ii. pour out his holy spirit upon his servants, and publicly set up his kingdom

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on the earth? Was this, too, accidental? Is it not more in harmony with the wisdom and goodness of God to conclude that by this additional notice of the first day of the week, the Lord intended so definitely to mark it for himself, that his disciples in all ages, without the necessity of any express commandment, would discover the propriety and privilege of observing this day, by celebrating the last recorded triumph of our illustrious leader over the enemies of God and man, and the first authorized public proclamation of his gospel.

I consider next the example of the primitive Christians. In Acts xx. it is stated as follows:—"*And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them,*" &c. In 1 Cor. xvi. and i. 2, the Apostle directs that they should lay by them in store on the first day of the week as the Lord has prospered them, and we are at the same time informed that the same order had been given to the churches of Galatia. From these two passages it is abundantly evident that it was the uniform practice of all the primitive churches to meet on the first day of the week, and that this practice was recognized and encouraged by the great Apostle of the Gentiles.

We have, then, in favor of the due observance of the Lord's day, besides a crowd of valuable considerations, the example of the Saviour and the first churches. Do we want, or can we have, greater or higher authority? Certainly not I will then close this article by briefly noticing how the Lord's day ought to be observed. And first allow me to observe that all unnecessary travelling on that day is a desecration of it; that all light or worldly conversation on that day is a violation of its sanctity; that the reading of secular newspapers, pamphlets, novels, or irreligious books, I regard as incompatible with its observance; that for Christians to be owners of boats, stages, waggons, &c., which travel on the first day of the week, is really as much a violation of the Lord's day as it would be for them to keep open their stores and workshops on that day.

I answer, then, that the first day of the week being the Lord's, ought to be appropriated religiously to the service of God in the family and in the sanctuary; and in order the more fully to do this, every preparation should be made on the preceding day.

SAMUEL CHURCH.

EDUCATION.

BETHANY COLLEGE, *Brooke Co., Va.*, Jany. 10th, '45.

Beloved M——YOUR kind letter was duly received in the end of the last year, and proves that untiring time with all his mutations, and desolations, only strengthens the bands of virtuous friendship, with which we are bound. May you experience a new year of multiplied peace, usefulness, and happiness. The several matters which you have kindly submitted to my consideration, are worthy of the most deliberate and dispassionate attention. To one or two of them I wish to devote this sheet, although my inkstand is filled for you, with

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novelties and thoughts on other topics. It affords me much pleasure to find you so deeply interested in the subject of education, which I have long considered the most reasonable business of life. This, no doubt, is the reason, that our attention is so often called, at least to the general subject. After all, however, much has yet to be done, in order to meet the demands of our wide-spreading and growing community, especially in the Primary Department. I have just finished the perusal of a valuable work upon the general question, entitled—"Hints on Popular Education, by E. C. Wines." Try and place it in your library. Although it is especially designed, by the worthy author, to promote the cause of common schools, yet you will find many things bearing upon your duties, which you must admire. Many, hitherto, have been too much pleased with forms and systems, in consequence of which we have been led astray in reference to the most essential matters. Much more depends upon teachers than systems, commonly so called. I mean to say,—that any system is good in good hands, and that no system will effect the great object of proper education in improper hands. Teaching, like all other things, requires experience; and that too, in the ratio of its importance. If it requires several years of labor and mechanical training on the part of the Artist in order to mould the wood, the metal, and the marble into various forms of usefulness and taste; how much more necessary is it, for the Teacher to possess qualifications, natural and acquired, to assist in moulding the rising community, into a society of intelligent and virtuous men! A Teacher, then, especially in the Primary Department, should be a centre radiating the rays of all that is good, and excellent in human nature. In the family school he is the embodiment of every character, and principle, persuasive and imperative, that is to govern, and woo in future life those who are under his care. The legislative, judicial, and executive—the three life giving powers of our general government, are in an important sense centered in him. The judge, the magistrate, and the minister,—the kind parent, judicious adviser, and sympathetic friend are all to be found in him, because he has to a considerable degree the discharge of their various duties. He requires, too, a universal genius. Kindness, patience, and a talent for governing must stand conspicuous. He must understand the weakness and feebleness of a child, and have patience to explain every thing to its untutored mind. In order that he may successfully discharge his duties—his arduous and responsible duties, and make them productive, it is indispensable that he have just conceptions of the subject of his attention. Man is that subject—

"Distinguished link in being's endless chain"—

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the archetype of creation, whose soul saved and purified shall reflect forever the beauties and splendors of created nature. He must appreciate the human mind—estimate the power of men to do good or ill, and realize the value of the soul. He must look upon man in his glorious destiny and labor for *Heaven* as well as earth—for *Eternity* as well as time. But after these general remarks on teaching and teachers, two points of essential importance, remain yet to be considered.

1st. In order to be successful in the labors of teaching, it is indispensably necessary, that you enlist the attention, by interesting the mind. If this cannot be effected little good will be the result; and perhaps much harm. Create an appetite for learning and virtue, and you will have gone far in removing the obstacles in the way to them. The wise Socrates, even in an age not to be compared to ours, furnishes a good example of this course and its influence. "Aristchipus grew lean" under the *desire* of becoming a disciple of Socrates.—"What is reported of Euclid the Megarian explains still better how high the eagerness of Socrates' disciples ran, to receive the benefit of his instructions. There was at that time an open war between Athens and Megaria, which was carried on with so much animosity, that the Athenians obliged their generals to take an oath, to lay waste the territory of Megaria twice a year, and prohibited the Megarians to set foot on Attica upon pain of death. This decree could not extinguish nor suspend the zeal of Euclid. He left his city in the evening, in the disguise of a woman, with a veil upon his head, and came to the house of Socrates in the night, where he continued until the approach of day; when he returned in the same manner he came."

Thus it should be, more or less, with all those who hold the important and responsible trust of educating the rising generation. Coerced attention is seldom productive of lasting good. As a general thing, a decided, affable, and affectionate course is most successful; and in all family schools, such as our own, when the course of any youth seems to be untoward, and his influence decidedly detrimental to the general good, he should be sent home to the care of those who cannot see his faults, or do not sufficiently love him to have them corrected. Attention may be defined, as the voluntary direction of our perceptive powers to an object, and this exercise is so necessary to improvement, that without it all our labors are in vain. If energy is the power which prompts men to the achievement of great actions, attention is no less the means of success.

2d. There is one other consideration, which like the miser's mills is never left out of the account; but which in the calculation of our labors as Teachers, assumes the place of *Eagles*, and bear our efforts

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upon their sun-died pinions, to be inscribed upon the imperishable scroll of immortality, as the richest sacrifice we could make for coming generations! I have reference to *parental co-operation.* Generally speaking, the parental apathy existing upon the subject in hand, is much felt, and greatly to be deplored, by all those who are sincerely interested in education. Many noble exceptions appear. Many, indeed very many are deeply sensible that the richest legacy they can bequeathe to their children is the unfading boon of a moral and intellectual education. Happy period! when even the great majority shall be moved to action by the same truth, and while "knowledge is increased," the members of this vast community, be bound in one indissoluble confederation by the refining influence of virtuous education!—But in attaining to this happy—this blissful end, there is an important work belonging to parents. Nature, and the God of nature, hath made it so; and if those engaged in the training will sow the proper seed, and if parents will water it, God will bless with a harvest, rich, and plentiful in all temporal and spiritual good. When, therefore, boys are placed in a family school like our own; or girls in a family school like yours, an occasional word from parents in reference to obedience to approved rules for regulating habits—friendship for their virtuous companions—respect for their patrons, and the maintenance of the same for their respective families, will exercise the most salutary influence. It sometimes happens, as no doubt your experience will show, that at first, when good and wholesome laws are adopted and enforced, there arises some dissatisfaction, which however soon wears away, and under the influence of improved manners, results in an increased amount of pleasure and happiness. In all cases of this kind parents should not be moved by any temporary disaffection, but with greater zeal, and with all the arguments of advice, respect, authority, and the persuasive eloquence of parental affection, exhort to duty. Friendship for their fellows should also be assiduously inculcated: so that, in the language of another, "if their age forbid a commerce of early love, their affections ought to be directed in the channel of friendship, and thus battalions of friends might be formed among them, prepared to devote themselves to the service of their country." The value of the esteem and influence of their teachers which may be so serviceable to them in after life, may also be made available by parents, and be found successful when other influences may fail: in connexion with which a desire to maintain the respectability of their parents, is a most powerful incentive. In a word, then, they should be taught "to obey, to love virtue, to love their country, and live in the most intimate union."

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And now, my dear M., I trust you will excuse the didactic character of this epistle. I am aware, that I am occupying the most precious time of one who is my senior, and much more experienced in these most important matters. Let us continue our labors with more diligence, even if they should be as "*bread cast upon the water.*" And if you should ever come to the place (nomine) where "Jesus wept," no one could be more gratified, than your faithful friend would be to entertain you at the Mansion House. Adieu.

Sincerely and affectionately,

JAMES RICHARDSON.

CHURCH ORGANIZATION.

Much has been written, a great deal said, and little done, on the whole subject of Christian organization. But there is a growing interest in the subject manifested, and there is a growing need felt for a more scriptural and efficient organization and co-operation. The brethren are generally looking more attentively upon the developments in society, and upon the suggestions and precepts found in the sacred writings on the whole subject of the Christian polity. And as they read, and observe, and reflect upon what is passing in the church and in the world, the more imperious appear to be the calls upon them for decisive action on the premises.

A meeting was held in Steubenville, Ohio, in October last, pursuant to a request of the churches in this portion of Western Virginia, and in some parts of Ohio, for the purpose of a free exchange of views on the subjects of church organization, church edification, and church co-operation. There were persons present from a number of churches, and various propositions discussed. In conclusion of the meeting a committee of five persons was appointed to draft and report some propositions meet for the consideration of a more general meeting, to be held in Wellsburg on the 26th of December last. That meeting also took place; at which, owing to the season, not many churches were present. The propositions were, however, presented and discussed at considerable length, and again referred to the same committee to be reconsidered, reported, and published, with a reference to another meeting to be held in Wellsburg, commencing on the Wednesday before the first day of April next, at 11 o'clock A. M.

At none of these meetings was it proposed to do any thing more than to bring the subject before our brethren in a way favorable to the concentration of thought, and to the acquisition of light upon it. Our

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views of the Christian Institution permit nothing more than this. No individual or set of individuals has any authority to dictate to their brethren or enforce upon them any views or rules of action on any subject connected with their spiritual relations to the Lord and to one another. They may prudentially consider and recommend to the consideration, and to the adoption or rejection of the brotherhood, any matters or measures supposed expedient to their edification and comfort, or to the advancement and prosperity of the cause; but farther than this they cannot go. In these matters they have just the same liberties and powers that an evangelist has in preaching the word.—He presents his views, his reasons, and his exhortations to the community to be volunturily received or rejected by them as every one pleases. But so soon as the people agree to act by any rules, they oblige themselves to act according to them; because they have, on conviction of their truth or expediency, adopted them. If, then, they prefer disorder to order, no general organization to a general organization; if they can prefer what now is, to any thing that can be substituted for it, of course they must have it. But in the one case they assume just as much as in the other. They say, 'We will not change,' or they say, 'We will change.' The *will* in the one case is as authoritative, legislative, and final as in the other. Let no one, then, imagine that he is not as dictatorial and authoritative in doing wrong as in doing right—as dictatorial and self-willed in holding on to the present system, as he would be in insisting upon a new, and, in his judgment, a better one. I make this observation because I have frequently remarked how arbitrarily and tyrannically sometimes men act when they suppose themselves paragons of liberality, generosity, and the love of freedom. I have found sometimes the greatest tyrants amongst those who boast of the greatest republican liberality. Democrats will sometimes refuse any commercial intercourse with Whigs, and Whigs with Democrats, because of their tenets. I heard the other day of two or three Christians who gave up the reading of some religious books, not because of any thing in the books which they read, but because they were edited by those who expressed political predilections different from their own.

I know some religious Democrats who oppose all officers in the church except *pro tempore* officers, lest they should become arbitrary or self-willed. And yet it would be difficult to find in a hundred bishops any one so self-willed and so headstrong as themselves. But of this we may speak more at length at a more convenient season.—Meantime, we submit the following draft of propositions not as rules or resolutions obligatory on any one, but for the sake of arresting

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attention to the subject, and of eliciting discussion, and light upon it. While I may accord with the most of them, as did the committees which considered them,—I would not bind them upon myself nor upon any one else, farther than we may voluntarily choose to be governed by them either as matters of expediency or as expressions of the divine will.

Of these propositions a good number are merely preparatory to, or illustrative or corroborative of, those which directly bear upon the subject on hand. Some of them but resemble the preamble to an important resolution, and are merely necessary to connect the main points with a general view of the whole system to which they belong. They are all open to discussion, and rather resemble a *projet* offered for deliberation than any system of resolutions or propositions to be adopted either as matters of expediency or of moral obligation. So that no one is to be esteemed or repudiated simply on the ground of his adoption or reprobation of them. We shall, until the meeting proposed, thankfully receive any remarks, amendments, or substitutes. which any one in good faith may offer, and will cheerfully lay them before our readers.

A. C.

INTRODUCTORY PROPOSITIONS.

1. The human family has, since the days of Cain and Abel, been divided into two parties of opposite views, sentiments, and actions, essentially unlike each other.

2. These parties have been distinguished from each other by different names, indicative of those views, sentiments, and actions; such as "the righteous and the wicked," "the just and the unjust," "the good and the bad," "the sons of light and of darkness," "the children of God and the children of the wicked one," &c.

3. Although existing under different administrations of light and mercy, sometimes called dispensations or institutions of religion, these two parties have not been more distinguished in name than in reality; the good having always been men of faith, of piety, and of humanity; the bad, men of unbelief, impiety, and inhumanity.

4. The three grand points of contrast between these two great parties are flesh and spirit. holiness and unholiness, righteousness and unrighteousness. Of these the first on each side is the parent or the cause of the other two. FLESH is the parent or the cause of impiety. or unholiness—of inhumanity, or unrighteousness: and SPIRIT, of piety, or holiness; of humanity, or righteousness.

5. *Faith*, then, is the one immutable principle, whose immediate results are piety and humanity, which, under all dispensations—Patriarchal, Jewish, or Christian—has distinguished one party; while unbelief, or the negative of this principle, whose immediate results are impiety and inhumanity, has always distinguished the other party.

6. The only changes, then, which dispensations or administrations have made, either affecting the one central principle of each of these

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parties or its operations, are fully set forth under the terms *testimony* and *law;*—testimony being the measure of faith; and law, of obedience.

7. The difference, then, between the present dispensation and the two antecedent dispensations, is not in the principle of faith, nor in the strength and power of faith; but in the *comprehension* of faith. Nor is it in the principle or power of piety and humanity; but in the comprehension of piety and humanity. Christians have more testimony, more law, more motive, and therefore have a more comprehensive faith, piety, and humanity, than Abel, Enoch, Noah, Abraham, or David; while those sons of faith may have had a more vigorous faith, piety, and humanity, than any of the present race of Christians. Still the superlative of faith, piety, and humanity, including both vigor and comprehension, have been found under the present or Christian dispensation of righteousness and mercy.

These things premised, we now proceed to the statement of those propositions indicative of the basis of church organization, edification, and co-operation.

ORGANIZATION.

1. The Christian brotherhood or community is set forth under the figure of a body, a family, a nation, or kingdom. Under all these figures Christ is the head, and his people are his body, his family, his kingdom. They, indeed, are not contemplated without him, nor he without them, under any figure. He is always one of them, as well as over them, under God, as Mediator between them and his Father. The church is, indeed, so identified with Christ as his body, that Paul once calls the church *Christ*. His words are: "As all the members of one body, though many, are one body; so also is Christ." 1 Cor. xii. 12. He also calls the church his "*fulness:*" "His body the church the fulness of him that filleth all in all." Eph. i. 23. So that, as he again says, "We, being many, are one body in Christ, and every one members one of another." Rom. xii. 5. "But now are they many members, yet but one body." "Now ye are the body of Christ, and members in particular." 1 Cor. xii. 20 and 27. "In whom all the building, fitly framed together, groweth unto an holy temple in the Lord." Eph. ii. 21. "There is one body and one spirit, even as you are called in one hope of your calling." Eph. iv. 4, &c. &c. All, then, who are of the one faith, under the one Lord, and subjects of the one baptism, animated by the one spirit and hope, make but one body or church.

2. This body of Christ, composed of all possessed of the same faith, piety, and humanity, so far as it is found at any one time existing on this earth, is composed of many communities or congregations, each of which is in itself and to the members of which it is composed, a miniature or individual representation of the whole body or church of Christ in the world. Such were the churches of Christ in Judea, the churches of Asia, of Galatia, Macedonia, and indeed all the churches of the Gentiles.

3. The first community of this sort was that formed in Jerusalem. Christ himself had gathered disciples and separated them from the world. Of these, one hundred and twenty were assembled in Jerusalem, waiting for the Spirit. When it came, thousands believed, were baptized, and *added* to the original society of devoted followers of the

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Lord. Acts i. & ii. In Samaria, by the labors of a single evangelist, another community was gathered. He preached the gospel or the things concerning the person and kingdom of the Lord, to them.—Many of them believed, were baptized, and united as a distinct community from that in Jerusalem. Thus other churches in Judea and Samaria arose. In Antioch, Iconium, Lystra, Derbe, Corinth, Philippi, Ephesus, &c. &c. "many hearing, believed and were baptized;" separated from the world and united in Christ. They pledged themselves to one another and to the Lord, and thus were enrolled among the churches of the saints.

4. Those preachers, whether Apostles, Prophets, or Evangelists, that converted men, set them fully in order or organized them, by the appointment of such officers as they needed. Eph. iv. 11.

5 The officers of the Christian church may be arranged under two general classes—the ordinary and the extraordinary. The extraordinary officers were Apostles and Prophets; the ordinary, evangelists, bishops, and deacons. The Apostle, in discoursing upon gifts, arranges them in the following manner:—"God hath set some" (of the folloming classes) "in the church: First, apostles; secondarily, prophets; thirdly, teachers." Here are three ranks—Apostles, Prophets, and Teachers. To these there are subordinates, such as miracles, gifts of healing, helps, governments, diversities of languages. Teachers come next to Apostles and Prophets, but are distinguished from them a second time. "Are all Apostles? Are all Prophets? Are all Teachers?" But Teachers, in contrast with, or in distinction from, Apostles and Prophets, (for they too were superior teachers.) must indicate inferior teachers; or teachers without apostolic or prophetic gifts—that is, uninspired teachers.

In properly arranging in our minds all that is said in the New Testament on the subject of these various gifts, it is necessary that we compare diligently Rom. xii, 1 Cor. xii, and Ephesians iv. The most formal, regular, and protracted discussion we have on the gifts bestowed on the church, is 1 Cor. xii. 13, 14:—The gifts developed in these chapters, and enumerated at the end of the twelfth, is a summary of all that has been conferred on *the church*, not in Corinth, nor in Ephesus, nor in Rome, nor in Jerusalem, nor in that age, nor any other age, but in all ages and in all nations. Ours are these gifts now, as theirs they were who lived eighteen centuries ago. Apostles and Prophets we have in the Book as the foundation of the church—just as much as we have Christ. He is the corner stone, and they are the foundation stones of the Christian temple—God's own habitation erected for his Spirit. But while all the church of all nations and ages has apostles, prophets, miracles, gifts of healing, diversities of tongues in those once bestowed for its erection and completion, we have evangelists, bishops, deacons, rulers, exhorters, helps. Our evangelists and bishops are preachers, teachers and rulers.

It is worthy of remark that those in the third rank, twice so arranged, 1 Cor. xii. 28, 29., are in Ephesians iv. 11., developed under the names of Evangelists, Pastors, and Teachers. Hence we conclude that the first and second ranks—viz. apostles and prophets, officers extraordinary, were given to the whole church in the aggregate; and that *teachers*, whether called evangelists, preachers, pastors, or teach-

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ers, constitute a second class of ordinary officers, and are given to every particular congregation that places itself in circumstances favorable to the obtaining of them. As, then, the whole church needs apostles and prophets, it has them; and as every particular church needs teachers, sometimes of one class and sometimes of another, it also has, or may have them, if it places itself in circumstances favorable to the obtaining of them.

6. Evangelists, or preachers of the gospel, are not only ordinary but necessary officers, ever since the days of Philip the Evangelist, who founded the first church out of Judea. The word *evangelist*, indeed, occurs but thrice in the New Testament; but the words *preach*, *preacher*, *preaching*, very frequently occur, and designate the same person, and work. To *preach the gospel*, and to *evangelize*, are two modes of expressing the same idea. Paul said he was an ordained *preacher* to the Gentiles.

Evangelists, or preachers of the gospel, must of necessity do at least three works. They must preach the word, baptize, and teach the converts the ways of the Lord. Where churches do not exist, they must not only preach the word as Paul charged Timothy, but they must also plant churches and set things in order. They, too, must ordain elders and officers when expedient, and do all that was commanded to Titus by apostolic authority.

The apostles, indeed, were but evangelists, so far as they labored personally in preaching the word and planting churches. Paul and Barnabas were on one occasion solemnly set apart to this work, and cultivated an extensive field in proclaiming the word, in planting churches, ordaining elders, and setting them in order. They are, in their personal consecration to the work, and labors in it, examples of inappreciable value. The work performed by them was not, indeed, peculiar to them; for in the field of labor they needed the same aids and performed the same work as other officers engaged with them in planting churches. Paul, Barnabas, Silas, Timothy, Titus, &c., as evangelists or publicly authorized ministers of the word, needed not the peculiar gifts of apostles or prophets; but they needed knowledge, wisdom, patience, and the ordinary gifts of God's Spirit, to make them good and successful workmen. The soldier is not lost in the office of the general, nor the evangelist in the office of an apostle.—A general fights as any other officer, when in the field it becomes necessary for him. Apostles were deacons before there was any such officer in the Christian church. In other places besides Jerusalem, they no doubt fulfilled the duties of the same office; for while it is not supposable that a deacon can assume the office of an apostle, it does not follow that an apostle may not assume the office of a deacon. As deacons, teachers, preachers, the apostles are just as good models for us as though they had not been apostles. We therefore conclude that evangelists are not only one of the most necessary and useful officers of the Christian kingdom, but also that they are to be set apart to the work by prayer, fasting, and the laying on of the hands of the eldership. Acts xiii. 1–3.

7. *Bishops* or overseers constitute a class of officers essential to the organization of the Christian church. Every Christian community, therefore, as soon as practicable, should have bishops apportioned to

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the number and character of its members. Acts xiv. 23; Acts xx. 17–28; Philip. i. 1.

8. The bishops should be persons respectably possessed of the qualifications described in the New Testament scriptures. 1 Tim. iii. Titus i, &c.

9 Bishops should be solemnly set apart to the work assigned them, by the imposition of hands, either by an evangelist or by the existing eldership of the congregation, accompanied with prayer and fasting. See 1 Tim. v. 22; Titus i. 5, &c.

10. Deacons are the official servants of the church for the performance of any ministrations in things pertaining to this life, necessary either to the domestic or foreign relations of the church; and every church should have such a plurality of them as the number and variety of those duties may require. Acts vi. 1–6.

11. Deacons should be set apart to the office, as the bishops are, by the imposition of the hands of an evangelist or of the eldership of the congregation, accompanied with prayer and fasting. Acts vi.

12. That evangelists, bishops, and deacons should be diligent and faithful in the discharge of their respective official duties and obligations. Acts xx.; 1 Tim. iii; Luke xii. 42–44.

13. Evangelists and bishops should not only be held in high esteem for the work's sake, but cheerfully obeyed and liberally supported by those amongst whom or for whom they labor in the word and teaching. Bishops that rule well are to be accounted worthy of double honor. 1 Cor. ix.; 1 Tim. v. 17; Heb. xiii.

Chap. II.

CHURCH EDIFICATION.

1. The means of edification are the scriptures of truth, inspired and dictated by the Spirit of God, with all the ordinances contained in them and enjoined upon the disciples of Christ. They are, therefore, to be publicly read and taught in all the churches of the saints. 2 Tim. iii. 16, 17, and iv. 1–4.

2. As there is no law enjoining any particular method or quantity of reading the scriptures, either in private or in the meetings of the saints, we are left to common sense and the usual practices of men in communicating or acquiring information on other subjects, and must adopt the same methods of reading and expounding the sacred writings usually adopted in reading and expounding other records.

3. The reading of the scriptures and the expounding of them in public assemblies, should be accompanied with prayers to the God of the Bible, after the example of the saints in all ages, since there was a written revelation from God, for those aids which we need and which he has promised.

4. Public instruction may be dispensed either in the form of simple reading, with suitable remarks, dictated by the condition and character of the audience, called lectures; or in discourses upon particular topics; or by exhortations to duty. Reading, teaching, and exhortation, then, are all important in the regular meetings of the brethren.

5. The other social ordinances inculcated upon, and practised by, the apostolic churches, are still necessary to edification, and obligatory upon us. Such are social prayer, praise, and the Lord's supper.

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These are equally incumbent upon all Christian congregations in all the meetings of the Lord's day.

6. These should be observed with great solemnity—with all devotion of feeling, and outward decorum. Prayer should be offered in the attitude of standing; or, what is preferable, when opportunity offers, in the attitude of kneeling; and hymns of thanksgiving in the attitude of standing.

7. In all well regulated houses and assemblies the brethren should sit together at the Lord's supper. They should have a portion of the meeting-house allotted to strangers, or those not members of the church; and at the supper they should sit together, with great solemnity jointly partake of the loaf and cup of blessing, preceded by thanksgivings and succeeded by a hymn of praise.

8. Discipline, being a means of edification, and an ordinance of the Christian church, should be, solemnly and with accompanying prayer, attended to on the Lord's day, and before all the church.

9. All cases of discipline are brought before the whole congregation only by the elders, when they are prepared for the action of the church; the government and discipline of the whole community being committed to them and laid upon them by the Lord and by the church.

10. When any case has been fully considered and decided by the eldership, it is not to be announced to the church to be again examined and decided by the members; nor is it to be propounded to them for their vote, inasmuch as such a call upon them would be equal to asking them whether they will execute the laws of Christ.

11. When the elders differ in any case, and when the minority cannot conscientiously submit to the majority, if there be any probability that the decision of the majority would not be perfectly acceptable to the whole congregation, it would seem to be expedient to refer the matter to the eldership of one or more churches, after the manner of the church of Antioch in Syria; and so in any other case, when the action of a single congregation is likely to affect the fellowship or prosperity of other communities. See Acts xv.

12. In receiving members there should be some formal recognition of them; and in dismissing them, or on removal to a distance, letters of commendation should be given them, setting forth their standing and claims on the household of faith, wherever they may be located. 2 Cor. iii. 1.

Chap. III.

CO-OPERATION.

1. Christian communities should co-operate in all things which they cannot so well accomplish by their individual enterprize.

2. As it is the duty of every congregation in any city or district of country to have respect to its influence upon the community in which it lives, being placed there as a candlestick; so is it the duty of all the congregations in any city or district to co-operate in accomplishing in that district, state, or nation, whatever they could not otherwise accomplish for the publication of the word and the edification of the church.

3. To do this successfully, they must either occasionally meet together, by deputies, messengers, or representatives, and consult

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together for the better performance of their duties. These meetings, being voluntary expedients in matters of expediency, such persons have no authority to legislate in any matter of faith or moral duty, but to attend to the ways and means of successful co-operation in all the objects of duty before them.

4. Care, therefore, should be taken by all these churches to cultivate for each other the same kind Christian affections and confidence necessary to the cordial fellowship of a particular congregation.

5. When, therefore, any improper acts are committed by one congregation, affecting the moral or Christian reputation of a church; or when a church falls into a schism, it is the duty of the neighboring churches first by counsel and exhortation, voluntarily tendered, to correct those evils and to prevent their consummation in alienation, estrangement, or separation. But in case of a failure to accomplish these ends by these means, then the church, desiring to be held in the fellowship of other churches, should refer herself to a committee of churches, the roots of bitterness or cause of discord and alienation existing, each party or all the members, as the case may be, obliging themselves to submit to such a tribunal as an end of all strife.

6. It would, therefore, be expedient that when a church actually falls into a formal schism, and before these means have been resorted to, that neither party should be acknowledged or treated as a church by other congregations, until the case is adjudicated and the matter of schism is either removed or fixed on one incorrigible party.

7. That so soon as one party is clearly ascertained to be an incorrigible faction, it becomes the duty of all other Christian communities to treat them as the leprous persons were treated under the law—as separated or cut off from the congregation of the Lord.

OUR POSITION TO AMERICAN SLAVERY—*No. II.*

We shall first ascertain Dr. Wayland's position, regarding him as the ablest exponent of the anti-slavery denomination in whatever appertains to the *morality* of the institution. We shall, as we go along, also note Dr. Fuller's position, as far as yet developed, and thus introduce our own position to this all-exciting subject. In behalf of Dr. Wayland, Fuller, and myself, I solicit a calm, dispassionate, and attentive hearing. A temporizing politician is bad; an equivocating moralist, worse; but a compromising Christian, worst of all. No man ever loved the truth who was afraid of it, nor of what could be said against it. We all write and read, speak and listen, think and act for eternity.

Dr. Wayland argues that slavery is a moral evil. His words are:—

"In my last two letters I have attempted to show what I mean when I assert that slavery is a moral evil. I have wished to make it clear that slavery, or the holding of men in bondage, and 'obliging them to labor for our benefit, without their contract or consent,' is

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always and every where, or as you well express it, *semper et ubique*, a moral wrong, a violation of the obligations under which we are created, to our fellow-men, and a transgression of the law of our Creator, *Thou shalt love thy neighbor as thy self;* that, however, while this is also true that the guilt of any individual doing this wrong may be modified by his means of obtaining a knowledge of his duty, and also by the laws of the community of which he may chance to be a member."

Dr. Fuller's view, as represented by Dr. Wayland, and as I understand it, is—

"Slavery was sanctioned in the Old Testament; and, since the Old Testament is a revelation from God, and since He would not sanction any thing morally evil, therefore slavery is not a moral evil."

This is, however, but a small part of the defence which Dr. Fuller has to offer on the subject. He takes the ground also that 'slavery was tolerated in the New Testament, and therefore it is not a moral evil.' With regard to the first branch of the argument, so far as the Old Testament is concerned, Dr. Wayland concedes as follows:—

"I grant at once that the Hebrews held slaves from the time of the conquest of Canaan, and that Abraham and the Patriarchs held them many centuries before. I grant also that Moses enacted laws with special reference to that relation. Of the nature of these laws it may be convenient to speak shortly. I wonder that any one should have had the hardihood to deny so plain a matter of record. I should almost as soon deny the delivery of the Ten Commandments to Moses"

That we may understand what that slavery was which was practised in the Roman world in the times of the Messiah and his Apostles, Dr. Wayland states as follows:—

"At the time of our Saviour and his Apostles slavery was universal, and was of a very oppressive character. These precepts were given for the sake of correcting its abuses. But inasmuch as the abuses were thus corrected, and nothing was said respecting the institution itself, it is inferred that the gospel considers slavery in itself as innocent, and only reproves those incidental wrongs which are by no means essential to it. If this be so, it will, I think, be true that we are to learn our duty, the universal duty of man respecting slavery, from a consideration of Roman slavery, in connexion with the precepts of the New Testament. Roman slavery is the basis on which we are to rest. This, in its principles, was right and agreeable to the will of God, and became at variance with the gospel only by abuse. The New Testament undertook to correct these abuses; and what is not thus corrected, is therefore according to the will of God.

Let us, then, inquire what were some of the features of slavery among the Romans at the time of Christ.

1. Slavery was universal throughout the empire, and the number of slaves almost exceeds belief. Some rich individuals possessed ten thousand, and others even twenty thousand of their fellow-creatures. In Italy it is computed that there were then three slaves to one free-

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man, and that their number in this part of the empire alone was at this time more than twenty millions.

2. Persons became slaves by being made *captives in war, by purchase* from slave-dealers, *by birth*, and by the operation of law; as, for instance, in consequence of debt, or as a punishment for crime. Cesar is said to have taken 400,000 captives in his Gallic wars alone. The islands of the Mediterranean were almost universally slave markets. In Delos alone 10,000 slaves were sometimes bought and sold in a single day.

3. On the condition of slaves it may be remarked that—

1st. That the master had the power of life and death over the slave.

2d. Slaves were not permitted to marry.

3d. They were permitted to hold no property of their own—whatever they acquired being the property of their masters.

4th. They were exposed to the most unrelenting barbarity, being perfectly unprotected by law, and left entirely in the power of their owners. They were liable to every kind of torture; and cruel masters sometimes kept on their estates tormentors by profession, for the purpose of punishing their slaves. Burning alive was sometimes resorted to, and crucifixion was frequently made the fate of a slave for trifling misconduct, or from mere caprice. In fine, a slave was considered in no other light than as a representative of so much value. Hence it is not wonderful that they should be slain in order to make food for fishes, or that the question should arise, Whether, in a storm, a man should sacrifice a valuable horse or a worthless slave."

After giving these historic notices of Roman slavery, which, as he acknowledges, are quoted substantially from the Biblical Repository, for October, 1835, collected by Professor Edwards, of Andover; and after admitting that in the primitive apostolic churches there were both masters and slaves, he makes the following remarks:—

"If this be so, I think it must be evident that the precepts of the New Testament furnish no justification of slavery, whether they be considered absolutely or in relation to the usage of the Roman empire at the time of Christ. All that can be justly said seems to me to be this—the New Testament contains no precept prohibitory of slavery. This must, I think, be granted; but this is all."

No one will accuse Dr. Wayland of any moral prodigality in making concessions on this subject, nor will any man of sense impute to him any unjustifiable parsimony in his drafts upon his reason and inferential conclusions upon the unreasonableness of slavery, nor in his efforts to soften down and explain away whatever is said upon this subject, in either Testament, indicative of any divine warrant in favor of its existence. I say this for no other reason than to show, that Doctor Wayland is very safe as well as high authority in proof of the facts as set forth in the biblical statements and reasoning of Elder Thomas Campbell on this subject—viz. that *slavery existed under every dispensation of religion at the times in which these institutions were set up*, or

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when Apostles and Prophets were teaching righteousness and holiness with plenary inspiration and direct authority from God.

Without imputing any sinister motive to Dr. Wayland in suppressing any portion of the New Testament favorable to the views he opposes, he has, through default of memory, not of heart, omitted the strongest passage against his reasoning in the Book. He prefaces his quotations with the words following, to wit:—"In the epistles the relation between master and slave is several times adverted to. I will quote, so far as I can remember, *all the passages* which are considered to be of importance in the settlement of this question." He had before said, "Slaves are frequently alluded to in the gospel;" and now enters the epistles. The passages he quotes in the epistles "*on the duties of slaves*," (for he always translates *douloi*[slaves,) are Eph. vi. 5–8; Col. iii. 22–25; 1 Tim. vi. 1–5; Tit. ii. 9, 10; 1 Pet. ii. 18–23. On these passages he makes this sage remark:—"These passages teach patience, meekness, fidelity, and charity—duties obligatory on Christians towards all men, and, *of course*, towards masters. These duties are obligatory on us towards enemies—*because an enemy*, like every other man, is a moral creature of God." After such a remark the Abolitionists cannot doubt the sincerity of Dr. Wayland. But after the above passages he quotes also on the duties of masters the following passages: Eph. vi. 8, and Col. iv. 1. "These precepts," he adds, "simply inculcate on masters the duty of treating the slave as he himself would wish to be treated, and of allowing to him suitable means of subsistence; and this is all." But now for the forgotten passage: it is 1 Cor. vii. 20–24. "Let every man abide in the same calling wherein he was called. Art thou called, being a slave, (Greek,) care not for it; but if thou mayest be made free, use it rather. For he who is called in the Lord, being a slave, is the Lord's freeman. Likewise also he that is called, being free, is Christ's slave. Ye are bought with a price: be ye not the slaves of men. Brethren, let every man wherein he is called therein abide with God."

That masters and slaves, in the Hebrew, Grecian, and Roman sense of these words, were members of the church of Christ in the city of Corinth, as planted by Paul and as watered by Apollos, is just as evident to my mind as that there was a church in Corinth. Still, whether the facts already ascertained will justify American slavery as found in our statute books, is quite another question.

'One thing at a time' is my business motto; and I am one of those who can never approve myself to my own conscience unless I ascertain, if in my power, first what is the truth; whether it be in favor of my present practice or against it; and when called upon to declare it,

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unless I state the truth on the premises so far as the rights of humanity and the rights of Christianity demand it. I am not one of those who have so much confidence in their own reasonings, and so little faith in revelation, as to say,—that if the Bible, especially the New Testament, sanctioned involuntary servitude or slavery, they would throw it away as a vile imposture. Still less would I affirm that slavery being found in our statute books, and, being established in our country, and practised by many good men, is any evidence whatever that it is pleasing to God or good for soul, body, or estate. I have only to request that, as I have not yet defined my position, none of my readers will yet take the task off my hands and define it for me.

A. C.

METHODISTIC ENTHUSIASM.—*No. III.*

In the last number of the Harbinger I attempted to impart to its readers an idea of a few of the enthusiastic movements ordinarily witnessed at camp-meetings, by depicting some scenes actually observed upon an occasion when the fire, to say the least of it, did not languish for the want of blowing. I had advanced through the ranks of the gathering, noticed the sermon, glanced cursorily at the horrific visions unfolded in the exhortation, and was absorbed in the histrionic scenes of the altar, when my limits admonished me to pause. Before I did so, however, I had passed through the first act of the drama, and found myself gazing after a young convert, whose regenerated spirit had burst the bounds of the altar, and, amidst a volley of "glories," "amens," and other triumphant and approbatory shouts, was rushing from the scene of her agony and conflict to the more genial and peaceful asylum of the tent. The labor and travail that had wrought this deliverance had been immense, and the hoarse voice, and the haggard cheek, and the languid eye, showed that the operators were exhausted. Necessity called for a change, and the Presiding Elder was not slow to see it.

"Shout! shout! the Devil's about,"

had been sung to the close, when, with the due air of authority, he arose; and the bustle and hubbub being instantly hushed, and the spirits of his raising charmed into silence, commanded a change in the order of proceeding.

The altar was converted into a sort of public class-room, open to the observation of all; and each enthusiastic soul present permitted to tell of the good things that had been done for him,—the state of his

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inner man,—the condition of his heart,—the goodness or the wickedness, the warmth or the coldness thereof, as the case might be; and many other hidden and recondite matters, which might be supposed to be unknown or interesting to the public; each one dictating of course, I will not say how or what he felt, but what, in the history of his inner man, was most likely to be useful and profitable withal. In this labor of love the Presiding Elder led the way by a most belligerent example. As soon as his orders had been issued, he mounted a bench and poured forth the warmth of his feelings in an angry and almost abusive lecture to the audience, for their stubbornness in refusing to come to the altar. His own feelings of indignation at such a refusal, he seemed to take as the true exponent of the light in which Heaven would regard their disobedience; and, accordingly, poured out upon their defenceless heads a vial or two of his own unmingled displeasure.

I have often felt, whilst looking at a vigorous and efficient actor in the scenes of the altar, that he surely must be something more than common men. His whole demeanor, indeed, seemed so unlike that of rational and sober human nature, that I could not but regard him as a being of another race from myself. I recollect well, when I was a boy, with what amazement and almost trembling, I looked upon an exhorter or leader in prayer, whilst he flung and convulsed his body with the violence of his efforts. If I had stood, for the first time, before an uncaged urus, I could not have looked on with stranger emotions. I had not before known or thought that such things were in the nature of man. I felt no fellowship, no sympathy with them, and they awed me by their mystery. Simple as I then was, and still am, I could see no use either in such unmeaning and exhausting gestures in prayer. Nobody could see them—that is, nobody was supposed to see them, since fashion required that people should shut their eyes. Besides, prayer is, or ought to be, addressed to God; and He could not be supposed to be influenced either by the swinging of arms or the clapping of hands. The voice, too, astounded me. Why, either in the name of piety or rhetoric, storm so? Is it reverential thus violently and vociferously to address Him before whom angels vail their faces? Or is it probable, if, as I believe is often the case with Methodists, the object of prayer is to work upon the heart of the audience and make them believe; is it probable, I say, that such impetuosity and extravagance will tend to produce faith? Surely no. Yet they are a part of the system, and have been found to work well; ergo, they must be canonized. "Modes of Christian worship are conventional," says one. "Morality and decency" are the only lawful

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clerical despots in the case. Where they do not inhibit, human fancy is free to sport herself in the discovery of expedients. The sermons of Peter, of Stephen, of Paul—yea, of our Saviour himself, are no models of manner, of matter, or form. The prayer taught his disciples by the Lord would do for the age; but men know better now. Light has arisen upon darkness, and human improvement must vamp up and emend the old apostolic orthodoxy. Paul did not know the half of the things that, by conventional agreement, Methodists find necessary and decent to pray for.

But what is *moral* and *decent?* Who shall decide? What is the standard? In the decent signification of the latter term, if I mistake not, both etymologically and by the *usus loquendi*, it means *propriety of form;* and to show that Methodist camp-meetings are not this, is the very important point before us. To do this we have deemed it only necessary to hold them up to an enlightened Christian observation, that they might be calmly and dispassionately looked at and considered. Modes of *Christian worship* and modes of *Methodistic conversion* are very different things; and though they were equally and in the same sense conventional, which I am by no means prepared to admit, in the broad latitude that Methodist practice claims, yet it remains to be shown that there is not as much propriety of form in a Catholic's self-flagellations as in a Methodist's screaming unto God, till, in his vain repetitions, he tears his lungs or his throat. God has, neither by precept nor precedent, enjoined upon us to do either. Nay, does not Elijah, who mocked the prophets of Baal, as they called on him from morning till noon, and leaped up and down at their altars, rise up in judgment and reproof against proceedings so unwarranted, either by the commandments or the character of God? 1 Kings xviii. Are we to have no standard by which to form our modes of Christian worship, other than that by which Methodists regulate their modes of conversion? Or must we, in both cases, give ourselves away to our own imaginations of "morality and decency," and adopt any and every expedient, which either a thirst for proselyting or the pride of party strength may dictate? Is there no apostolic influence to be exerted here—no example of ancient and primitive Christianity to be imitated? Why has not the Pope as much authority to institute High Mass and all the unnumbered pompous and imposing ceremonies of his worship, as is vouchsafed to the Methodist to originate a mode of conversion?

There is no order in the broad bosom of the Catholic church, that has given more trouble to Protestantism, than the order of Jesus—no name on the long calender of saintly worth, which has more to make

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the Protestant tremble, even as he walks in the broad day-light, than that of Ignatius Loyola. Yet who can show that his *mode of conversion* is less "moral and decent" than that of the Methodist? In his "Spiritual Exercises," which form what may be called "the act of conversion," he proposes a scheme of "self-discipline," by which, in the course of four weeks, that mighty work is to be accomplished. In the first, the penitent is conducted through a series of dark retrospects to abase, and of gloomy prospects to alarm him. These ends obtained, he is during the next seven days to enrol himself—such is the military style of the book—in the army of the faithful, studying the sacred biography of the Divine Leader of that elect host, and choosing with extreme caution the plan of life, religious or secular, in which he may be best able to tread in his steps, and to bear the standard emblematic at once of suffering and of conquest. To sustain the soldier of the cross in this protracted warfare, his spiritual eye is, during the third of his solitary weeks, to be fixed in a reverential scrutiny into that unfathomable abyss of woe, into which a descent was once made to rescue the race of Adam from the grasp of their mortal enemies: and then seven suns are to rise and set while the still secluded but now disenthralled spirit is to chant triumphant hallelujahs, elevating her desires heavenward, contemplating glories hitherto unimaginable, and mysteries never before revealed; till the sacred exercises close with an absolute surrender of all the joys and interests of this sublunary state, as a holocaust, to be consumed by the undying flame of divine love on the altar of the regenerate heart." Such is the process by which the General of the Order of Jesus proposes to make a Jesuit; and we leave it to our Methodist friends to show wherein its author or its sanction is less divine than that of the mode of Methodistic conversion. The ingenuity that can do this, will be more than sufficient to discover, that, between the Pharisees, ascribing the power by which our Saviour cast out demons to Satanic influence, when they knew better, and an Observer's attempting to show to Methodists and the world the extravagant improprieties of a camp-meeting, there is absolutely no similarity whatever. Equally sufficient will it be, to discriminate between the gathering of a multitude around the Saviour to witness and receive the benefit of his miracles and teachings, and the assembling of a multitude in a Methodist camp, for the very equivocal objects that entice, we fear, but too many to such assemblies.

But we have strayed away from our class-leader, who, as we said, was giving publicity to a portion of his experience, in a no very good-natured strain of censure at the hard-heartedness of his hearers; and it

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was the rapid transition from this state of censorious acrimony, to one of seeming happiness and joy, that led me into this digression upon the mysterious nature of Methodist exhorters. How he could pass so suddenly and easily from the frown of reproof to the smile of kindness—from words of bitterness to soft and honeyed tones of love—seemed an operation in metaphysics calling for at least something more than the untrained accomplishments of nature. Write upon it '*conventional*,' however, and all difficulty is solved. It is the Methodist mode or form of doing such things; and this explained, it is neither "moral nor decent" to inquire farther into the matter. We proceed, then, with our class-leader. The Elder having set forth as fully as was edifying the state of his own feelings, how happy he was, how full of joy his heart was, and what a raging fire of love there was burning in it, called upon his brethren to do likewise, and tell him how their souls felt,—what the Lord had done for them, and how they were getting on. The first to obey this summons was a lady. She sprang to her feet with great promptness, and began her tale of spiritual exercises. "I love the Methodist," said she, "I love the camp, I love the discipline, I love the circuit-riders, and, with the help of God, I mean to live and die a Methodist." Such party devotion, of course, fell most acceptably upon the ears of the leaders, and the ever ready encouragement of *Amens* was rolled forth with an energy and copiousness proportioned to the feelings of approbation excited by so loyal an announcement of the inner man of this devoted lady. We cannot follow her through the details of the revelation which she poured forth, without pause or rest, for one quarter of an hour. I must do her the justice, however, to mention the earnestness with which she implored the intercessions of her brethren for two persons—one of whom she styled her "wicked old mother," and the other her "wicked husband."—There was something in this, if not reverential, at least natural, and the conclusion of her oration was equally benevolent. It prayed for the softening of the *hearts* of the "poor sinners;" and had not some hypercritical preacher suddenly thought of the importance of including their *heads* as well, and inopportunely thrown in a parenthesis of "yes, amen, and their heads too," it would, no doubt, have made its proper impression. This was evidently calculated to direct the attention from the heart to the head; and though, in order to make a Methodist, it may be as important to soften the *head* as the *heart*, which I am by no means prepared to deny, yet it seemed to me inopportune to mention the matter just in this connexion. Upon this head, however, I profess not to be a judge.

One after another arose, and with conformity to the *conventional*

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forms of such occasions, made his or her disclosures. Indeed the matter seemed almost as conventional as the form, and there was little variety in either. There was one thing, however, that struck me most forcibly in these proceedings; and that was, not only the ease with which the Elder could pass from censorious bitterness to the honeyed tones of love, but the perfect control which he seemed to have over the feelings of all present. One old lady was so full of her joy, that she seemed actually unable to contain herself, but shouted incessantly, "Glory! Glory! I have got religion!" &c. so that she became annoying to the Elder. It was curious to see with what ease he silenced her. "Softly," says he,—"dont shout so loud—keep it down"—and instantly she settled into silence. No mesmeriser ever sealed the mysterious visions of a *clair voyant* by a stroke of his magnetic wand, with more ease and suddenness, than did this class-leader, the mouth of this singularly excited woman. She being silenced, he turned him to the brother speaking, and bade him be short, reminding him that many had to tell what had been done for their souls.—Abridgment of time conduced to a more rapid outpouring of experimental religion and the excitement rose in proportion. It is a strange sympathy that exists between the voice and feelings. I am not sure, but I think it is raising the voice very often, that raises the feelings; that the latter are caused by the former; and it is, in many instances, the rapid, and loud, and general speaking on these occasions, which produce the enthusiastic emotions exhibited. Perhaps this is what James means when he says the tongue is so placed among our members, that it sets the wheel of nature in a blaze. Certain it is, in proportion as the experiences were abridged, did the rapidity and loudness of enunciation increase, and the energy and enthusiasm of the speaker rise. Male and female indiscriminately, one, or two, or more at once, shouted and screamed, and ejaculated Amens, till the scene became, really and without any exaggeration or figure, most distressing. It was enough to make one weep, with very commiseration. Some were kneeling—some standing—some singing—some praying—some rubbing their hands—some clapping them. Others were exhorting and filling up the confusion with Amens; whilst one or two might be observed sitting still upon the ground, looking vacantly into space, with that strange, wild, and indescribable sort of grinning smile that we have seen upon the unfortunate inmates of those asylums benevolently provided for the insane. One old man continually inquired, "Are we not all in heaven?" and then he would look strangely around, as if for some supernatural response.

But we let the curtain drop over the altar. We may, on another

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occasion, disclose a few of the more striking and characteristic *tent-scenes;* but for the present we desist. Before we close, however, we must be allowed to call the attention of all sober and conscientious Methodists to the reading of the fourteenth chapter of 1st Corinthians in connexion with what we have above represented, as the conventional forms of a Methodist altar. If "God be not the author of confusion," how can it be that he authorizes such proceedings as these? If "it is an indecent thing for a woman to speak in the congregation," how can this part of the proceedings, above faithfully and truly represented, be reconciled to the acknowledged conventional standard of decency? These are important and useful inquiries; and, if made under the hallowing influences of the Holy Spirit, calculated to lead to most useful practical results; and we mean to urge them, because, although some may carry Pharisaic imitation so far, as to charge us with having received those demons which they pretend to believe their altar exercises have expelled from their converts; yet there are many, we are persuaded, who are willing to know, and can be induced to learn, a more excellent way. I hold, that in order to induce a really pious Methodist, one that loves the Lord more than he does Methodism, to abandon these practices, it is only necessary to show him that they are anti-scriptural, and consequently pernicious.

If any Methodist can deny the literal truth of any scene which I have presented in these sketches, I can only say, it is because we cannot see ourselves as others see us. They are blinded by the thick vail of their own enthusiasm. There are thousands, we are assured, sober, intelligent, and pious, who do feel and deplore such wild and fanatical absurdities, as are too often enacted,—who are pained that they cannot hear a pious, sensible, reverent, and humble prayer, without that unending confusion of Amens, &c., which renders it impossible to distinguish one connected sentence. I would not have my motives nor my object misconstrued—I am far from identifying Methodists generally with these extravagances. I have known, long and intimately, some members of this church, whose piety and Christian dignity and decency I would be happy to imitate. It is to, not of such, that I speak. A mere Methodist, and a saint, in the Methodist church, are, to me, very different persons. I am the more explicit in this statement, because some very good-meaning people may not be able to discriminate between a criticism on the faith of Methodism, and a Methodist's faith in Christ; nor to see that there may be attributes indispensable to the former, that are not at all essential to the latter. To deny the faith of Methodism, and to cease to be a Christian, are very different, both relatively and really. The want of proper distinctions on these subjects

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leads us sometimes into most ridiculous and fatal mistakes. Indeed, if I may trust to rumor, an instance of this happened not long since, in a public notice of one of these numbers, by an individual, who, if we may judge by the report, had more Methodist zeal than either Christian or literary knowledge. In speaking of the system of Methodism without the camp, I said it would be an intangible ELFIN sort of thing; and this, the preacher, by a kind of conventional, circuit-rider system of criticism, explained to mean, that the Methodists were "a parcel of wandering devils," and actually made me say so. The incident reminds me of an anecdote told of Dr. Cox, of New York; who, while in France, some years since, was invited to preach to the Parisians in French. In endeavoring to persuade them to partake of the "waters of life," he exclaimed, "*Buvez l'eau de vie*,"—literally what he intended; but in the French idiom, "*Drink thou brandy!*" *L'eau de vie*, however, means *water of life;* and I believe that among the ancient Welsh, from whom we borrowed the word *elf*, it did signify a wandering fairy; but that the word *elfin*, used by us as an adjective and predicated as a part of a system, should be made to mean that the Methodists are all wandering devils, will appear to all English readers a stranger and more ludicrous ignorance of idioms than that which represents Dr. Cox calling upon his hearers to take some brandy!

OBSERVER.

MR. S. OF THE PITTSBURG CHRISTIAN JOURNAL.

I HAVE read, in a late Pittsburg Christian Advocate, some strictures over the signature of S., on the remarks of an "Observer" upon the camp-meeting scenes of the Methodist community, in which there are some allusions to my position to that denomination. These strictures, I am happy to say, are written in a good spirit and in a good style. I have at present neither time nor room to say much on the real merits of that communication. I merely desire to correct a mistake into which the very courteous author has, in common with others, fallen. That mistake is indicated in the very first sentence:—"We had," says this anonymous Methodist, "indulged the hope that our worthy friend, the Editor of the Harbinger, would return to a better state of feeling to the Methodists, and forbear to caricature them for declining to be governed by his whims in the work of converting sinners."

I can assure the writer that he mistakes my *feelings* altogether. I could have no better feelings to the Methodists than I now possess, and have long possessed towards them. When Paul reproved the Galatians for their obliquities, and made himself their "enemy," as

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they supposed, by telling them the truth; how pertinent would it have been for some of the members of that church to write to Paul as my friend S. writes of me,—"We had indulged the hope that our worthy friend Paul would return to a better state of feeling to the Galatians, and forbear to caricature them for declining to be governed by his whims in the interpretation of the law!" When Mr. S. enters into the feelings of Paul in such a case, (not presuming to compare myself to Paul,) he may then understand my feelings on reading the first sentence of his strictures. It is not the fault of my feelings, but the fault of my intellectual inability to find either reason or scripture to justify much that is displayed in their system of operations.

As to my correspondents, they are responsible persons, and persons of good reputation, and of good feelings towards the Methodists. I sincerely regret the enormities of the system—not only among Methodists, but amongst all other sects that degrade our most holy religion by the worse than enthusiastic frenzies of camp-meetings — Nothing in the form of religion can, in my humble opinion, be more incompatible with the letter and the spirit of the Christian Institution; nothing more uncongenial with the genius of human nature—more unphilosophic and delusive than a Methodist or Baptist camp-meeting. But, in the meantime, I leave this subject in the hands of our correspondent. I have suspended, not dismissed, my essays on the "Aspects of Methodism," to give place to the matter-of-fact delineations of scenes actually and undeniably transacted not long since in the Methodist society, and not very far from Bethany. They are not, so far as I have witnessed, "*caricatures;*" but the exact delineations of the thing itself. I do hope that no one will, because of the very rough and barbarous treatment that I have received from many Methodistic scribblers, conjecture that I am at all influenced by any principle of retaliation. I am faithfully discharging duties which I owe them; and although I do not dwell on the worst parts of the system, nor presume to describe the startling scenes witnessed in other places beside camp-meetings, I am nevertheless of opinion that the only way to correct these evils is to expose them in their true colors. In this case, as in some others, the satirist is a better reformer than the preacher. Still, unless description be satire, we have not as yet had any of it. A. C.

THE LORD'S DAY.

Another excellent article on the Lord's day, elicited by the late Baltimore Convention, from the pen of a very clear and strong writer, Mr.

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Richard Lemmon, has recently fallen under my observation. Because of its elaborate documentary character, and good argument, we propose to lay it before our readers in piecemeal. We hope they will read it not only in sections, but altogether, when fully laid before them. The brethren need some more instruction on the proper sanctification of the Lord's day. We hope that the perusal of these documents, from Messrs. Church and Lemmon, will be of much service at this time. A. C.

To the Editor of the Baltimore Patriot:

SIR:—Intending in my capacity as a delegate to offer the subjoined report to the National Lord's Day Convention, about to assemble in order "to promote the better observance" of that interesting day, I request you to publish the same, that time may be given to examine and decide on its claims to their approbation, in the light of God's holy word. R. L.

Baltimore, Nov. 22, 1844.

LORD'S DAY CONVENTION.

In the first notice of the Sabbath, Genesis ii. and 2d it reads: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

The day was thus set apart specifically to commemorate the rest of Jehovah; after the work of creation; and the observance of it by man is implied, not enjoined. Probably our first parents, then pure, and looking with child-like love and confidence to their Creator, found the most urgent motive to hallow the day in the simple fact that he had blessed it; and it seems well designed to afford them such an opportunity to offer voluntary homage to their God and Father. Even after man had forfeited the favor of God, and lost that conscious innocence with which he had previously approached him; the consecration of the day was left to his own choice, and it may perhaps be reasonably supposed, that as mankind believed in the promise that "the seed of the woman should bruise the head of the Serpent, and sought the favor of God; or disbelieved or disregarded that promise, they respected or dishonored the Sabbath day. Its observance, without faith, could not have been acceptable to the Most High; and it is difficult to suppose that any child of Adam, having faith, would fail to observe it.

Neither in his covenant with Noah, nor in that with Abraham, does the Supreme allude to the Sabbath. Nor at any time was there a penalty attached to its violation, until it was made part and parcel of the Sinaitic Covenant, "which was not of faith," the promises and threats of the same being all temporal. It is mentioned Exodus xvi, and 22, in connexion with the gift of the Manna. And there provision for its observance is graciously made by Jehovah, by preserving the Heavenly food which the people voluntarily gathered in double portions on the sixth, in anticipation as it would seem, of its being withheld on the seventh day. The Lord says, Exodus xx and 8, "*Remember* the Sab-

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bath day to keep it holy," and the reason for its remembrance is distinctly asserted at the 11th verse—"For in six days the Lord made heaven and earth, the sea and all that in them is, and *rested* the seventh day; *wherefore* the Lord blessed the Sabbath day and hallowed it" It was therefore a commemoration of Jehovah's rest, not kept in order to induce or beget faith, but as evidence of the existence of belief in the momentous fact commemorated. The obligation on the Jews seems to have been a rest from his own works: he was bound to observe all the behests of the Mosaic Covenant even though they disturbed the rest of the Sabbath. Circumcision, the Temple Service, and all benevolent actions, being the commands, were regarded as the works of God. Thus in the emphatic declarations of the great fulfiller of the laws—"The Sabbath was made for man, and not man for the Sabbath," Mark ii and 27; and "it (was) lawful to do well on the Sabbath days," Matthew xii and 12.

The Sabbath therefore was a monumental institution, intended to keep alive in man the knowledge of God as displayed in his "handywork." In its inceptive establishment it was unaccompanied by command or penalty, and even after the fall, its observance appears to have depended on the faith that mankind placed on the Most High. But when the "law entered," God thereby making a covenant with Israel founded on temporal blessings, giving them statutes and judgments, with the promise that, 'if a man do them he shall even live in them;' he attached to them temporal penalties, of which one of the severest was denounced against the violator of the Sabbath. Its institution and design also show that the seventh is the only day that can have the divine sanction as God's holy Sabbath: for no other day can possibly commemorate the rest of Jehovah after the wonders of creation: no other day can present the cause for which the Most High declares he blessed and sanctified the seventh day.

The question of interest to the Christian is, what are his obligations with respect to the Sabbath of Jehovah? Its answer must come from the Apostles; from that chosen band to whom the Master said: 'Whatsoever ye bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." Matth xviii, and 18.

The Law can impose no obligation on the Christian, for he has "become dead to the law by the body of Christ," Romans vii, and 4, and is not under 'the ministration of death written and engraven on stones,' but 'under the ministration of the spirit,' which is far more glorious. See 2 Cor. iii, and 7, 8. We are told, Hebrews vii, and 12, that the law was changed with the priesthood; that is, when the Lord Jesus became a priest, after his resurrection, for it is said, Hebrews viii, and 4, that he (the Lord) could not be a priest on earth; could not minister with the Levitical priesthood. We may therefore safely conclude that the law, with its sabbatical obligations, existed in full force, until fulfilled to "its last jot or tittle" by the great Redeemer, and that its last Sabbath was kept by him in all the rest and stillness of the tombs.

Further confirmation of this view will be found in the following testimony:

1. In Romans xiv, and 5, where the Apostle leaves every man free to regard or disregard the day agreeably to his own feelings, evident-

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by yielding this license to the prejudices of the Jewish converts, "One man esteemeth one day above another: another esteemeth every day alike; let every man be fully persuaded in his own mind." &c. &c.

2. By the same Apostle's charge to the Colossians, ii, and 16, "Let no man therefore judge you in meat or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days; which are a shadow of things to come, but the body is of Christ."

3. By the decree of the Apostolic Council in Jerusalem, as recorded, Acts xv, and 28, "For it seemed good to the Holy Spirit, and to us, to lay on you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well." This decision is the more conclusive inasmuch as it was given in direct answer to the wish of the believing Pharisees, that the Gentile converts should be circumcised and commanded "*to keep the law of Moses.*"

Neither does there appear any reason to suppose that the observance of the Sabbath was transferred to the first day of the week. For independent of the incongruity necessarily involved in celebrating the rest of Jehovah on the day on which he commenced, instead of the one on which he finished his work, and which he consequently hallowed—the Apostle James in this same Council, recognizes the Sabbath as still belonging to the institutions of Moses, in the reason which he gives for imposing on the Gentile converts the restrictions already quoted: "For (says he,) Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." It is also undeniable that throughout the Acts of the Apostles and the Epistles, where alone can be found the development of the kingdom of the Lord Jesus, the seventh is repeatedly recognized as the Sabbath day, and in no single instance is any other day thus designated. It is therefore established by more than two or three competent witnesses that "to keep holy the Sabbath day" is not a Christian obligation.

We now turn our undivided attention to the Scriptural obligations of the first day of the week, so generally admitted as demanding from the Christian a special observance. And in order to present the subject fairly, we extract every passage mentioning or bearing on it in the New Testament.

[TO BE CONTINUED.]

THE USE OF THE TONGUE.—*No. I.*

THERE is no truth more evident to the reader of the Bible than that the grand design of the Christian religion is the present and ultimate happiness of those who submit themselves unreservedly to its holy requirements. That it is admirably adapted to this desirable and glorious end, none but the ignorant and profane will deny. And this it accomplishes, not by the impartation of any new powers, mental or physical, but simply by the proper direction and government of those

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already possessed—which are not only various but numerous.—Some gifts or powers bestowed on man, when thus employed, are more productive of his comfort than others. And while some individuals are more highly favored with them, if not in number, in kind, and consequently more responsible,—none should consider himself without any —for each has his part to act in the great drama of human existence— and as it is impossible to act without power, we may, therefore conclude that adequate power is bestowed upon every individual to act his part. And there is nothing more certain than that in the same proportion as any endowment is intended as a means of blessing to ourselves and others, when perverted will it prove a curse. Consider for a moment the splendid mind of Napoleon;—had its energies been properly directed, what unnumbered blessings would have been the consequence, instead of the bloody horrors of war and the multiplied evils that befel him and his associates.

Among the many gifts vouchsafed to man, perhaps there is none upon which more of his most solemn responsibility is based than the *power* of his *tongue*, which, as one inspired has said, "is a little member, yet it works mightily;" and is compared to a small helm by which the pilot is able to manage a great ship, driven by fierce winds upon a tempestuous ocean.

In view, then, of the stupendous power of the human tongue, it is to be deeply deplored that it has been so much abused—and instead of always proving a fountain of blessings to our race, that it has been one of cursing and bitterness. And it is, likewise, to be lamented that those possessing influence and who profess to have the welfare of society at heart, have paid so little attention towards elevating the standard of morality and religion by enforcing the lawful use of this organ. They seem to act as though reformation in this respect were a hopeless case —that the tongue is not to be tamed, or brought under any degree of subordination. Before, however, universal peace on earth, and good will among men shall prevail, reformation must begin here.

Not that we flatter ourself that we shall effect much; we, however, promise the reader additional remarks, in which we shall advert to some of the advantages resulting from the proper use of this instrument, in the political, moral, and religious worlds,—and, also, to some of the evils flowing from its improper use.—In the meantime we shall conclude with the following anecdote, related of two Grecian philosophers, Xanthus and Æsop, the former the master of the latter.

"One day Xanthus, designing to treat some of his friends, ordered Æsop to provide the best things he could find in the market.— Æsop bought nothing but tongues, which he desired the cook to serve

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up with different sauces. When dinner came, the first and second course, the side dishes and the removes, were tongues.—Did I not order you, says Xanthus, in a violent passion, to buy the best victuals the market afforded? And have I not obeyed your orders? says Æsop. Is there anything better than a tongue? Is not the tongue the bond of civil society, the key of sciences, and the organ of truth and reason?—By means of the tongue cities are built, and government established and administered: with that men instruct, persuade, and preside in assemblies: it is the instrument by which we acquit ourselves of the chief of all our duties, the praising and adoring the gods. Well, then, replied Xanthus, thinking to catch him, go to market again to-morrow, and buy me the worst things you can find. This same company will dine with me, and I have a mind to diversify my entertainment.—Æsop, the next day, provided nothing but the same dishes; telling his master that the tongue was the worst thing in the world. It is, says he, the instrument of all strife and contention, the fomenter of lawsuits, and the source of divisions and wars; it is the organ of error and of lies, calumny and blasphemy."

EUBULUS.

SOLILOQUIES OF MARIA—*No. I.*

NEW YEAR'S MORNING.

The year One Thousand Eight Hundred and Forty-Fourth *was*, but is not, and never again shall be. It is now as far off as year the first of the life of Adam. I can as easily recall the one as the other, and live over again the scenes of the first year of Adam as of the last year of Christ. But what tidings has it borne to heaven? Ah! my soul, that is the question! Which of all thy thoughts, and words, and actions has the recording angel of the skies registered among the archieves of heaven, in the book of God's remembrance, that thou wouldst like to hear read before the angels of God and in a full assembly of the nobles of the earth? Dost thou dread the development, or desire that the record was lost in the wreck of a world? Ah! then, change immediately thy course, and keep thy heart, thy lips, and thy life from guilt and every thing dishonorable to thyself and to that Master whom thou didst solemnly vow, upon thy bended knees, with thy hand upon the Bible, and while the baptismal robes were yet upon thee, to love, to honor, and to obey.

How ardent, then, my soul, didst thou enter upon thy career of devoted obedience to Him who had cancelled thy guilt and filled thee

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with love! Didst thou not then feel in thy heart the sweet and holy impulses of his good spirit working in thee to will and to do according to his will, and not according to thy own? Hast thou been faithful to thy Lord, and canst thou say that as thou hast purposed so hast thou performed?

For a few months I know thou didst; but thy prayers of morn and even began to be formal, and thou enteredst thy little sanctuary as a matter of duty rather than as an occasion of joy and delight. The company of the world, its "*pastimes*," and its amusements enticed thee to a little conformity; and, having begun to relish the pleasures of sense and the communings of the votaries of fashion, thy love to the saints and to thy Saviour abated, and thou becamest lukewarm in thy devotions to the Lord, and in thy care for thy husband and thy daughter. At one time he was almost persuaded by thy zeal for the Lord, and thy pleadings of love, to become a Christian; but now both himself and thy daughter have almost turned away their ears from thy entreaties, and their eyes from the Book of God. They now hope to prevail over thee to walk after the flesh, as thou once hoped to prevail over them to walk after the Spirit.

And canst thou, O my soul! not only jeopardize thy own salvation, but also confirm the ruin of thy dear husband and thy only child, by thy sinful compliances with their follies, and thy conformities to the vain show and empty parade of a brainless and heartless world! That be far from thee! No: thou wilt not, thou canst not, yield thyself to temptation. Thou must cease to do evil and learn again to do well Did not Daniel the Prophet, when chief president over one hundred and twenty princes of Darius the Median, amidst all the business, and grandeur, and glory of that magnificent court, three times a day fall upon his knees in his closet as aforetime, and pour out his heart to the Lord? And did not David the King, or some other sweet Psalmist of Israel, amidst all the business and pleasures of earth, say, "Seven times a day do I praise thee because of thy righteous judgments? Great peace," adds he, "have they who love thy law, and nothing shall offend them." I firmly resolve, then—and, O my Saviour, aid me by thy good Spirit!—that I will consecrate myself by a solemn vow to a more devoted life; and that, with this new year, I shall commence a new course of conduct. With king David I will say so long as I have health, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer to thee, and will look up."—"As for me, I will come into thy house in the multitude of thy mercies. In thy fear will I worship toward thy holy temple. Lead me, O Lord, in thy righteousness because of mine enemies. Make thy way straight

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before my face.—One thing have I desired of the Lord, that will I seek after—that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me upon a rock. And now shall my head be lifted up above mine enemies round about me; therefore, will I offer in his tabernacle sacrifices of joy. I will sing, yea, I will sing praises to the Lord. Hear, O Lord, when I cry with my voice: have mercy upon me, and answer me. When thou saidst, Seek ye my face—my heart said to thee, Thy face, Lord, will I seek. Hide not thy face far from me; put not thy servant away in anger. Thou hast been my help; leave me not, neither forsake me, O God of my salvation."* I will commune with my Lord in his Book and upon his throne of grace; and as thou teachest me by thy holy Spirit, O my Saviour, I will walk with thee.

Such, my dear brother, has been my commencement of the new year, and already I have enjoyed its first week more than I can describe. Truly I may say, this week has been better to me than a whole year. I have some things which I could desire to communicate through your pages, which I think might be of use to some of my sisters, provided my name be concealed. I have also some requests to make of you for my own advantage. As my name can be of no service to you nor your readers, at least for the present, may I be allowed to withhold it? As you dispose of this communication, so shall I be governed hereafter. Meantime I subscribe myself

MARIA.

EDUCATION.

MR. CAMPBELL:

Dear Sir—YOUR kindness in giving a place in the Harbinger to the Prospectus of the periodical which I propose to publish here, and the remarks which you have been pleased to make in commendation of the Editor, embolden me to ask of you the further favor of publishing the following extracts from a letter which I received a few days since from an old and valued friend, to whom I had forwarded a Prospectus of the work—a gentleman who occupies a high position in the legal profession, and who has bestowed much attention upon the subject to which the proposed periodical will be chiefly devoted. I should not take the liberty of publishing a mere private letter, written without any idea that it would ever come before the public eye, were it not for the peculiar position which I occupy in asking the support of the public to a periodical not yet in existence, and without any other means of

* Psalm xxvii.

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giving the public any assurance that it will be worthy of their patronage, than the commendations of my acquaintance and friends. In one so little "known to fortune and to fame," it will certainly be deemed excusable, under these circumstances, to make public the endorsement of the merit of the plan of the proposed publication, contained in the following extracts, as well as of my own ability to carry it out.

I have ventured to appear before the public as the advocate of education from a deep conviction of its intimate connexion with human happiness, and with all that is great and good in humanity.

The present state of society would seem to demand that public attention be directed to the important interests involved in this cause. Thinking men are not satisfied with the present condition of society. When they look at what man is, and think upon what he might and should be, they ask for something better. Various projects of reform are urged upon the community. Men look to those blotches which the moral impurities of society throw upon its surface—they ask that these shall be removed. The efforts of philanthropy are exerted in different directions—one looks to this, and another to that, as the great cause of the evils which afflict humanity. The benevolent exertions of the age are expended in a great measure in attempts to reclaim those whose long communions with vice and sin mostly render the attempt in vain.

Amidst all the enthusiasm with which the various projects of benevolence are generally prosecuted, is it not singular that that cause claims so little special attention, which certainly lies at the bottom of all social and moral improvement? And are we not in danger of sinking into a cold indifference on this subject, and of leaving its practical details in the same empirical hands in which they are too often found? Cannot some of those sympathies of society which are capable of being made to cluster around the man already long steeped in guilt and sin, be made to gather also around the young immortal spirit, "ere earth has profaned it, or sin thrown a blight over its early bloom?" We wish to direct public attention to this subject. With that view we have proposed the publication of this periodical. "I shall straight conduct you," says Milton, "to a hill-side, where I will point you out the right path of a virtuous and noble education; laborious, indeed, at the first ascent, but else so smooth, so green, so full of goodly prospect and melodious sounds on every side, that the harp of Orpheus was not more charming."

We are no Miltons. We shall not engage to point out to society that "path"—to lead them up that "hill-side"—to show them that "goodly prospect." But we wish to put them on the search for it—to create that interest in this cause which shall raise up some future Milton, who shall lead them up that "hill-side," point out that "path of a virtuous and noble education," with its smooth verdure, its goodly prospects—when the youth of our country shall entertain an "infinite desire for such a happy nurture"—no longer condemned to that "assinine feast of sow-thistles and brambles" which is too commonly set before them.

Very respectfully,

Yours,

A. F. ROSS.

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THE EXTRACTS.

PROFESSOR ROSS:

Dear Sir—I received yours on yesterday, enclosing a Prospectus of the "Journal of Education," &c.; and you will allow me to assure you, that no incident has occurred for some time, which afforded me more real satisfaction. Being an enthusiast in the cause to some extent, I immediately embraced the idea—gave freely the reins, and when galloping along thought I could discover something in your plan, which, if rightly carried out, might be the means of giving a new impulse to the race and vastly extending the area of human happiness—and this, too, by an old acquaintance and friend, in whose ability I have confidence. * * * * * * * * * *

I have been for some time strongly impressed with the idea or belief, and have on one or two occasions spoken of it, that the world has committed greater errors with regard to the subject of education than any other: witness the ceaseless, untiring, and almost superhuman efforts that have long been making by good and great men in every department of life, for the purpose of reforming the race, and see with how little success! Their influence seems but a pebble thrown upon the surface of the lake, to agitate for a moment the surface, and then sink forgotten to its depths. Well, why is this? Is it because we cannot be amended? Is it because we are doomed to wander a world's existence, steeping ourselves still more and more in vice and crime? No: I cannot think it. Heaven surely did not so intend it. But, on the other hand, I believe we can be restored to at least comparative virtue and happiness even here, by the means within our power, if we begin at the right place to apply them—and that place is with the young, the pure, and the undefiled. The clergyman may denounce one day in seven the sins of the world to its adult members; and year after year rolls away, leaving him the melancholy satisfaction of having performed his duty in the great harvest without bringing into the barn many sheaves; law after law may be enacted; statute piled upon statue, and yet justice between man and man is the same tardy jade she was centuries ago, and seems in no wise quickened in her pace by these extra appliances; and the same may be said of almost all other attempts that are making at reform. Have you ever seen the gardener attempt to fashion the aged trees of the forest to his whims? No; but in the nursery, among the tender shoots, his touch is magic; and they obey his volitions almost as though part of himself. So I apprehend it would be if we were to direct all our energies to the proper care and culture of the young. The young sprouts under our hands might be made to assume any form at will; while it is worse than useless to attempt to influence those whose habits are fixed and settled by long communion with a world of error, and not one in the hundred can ever be amended. And I have no hesitation in saying that the experiment has never been tried; for though science sheds her lustre on all things else, yet the pathway of childhood is dark and uncertain; and if we ever do emerge from its labyrinths into open day, it is the result of accident, not that we followed the thread of Ariadne. There is a system in all things else save early education. Men of science, skil and learning in their several trades and professions, serve us; but in this, our dearest, highest, holiest stake, we must gamble—play at

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hazard—never certain of any thing. Whether we win or lose depends most frequently upon the cheil fate which sends us a school-master, who, if he cannot develope the minds of our children, will not fetter or restrain them, but leave them to the first, and always an accidental bent. And is not this uncertainty strange and singular? I take my child to a professor of this noble art—I am anxious that his *memory*, which is defective, should be improved. Pedagogue stares—says, 'Memories are made in heaven, and if the boy has none, he cannot furnish him;' when every one ought at this day to know that *that* at least can be reduced to a science—a certainty. How would a farmer feel if he carried his iron to a smith's to have an *axe* made, and the fellow were to tell him, "Perhaps it may turn out an *axe*—perhaps a mattock—no telling—just as it happens." Then why does he not? Because he knows all the laws which govern in his trade, and has spent perhaps some years in acquiring the skill necessary to execute them—hence he is enabled to serve his customers in fashioning their iron. But in the case of teachers it too often happens—indeed, almost always—that they are ignorant of the laws which govern the human mind, and still more unskilled in their application. They have never undergone the years of toil, labor, anxiety, and close observation which fits a man for this noblest of all professions—that which will enable him to mould and fashion the immortal spirit—to teach it to spread its wing and soar away in the great heaven of truth to gaze steadfastly upon its sun till all is light and warmth.

Well, then, how long are these things to be, and when will the time come when men will love their children better than their cattle, their merchandize, and their law-suits? for they are now much more particular in the choice of a person to take care of the latter than the former. Why, I take it when *you* and others in like situations shall devote yourselves to making the teacher a *character*, his calling a *profession*, and his wages a *competence*. And the only wish and prayer of your old friend is, that your Journal may prove one of the means of bringing about that end; which, when brought about, will do more for mankind, as he believes, than all other advances of the age put together.

DILEMMAS.

JAMESTOWN, O, January 8, 1845.

Dear brother Campbell—WHILE reading the debate between you and Mr. Rice, the following inquiries passed through my mind, which I should be pleased to have answered by some intelligent Pedobaptist:—

1. Do all Pedobaptists believe that infants are born depraved?

2. If so, do they believe they must be regenerated in order to get to heaven?

3. And if so, do they believe that all infants are regenerated by the Holy Spirit; or only such of them as die infants?

4. If only those that die are thus regenerated, would it not be better that all should die?

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5. If all infants are regenerated alike in infancy, are there any adults regenerated?

6. If so, are not the same persons regenerated twice?

7. Does either Nature or the Bible teach two births of the same individual, or two re-births?

I have a short way of disposing of all questions relating to the salvation of infants, as follows:—

God did not address infants in the Bible. Having given them no directions, he requires nothing of them. He requires of children (not babes) that they *obey their parents*, which is the only command addressed to them in the New Testament, and consequently all that God requires of them.

Mr. Rice contends that regeneration must precede baptism, and I should like to know by what sign he or any body else can tell that a baby has been regenerated; and he also contends that baptism is the seal of regeneration, and therefore he should be certain of the regeneration before he seals it, lest he should seal a blank.

But he only contends that the infants of believing parents are proper subjects of baptism; therefore, it follows of course that their qualification for baptism is derived from their parents—through generation, as I suppose.

But he admits that all infants dying in infancy are regenerated by the Holy Spirit; therefore, as the infants of unbelieving parents die as well as the infants of believers, it amounts to an acknowledgment that the faith of the parents has nothing to do with the qualifications of the child in order to baptism.

We ought, then, to contend that all infants are proper subjects of baptism, whether their parents are believers or not; and if regeneration precede baptism, (as he says,) then all infants are regenerated in infancy; and if so, then adult regeneration is all a hoax, unless we admit two begettings, or two births of the same persons.

I should like to have this matter "*fixed*" so as to make me understand it.———Affectionately yours,

M. WINANS.

MR. RICE IN ENGLAND.

THE following notice of Mr. Rice, from the *Christian Messenger*, London, October, 1844, will show that there are different views of that gentleman and his performance. He has, however, been dubbed "D. D." on the merits of this controversy, and no doubt better entitled to the honor than any other man in Kentucky. A. C.

"MR. RICE.—It is to be regretted that such a man as Mr. Rice should be the chosen champion of any religious party. From a body so respectable as the Presbyterians are, in talent and learning—an advocate, talented and learned, was to be expected; one worthy to appear for a great people. Mr. Rice is not this. His qualifications, if he were a lawyer, would fit him well to manage a *nisi prius* case

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but he should not plead in a higher court. Bishop Purcell, Mr. Campbell's *quondam* opponent, though we thought him an adept in sophistical argumentation, in the manœuvre of evasion, and in some other things too *little* for special notice, has been outdone in these respects by a Presbyterian polemic. The Bishop, indeed, was apparently averse to argue in this way when he could do any thing else. Not so Mr. Rice;—he prefers the obliquities of argument and the quibbles of the schools, to the more agreeable course chosen by the Bishop, who, when argument was scarce, entertained the audience with a mixture of philosophy and poetry, and enlivened his speeches with an eloquence rendered earnest by an abundant faith. Mr. Rice will, at least, escape the reproach of making digressions of this kind: but had he done so—had he been competent to do so—his part of the book would not be altogether so *barren* as it is, for those who care not for gathering the fruit of *mere* controversial ingenuity. In fine, persons who are acquainted with the whole subject of this controversy, will not rise from the perusal of Mr. Rice's speeches with *one* new idea, while the ignorant are likely to be misled by the strange aberrations from truth in his statements, as well of matters of fact as of matters of criticism."

QUERIES ON CHURCH ORGANIZATION.

CHAPEL HILL, Marshall county, Tennessee;
Berea Academy, June 16, 1844.

Dear brother Campbell—I BELIEVE that I can say the good providence of God has brought me to this place. I am still following my old avocation—teaching. I left Alabama and many dear friends last summer for a field of greater usefulness.

The Berea Academy is situated near the Berea Meeting-House; the congregation numbers about 94 or 95. We are desirous of being organized fully according to the New Testament. I wish to make a few inquiries concerning the Eldership:—

1. Did not Paul give full instructions, both to Timothy and to Titus, concerning the qualifications for this office?

2. Did he so instruct each of these Evangelists as to the qualifications for the office, that the Elders ordained by Timothy at Ephesus were as fully authorized to administer the functions as those ordained by Titus in Crete, and vice versa?

3. If these questions be answered affirmatively, are we authorized to make out a list of qualifications which shall contain a greater number of items than are to be found in the Epistle separately?

4. Is a desire for the office one of the qualifications?

5. Does not the declaration to Titus, ch. i., 6., "Having faithful

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children, not accused of riot, or unruly," convey the same sentiment with that presented in 1 Tim. iii. 4.? In other words, does the Apostle require that a man's children shall be members of the church before he can be made an Elder?

6. To whom do the words *mee en kateegoria eisootias, ee anupotaka*, in Titus i. 6., refer?—to the proposed Elder or to his children? If to the children, do they not explain the "*tekna pista*" immediately preceding them?

7. Can a brother refuse to accept the office of Elder when the congregation decides that he possesses the qualifications, and desires him to discharge the duties, promising to sustain him in so doing?

8. Under what circumstances may one invested with the Elder's office resign that office?

In hope of life, I am your brother, very affectionately,

J. M. BARNES.

The propositions offered on the subject of church organization, edification, and co-operation, in this number, engross all that is propounded to us by our much esteemed brother Barnes. We hope this subject will receive much consideration. A. C.

CANDOR.

WHILST, perhaps, there is not a subject *more seldom* brought before the public eye, and consequently less perfectly understood than that which I have selected for the present essay; so there is no grace more highly prized by the pure and exalted, than the truly admirable one of candor—not only has this been the distinguishing trait of many by far the most brilliant stars which have shone on the page of sacred history; but it is the characteristic of the great Sun of Christianity, in whose effulgence all other lights grow dim and fade away, and in his life alone do we behold candor portrayed in all her native purity and beauty. The meaning of the *term*, however, has in many instances been wholly misunderstood, as well as the obligations which it imposes. Candor consists not simply in giving an honest answer—in expressing an opinion truly when appealed to—true, this is an essential part, but not the whole of candor—for *impressions* are as often given by an *act* or *look* as by the use of *words*. The individual, therefore, who gives his neighbor the *impression* that he is his friend, but who remains silent when the busy tongue of scandal is detracting from the character of the absent one, is unworthy of the meed of praise, which is invariably rendered by the man of noble mind to the truly sincere.*

But the opposite of this principle too often characterizes many of the professed followers of the pure and holy Saviour. The prevailing custom of the world, in this respect at least, has made such progress in the church that it frequently requires an eagle eye to draw the dis-

* It will be perceived that I use the words *candid* and *sincere* as synonymes—although if we were to examine these words critically we should find a shade of difference in their meaning—(candor arising from a conscious purity of intention, and sincerity from a love of truth)—yet they have been used synonymously by some able writers. For proof see Richardson's Dictionary of Illustrations.

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tinguishing line between the church and the world. Many a young Christian with a mind bearing the impress of genius and a heart overflowing with benevolence, like a meteor of the night flashing amid the surrounding darkness, has sunk in deepest gloom, and all his efforts to cast a halo around the religion which he professed have been rendered nugatory and vain, attributable to some error, fostered by the dissimulation of a pretended friend.

This science, however, in many instances may arise from a false interpretation of the teaching of the great Apostle to the Gentiles by placing too high a value on *peace* and thus becoming all things to all men—not, indeed, in the sense in which Paul would have interpreted his own language. Men are often led to conceal their real opinions, and thus (almost unconsciously) to assist in cultivating the noxious weeds, and more deadly upas, which overshadow the flowers of heavenly growth, and cast their unhealthy and destroying influences, over all that is pure and lovely in the human mind.

But an argument most potent, in favor of candor, may be found in the fact that never is it the associate of guilt; but almost invariably the companion of innocence. An illustration of this position may be found in the case of our great progenitor. Prior to the fall his mind and heart were pure and unsullied—no deed of darkness whispered secrecy, for the holy law had not been violated—openness and candor characterized his every action. But when in the hour of trial he yielded to the tempter, then it was that he hid himself amid the shrubbery of the garden, as he vainly believed, from the presence of the Almighty; nor was it until escape from the all-piercing eye proved vain, that he confessed his guilt. Again, candor is the associate of magnanimity, and the determined and avowed enemy of selfishness. The *latter*, desirous of its own glory, and careless of another's prosperity, and indeed desirous of its downfall, would exult in every fault committed, and in the furtherance of its own objects appear to admire, when in truth it only condemned; and thus by blinding him to his failings (however discernable) would rear the fabric of its own greatness on the ruins of his character. But the *former*, a ray of divinity descending from above, regardless of self, would exalt to a lofty eminence all who submit to her blessed influence; and saving them from the yawning abyss of ruin and disgrace, would bear them on her snowy pinions to her native home.

But although candor occupies the extensive field of openness and fair dealing, it is very different from fault-finding; for whilst sincerity is an ornament to its possessor, the spirit which would discover every trifling failing in order to *annoy*, is unworthy of the high dignity of a Christian, and a blot on the fair escutcheon of his piety. How appropriate here the injunction of the heavenly Father—"Judge not, that ye be not judged." All harsh judgment, or fault-finding, has the broad seal of condemnation affixed to it by the highest authority in earth or heaven.

In the exercise of candor we should be careful that it be associated with kindness. Without this, we will only *repel* when we would *attract*, and produce pain when we desire to create pleasure. He whom we intend to profit must have the utmost confidence in our motive, which can only be produced by the exercise of a kind spirit.

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Like the wise physician, we should deal tenderly with our patient; and having cut away the proud flesh, apply the healing balsam. If we turn our eyes to the heavenly Adam, the fountain and source of all purity, and to whom in scripture language "all holiness belongeth," we will perceive in him the divine union of *candor* and *kindness*.—Does he in view of the coming vengeance reserved for the rebellious sons of Israel, point out to them their guilt? On *Olivet* the first uptide of sympathy gushes from his heart as he exclaims, "O Jerusalem! Jerusalem! I would have gathered thee as a hen gathereth her brood under her wings, but ye would not! Now your house is left unto you desolate," or as he with pencil dipped in living light, portrays the character of the Scribes and Pharisees, in tones of deepest pity he forewarns them of their doom.

Whilst, then, candor thus wedded to kindness, may be considered the golden chain which binds soul to soul, and heart to heart, it is also the uncompromising antagonist of fault-finding, as it is the opposite of dissimulation. J. T. C.

DISCUSSION.

January, 1845.

Brother Campbell—I HAVE just returned from a debate held at New Philadelphia, between brother A. Hall and Mr. Leonard Parker, of the Methodist Episcopal Church. I attended the first four days of the discussion, and then left for home. It continued (as I am just informed by one that attended it through) sixteen days, at six hours per day, making ninety-six hours. The subject discussed was the action and design of baptism. The subject was ably conducted by brother Hall, and the truth lost nothing by the investigation. Ten persons were added to the Church of Christ during the progress of the debate; among which number were four Methodists, one Roman Catholic, one Baptist, one Episcopalian, and one Universalist. It was evident to all that Mr. Parker at the close of the first four days felt himself completely discomfited, and would gladly have left the arena had he not bound himself in an article to debate the above number of days. There is no doubt but that the labors of brother Hall in the above discussion will result in great good to the cause of truth. May the Lord bless him in his labors of love, and keep him humble and zealous in the work of the ministry! WM. COCHRAN.

Middletown, Guernsey county, Ohio.

ANECDOTE.

Bloomington, Illinois, January, 1845.

AN individual, a member of the Baptist church, and a preacher too, united with us upon the confession of faith given to us by Christ and his Apostles. Shortly afterwards he was "dealt with" according to "Baptist usage," and "turned out of the church." The Clerk was directed to make a record of the proceedings: whereupon he entered upon the Church Book the following:—"Turned out for joining the

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Christian Church." At a subsequent meeting the records were examined for the purpose of "expunging;" and when the vote was taken for the purpose there was a tie; and, for aught I know, the record still shows that he was turned out for "joining the Christian Church." Well, men were turned out of the Synagogue in the days of the Saviour for confessing his name. Why should we expect less now?

R. O. W.

PRUSSIAN SCHOOLS.

PROFESSOR STOWE, in speaking of the internal arrangement of the Prussian schools, says:—

"In regard to the necessity of moral instruction and the beneficial influence of the Bible in schools, the testimony was no less explicit and uniform. I inquired of all classes of teachers, and men of every grade of religious faith, instructors in common schools, high schools, and schools of art, of professors in colleges, universities, and professional seminaries, in cities and in the country, in places where there was a uniformity, and in places where there was a diversity of creeds, of believers and unbelievers, of rationalists and enthusiasts, of Catholics and Protestants; and I never found but one reply, and that was, that to leave the moral faculty uninstructed was to leave the most important part of the human mind undeveloped, and to strip education of almost every thing that can make it valuable; and that the Bible, independently of the interest attending it, as containing the most ancient and influential writings ever recorded by human hands, and comprising the religious system of almost the whole of the civilized world, is in itself the best book that can be put into the hands of children to interest, to exercise, and to unfold their intellectual and moral powers. Every teacher whom I consulted repelled with indignation the idea that moral instruction is not proper for schools; and spurned with contempt the allegation that the Bible cannot be introduced into common schools without encouraging a sectarian bias in the matter of teaching; an indignation and contempt which I believe will be fully participated in by every high-minded teacher in Christendom."

THE CHRISTIAN FAMILY MAGAZINE,
Edited and published in Cincinnati, by D. S. Burnet.

THE first number of this monthly is to appear about February 1st; and, without waiting for the circulation of prospectuses, will be sent to many for examination, as much reliance is placed upon its appearance and contents. Should any one who thus receives the first number, (which will also be sent as a specimen to applicants,) be disinclined to take the volume, they are expected to return it to the Editor; otherwise their retaining it will be considered as subscribing for it.

The Magazine will be devoted to the improvement of the domestic circle, the improvement of father, mother, youth, and child, for each of which classes of persons it will furnish a separate department, besides miscellaneous essays, expositions, and criticisms, ecclesiastical intelligence, and the editor's table. The filling up of each of these several departments will require the editor to draw largely upon *history*, secular and ecclesiastic, and the *sciences*, especially the natural history and geography involved in biblical study, and in the display of the *world as it is, was, and as it should be.* This scope of objects forms for the work a character so peculiar to itself, that it cannot in any way interfere with our valuable periodicals, whilst it must be confessed that such a paper is needed to fill the chasm which now exists. The youth are the hope of our country and our church, and parents are the hope of the youth.

To the family, the home of both, we send a monthly visitor, loadened with useful knowledge and advice. Any responsible person, preacher, elder, father, mother, son, or

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daughter, who is interested in our design, may act as agent; and all Post-Masters are authorized to send on names, and money, for periodicals, post free. Remember that! Ladies are especially requested to take agencies and swell our list to so great an extent as will justify such occasional wood-cuts as will render the work more useful to the young.

The *Christian Family Magazine*, besides the cover, will contain 24 pages in each number, and will be published monthly, at One Dollar per annum, in advance, or when the first number is received; which is an unusual quantity of reading matter of this character for that price. If payment be delayed for three months, $1,50 will be charged. Individuals or *companies* can obtain for five dollars in advance, postage free, six copies, or for ten dollars, thirteen copies. Any one paying in advance more than ten dollars, post free, shall have the work at 75 cents per copy, sent to any address. All communications must be addressed, postage free, to

D. S. BURNET,
Cincinnati, Ohio.

PROSPECTUS OF THE

CHRISTIAN REVIEW, VOL. II.

PERHAPS no paper in the country devoted to religious investigations and intelligence has succeeded better than the Christian Review. Notwithstanding the year has been one of unusual political excitement, many have shown a decided taste for religious reading.

If the brethren and friends of free inquiry will use their exertions this Journal will have three or four times the readers, another year, where it has one at present No exertions will be wanting on the part of the editors to make the work doubly interesting.—All subscribers are requested to act as agents.

TERMS.—The Christian Review is published at $1,00 per annum, in advance. Any one who will obtain five new subscribers, and remit the money free of postage, will be entitled to one volume gratis.

Liberal discounts will be made to churches, where the members are disposed to circulate the work amongst the poor, or those opposed to the Christian religion.

Back volumes will be furnished at 50 cents each. Any one congregation sending us fifty dollars, can have one hundred back volumes forwarded to any point wished. Will the brethren and friends take them off our hands?*

J. C ANDERSON,
W. H. WHARTON,
T. FANNING, *Editors.*

* We have learned that brother Jesse B. Ferguson's assistance as a contributor to the Christian Review, has been secured; from whom we received an essay a few days since, which is designed for our March number. A. C.

☞ In the multitude of new papers which are springing up like the grass, we have to request our brethren not to forget their old friend the *Harbinger*. We desire to have a few thousands more readers, believing that we have yet the means of contributing to their edification and to the advancement of the cause. We desire to have a complete list of all the periodicals now extant professedly pleading with us reformation. We desire to keep on our pages a standing list of all the living sheets devoted to this subject that are wafted over our land, with a correct register of their births, marriages, and deaths.

☞ Brother Elly has furnished us with an article on the labors of love of the Rev. M. Pitts, of Tennessee. We expect to find room for it in our next. Had it not been that we had so much on the subject of Methodism on hand, it would have appeared in the present number.—Our "ASPECTS" have been suspended for the same reason, as well as several essays on other subjects. It is high time that the genius of Methodism should be comprehended by this community.

☞ We intend to spend a portion of March and April in Eastern Virginia in advocacy of the cause of reformation.

☞ Articles on Family Education shall commence in our next.

A C.

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THE

MILLENNIAL HARBINGER.

THIRD SERIES.

VOL. II. BETHANY, VA., *MARCH*, 1845. No. III.

MINISTERIAL CHARACTER—*No. II.*

SINCERITY.

In teaching showing incorruptness, gravity, *sincerity*. Titus ii. 7. Our rejoicing is this—the testimony of our conscience, that in *simplicity* and godly sincerity, and not with carnal wisdom, but by the grace of God, we have had our behaviour in the world. 2 Cor. i 12.

GRAVITY is rather the effect than the cause of sincerity. One that is sincere will, in all matters of eternal interest, be grave. He cannot by any possibility realize the sublime, and glorious, and awful realities of the themes which he handles, or the condition and responsibilities of the audience whom he addresses, without feeling an unutterable intensity of interest in most faithfully and persuasively discharging his high and holy duties. As the distinguished Richard Baxter was wont to say, he "will speak as a dying man to dying men when speaking of eternal things."

No man can come out from the presence of God to speak to his fellow-mortals on their eternal destiny, without travailing in soul for their redemption from the tremendous tyranny of Satan, the world, and death. If a single "dead fly cause the most precious ointment of the apothecary to emit an ungracious odor," how unendurable a single indication of levity or folly on the part of him who, in the midst of his holy ministrations in things divine, speaks one light, or amusing, or frivolous thing, to extort a smile or provoke a laugh from some deluded sinner. Let those ministerial tempters, who court men's fancy and folly more than their souls, contemplate themselves in the mirror of a physician called in to relieve some unfortunate victim of disease in the last convulsive agonies of expiring life; who, instead of a becoming sympathy and effort to relieve or soothe his suffering brother, lightly relates an amusing tale; or with a vacant smile, while gazing on the heart-rending scene, says some witty thing, and then ask themselves how much more humane and sympathizing than he are they

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themselves. As an agony of soul transcends mere physical pain, or eternal misery the anguish of a moment; so much more humane the smiling Doctor than the jesting and insincere minister of the gospel.

I wish I had the power of expressing my convictions of the cruelty of that pretended "legate of the skies"—of that assumed "minister of mercy"—who places himself, or is placed before the world as a herald of God's philanthropy; who, instead of wooing the souls of his hearers to the Lord, is all concerned about his own fair face and lily hand—the mellifluous sounds and thrilling intonations of his own sweet voice—his sage logic, his chaste rhetoric, his beautiful images, his fine comparisons, his harmonious gestures, his graceful movements. A voice from heaven would not be a more intelligible indication, than such signs are of the want of sincerity and honesty on the part of him, who, while acting thus, pretends to be a minister of Christ. From such a ministry may the Lord in his mercy save the church which he has redeemed!

I admit that such is the imitative tendency of our nature, that some honest souls, from such models frequently passing before them, catch the spirit, or rather copy the example, of such pretenders to a divine call and mission. The power of assimilation is such that men not only wear their hair and their head, their hands and their feet, their cane and their gloves *secundum artem*, after the *beau ideal* of some distinguished genius; but their very tones of voice—preaching, praying, and exhorting tones—down to the distinctive orthoepy of some master spirit with whom they may have once associated, that they are unconscious of it, neither know it nor intend it. For such we should have a right measure of compassion, seeing we also are compassed with the same infirmity. Still all had better avoid even the appearance of such mimicry; and, from deep reflections on the awful issues of life and death, and much converse with the spiritual system—above all, with Him before whom angels veil their faces, and the most exalted seraphs bow in humble adoration, seek for models more worthy of their imitation Having thus drawn their inspiration from heaven, and their models from the bright exemplars of God's elect preachers; such as Enoch walking with his God; an Elijah with a zeal kindled on the altar of Jehovah; and a Jeremiah weeping over the wastes of Zion—let him go forth in their spirit and power, as did the first Baptist, reproving sin with an uncompromising firmness; and preaching to all mankind repentance towards God, faith in our Lord Jesus Christ, and remission of sins.

Fervid earnestness, or genuine eloquence, is the fruit, the peculiar fruit of sincerity. In the Christian ministry no man can be eloquent

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or earnest who is not sincere: for what is sincerity but the heart giving utterance to itself! It is the working of the soul, the operation of the heart seeking a vent for itself. Hence a man may be an elegant mimic, an accomplished hypocrite, without being eloquent. The ancients had some distinct notion of this sort, which they indicated in the assumption that virtue was essential to eloquence; or, that none but a virtuous man could be eloquent. They did not mean to say that none but virtuous men could acquire eloquent language, or employ the images and expressions of eloquent feeling; but they meant that none but virtuous men could have the feelings that make one eloquent. Now as the gospel in all its provisions is the fruit and the proof of the sincerity of God's affection for man; as it was generated in his philanthropy, or in his heart; and as it, therefore, seizes the human soul with an omnipotent sway, it plants there an ardent unquenchable philanthropy, whose first born is that godly sincerity of which we now speak. "Godly sincerity" may, then, be regarded as the fruit of a new heart.

Before tracing out this cardinal excellence of all Christian men—this superlative charm of the evangelical orator—having already got into the sanctuary of the human heart, whose native guest it is—I shall now introduce a correspondent, who, in a recent communication, seems to have anticipated me just at this point. His remarks will serve both as an illustration and a corroboration of the views just now uttered:—

SALEM, MASS., January 9, 1845.

Brother Campbell—WITH great pleasure I have just read your first number on Ministerial Character, &c. I am pleased that you have commenced the volume with such an article. I hope that you will permit nothing of ordinary moment to turn you aside from your purpose. We need articles going fully into detail, not only on this subject, but on all the graces and virtues which form the Christian character. If a truce were proclaimed with all "the sects" and the polemic theology for a full year, and the undivided attention of all the brotherhood given to the perfection of their individual Christian character, much more good would unquestionably be the result. Were every individual of the "*two hundred thousand*" who profess to rally under the banner of "the reformation," to set him or herself earnestly to work to seek for *holiness of heart and life*—that they might "grow up into Christ, their living head, in all things"—the cause of truth, righteousness, and humanity would receive a greater impetus than by the accession of a myrrad of such converts as are usually made by the efforts now generally put forth.

Kathos ho laos estin outoo ho heirus is as true of the reformers as of the sects ancient and modern. We have not the Priest and the "laity" in name, but the fact that the leading proclaimers stamp their characters, manners, sayings, tones, gestures, &c. and even the fashion o

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their hair, if not their coat, upon the great mass of the converts, will not be questioned by any generally conversant with the brotherhood. I know not that this can be prevented. Let us, then, who are preachers, consider the influence that we possess, and remember that to God we are accountable for its use. O that we might all consider the truth of the above maxim—"Like priest, like people"—and always think, speak, and act, as we would that others should—then our influence would be felt for good, and our ministry an eternal blessing!

I must say again, I rejoice that you have taken your pen to speak to the preachers. I hope you will not spare us. Appeal to our consciences and hearts—we have theorized long enough. I hope you will not fear to descend to the detail of small matters. We generally sleep too much, eat too much, and talk, especially about every thing but religion, entirely too much. We know that "much study is a weariness to the flesh," and we prefer retailing the discourses of our distinguished speakers; and we are better pleased with facts and arguments collected and prepared for us, than we are with the calm, persevering labor necessary to make them a part of our own knowledge. And last, but not *least*, being so destitute of that *deep*, *solemn*, *holy* feeling of the great importance of everlasting themes into which "angels desire to look," we are unable to command the attention of our auditors unless we descend to the relation of frivolous anecdotes and incidents, or some unnatural tone or manner better fitted for a mountebank than a teacher of morality—much less a proclaimer of the eternal sanctions of the gospel.

One of the peculiarieties of John the Baptist, the Messiah, and his Apostles, was the perfect adaptation of the facts, testimonies, and exhortations, spread before the people, to the ends which they purposed to attain. Hence the Harbinger, desirous of the reformation of the people, ascertained their greatest evil—their "easily besetting sin." He then "laid the axe to the root of the tree." Covetousness being the prevailing sin of the people, he called upon them to be benevolent; —extortion being the sin of the publicans, they were required to "exact no more than that which is appointed them;" violence and discontent were the sins of the soldiers—these were reproved and to be corrected. No doubt acting on the rational supposition that if the people of all classes would repent of their *greatest sins*, there would remain no doubt as to the smaller: if the root of the tree could be removed, there would be no danger of the branches, leaves, or bitter fruit.

Now, sir, to make an application of these facts to the subject under consideration, I would inquire what is that which lies at the root of this want of gravity, honesty, and sincerity, on our part as teachers and preachers of Christ crucified?! Or what is it *that we need* in order that we be what is so much desired? I have thought much on the subject. I have examined myself with some care and attention. The cream of my reflections and reasonings I will submit in few words: —*Love to God*, after implicit confidence in him, is the basis of all good words and works. We need more warm, heart-felt attachment to Jesus Christ for what he is in and of himself, and not merely on account of what he has done for us, and what we expect to enjoy through him! We should love him because he is holy; or, (as some one says,) we ought to love holiness for holiness' sake. This, sir, I assure you, (in my opinion,) is the great *desideratum*. Our love for the Lord

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Jesus is not sufficiently ardent. There is too much of the word and tongue love, and not enough of that which is in deed and in truth. If we loved God with all the heart, soul, mind, and strength, we never should need an exhortation to be grave, honest, or sincere. Alas! the love we have for the Lord and his cause is more intellectual than heart-felt. It deserves merely the name of a cool, formal recognition of God as our Creator; or, perhaps, more properly, as the Creator of Adam; but as having very little to do with us since. The calm, cool, philosophical feelings with which too much of the time we regard our heavenly Father, if possessed by us towards our wives and children, would never be worthy of a higher name than respect! We all *know* the meaning of the word LOVE better than we can express it! We know whether we love God with all our heart. "If any one *love* not the Lord Jesus Christ, he shall be accursed when the Lord comes."

I pray God, sir, that your efforts may be like the breath of heaven, that shall fan the little spark of love which we have in our souls into a glowing flame. Let this but be the case, and we shall need no exhortations to be *grave, sincere*, or devoted to the best interests of our fellow-creatures. May the blessing of Heaven rest upon you!

In great haste, yours, &c., in the Lord, W. W. EATON.

Our intelligent and much esteemed brother has very happily indicated the precise origin and root of godly sincerity. Its genial soil is that of the human heart illumined by the light of God's gracious countenance, and warmed by his love. The love of God poured out into the soul, is that which quickens it into life and gives it health and beauty. Of course, then, it must follow that no man can *sincerely* preach Christ who is not born from above, quickened and animated by the vivifying spirit of the "GOD OF ALL GRACE." Paul admits that some may preach the gospel, even successfully too, "*through envy and strife*," "NOT sincerely." In that, even, he would rejoice. But in that he could not rejoice, if, when Christ was preached in *pretence*, and not sincerely, no good results followed.

If Paul having preached to others, talks as if he might be "*a cast away*," how needful the inquiry propounded by every preacher to himself—'Do I preach Christ sincerely, or in pretence?' Those who act the mountebank, the mimic, the jesting, smiling tale-teller, or the severe, caustic, biting cynic, and the sheer hypocrite, cannot, if faithful to themselves, be greatly perplexed in their inquiries concerning himself. May the Lord dispose and enable us all to examine ourselves faithfully! A. C.

SELF-EXAMINATION.

HE that never examines his own heart, is like a Captain of a vessel who never examines his ship to see if there is a leak; and, without reformation, all such will finally shipwreck their souls, and all will be lost. Alas! what multitudes, who once shone as burning lights, have perished for lack of self-examination! Reader, art thou secure?

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EXPEDIENCY.

A DISCOURSE BY J. B. FERGUSON.

My beloved Brethren—I RESPECTFULLY solicit your attention to-day to a subject, which, although it may not prove as interesting as some to which you have given audience, is certainly as important, under existing circumstances, as any subject can possibly be. The present and future peace and prosperity, if not the very existence of many of our congregations, are, in my view of their condition, made greatly dependent upon the proper understanding of the subject of expediency. In an age prone to extremes, men whilst endeavoring to avoid the rock, are lost in the opposite whirlpool. A safe and secure passage can only be effected by keeping the just medium between Scylla and Charybdis. Many of our vessels, although belonging to the fleet of the Great King, though like the great Armada deemed invincible, may be foundered by the blasts of strife, or be left "drifting *with their dead* to shores where all is dumb," unless under the King's all-wise direction we keep our eyes upon the Star that guides our destiny, the home to which we aspire, and to the chances through which we are called to pass.

Many of us first drew the breath of spiritual life under the baleful influence of the tyranny and proscription of human creeds and formularies of discipline. We have, however, under the good providence of our heavenly Lawgiver, declared ourselves free and independent of their cramping and schismatic influence. We acknowledge no creed but the Bible, no disciplinary regulations but those which the New Testament enjoin. We are consequently suspicious of every regulation, however specious and plausible it may appear, which seems in the least to jeopardize our liberty in the gospel—and justly so. But many of us are also frequently disposed to give an unfavorable character even to regulations which cannot be considered as circumscribing our faith, or the rule of it, or as making human law take the place of a divine one. And consequently means, which in their nature are fit and proper to carry out the expressed designs of our creed, the Bible, and calculated to secure the most happy and prosperous ends of our religion, are neglected, if not contemned. All the regulations in the Bible are in their nature suited to the wants of man; but his ever-recurring exigencies may suggest at one period of his existence one class of means to carry them out; and at another, a very different class.

It is a question, therefore,—Has God prescribed the *manner* of obedience to all his commandments, or has he left it to the developing

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powers and wisdom of man, to adopt the best and most suitable *manner* and *means* to secure the authoritatively prescribed end? I say, that, under the New Economy, he has not prescribed the *manner* of performing any one of the actions he has rendered obligatory upon man; and shall now proceed to state what I mean by Expediency in Religion.

This we will do *first* by defining the word, for much always depends upon a correct definition. Expediency, then, we understand to mean, fitness, propriety, suitableness; and in its ordinary and appropriated use, *the fitness and propriety of means to the attainment of an end.**

All matters of faith, of piety, and morality, properly so considered, are matters of plain and positive revelation; and consequently any man or set of men presuming to make articles of faith, acts of worship, or principles of morality, assumes a divine prerogative, and presumptuously invades the inspired authority of the Apostles and Prophets. With you, my brethren, it is superfluous to prove and illustrate this point, and I have stated it only that I might draw a consistent distinction between it and the law of expediency; a distinction, which, if properly understood, will save any community from the assumption of human creeds, and the evils of puerile idleness. How to make known the great facts concerning God, salvation, and eternal life, to a world lying in ignorance and crime; how as communities especially to observe the acts of worship that God has authoritatively enjoined; and in what manner we shall secure the ends of the great principles of his revealed morality, are questions, as I understand them, to be settled under the law of expediency—a law to be enacted and enforced under the wisdom of the people who are called upon to observe it. All God's revelations are expedient; but all human regulations are not; or if they are at one time, they are not at another and under other circumstances: in things indifferent there is a choice; they are not always expedient. But is the law of expediency left to man? I affirm that it is; and shall proceed to its proof and illustration. It is left to human wisdom, because, in the very nature of things, it must be so. We read on the pages of the history of man, from the first glimmerings of antiquity down to the present period, that our race is in a state of disorder and irregularity; where jarring passions and conflicting interests are continually in exercise, bringing our nature into war with itself and the circumstances that surround it. Man is consequently, to a

* The Greek word translated *expedient* or *profitable* in the New Testament, is *sumphero*, and is equivalent to the Latin *simul fero*, *confero*. &c., to bring or carry together. It is translated in its several forms by implication, profit, expedient, profitable, and occurs Matth v. 30; xviii. 6; xix. 10; John xi. 50; xvi. 7; 1 Cor. vi. 12; vii. 35; x. 33; xii. 7; Heb. xii. 10.

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great extent, the creature of circumstances; and so long as this is true, it is his duty to take advantage of every lawful expedient and wise regulation which Providence may throw within his reach, to render his situation more tolerable than it would otherwise be. Christianity not only accounts for the disorder and misfortunes of our race, but provides a remedy, and makes it a part of our probationary character whether we will use the remedy or not. The use of that remedy is always dependent upon expedients, and a man must deny the existence of his misfortunes and the truth of Christianity itself, or admit its law of expediency. Had Christianity, for example, made laws of expediency for the purpose of carrying out its designs, suitable to the age in which its author appeared among men, and made them obligatory upon succeeding ages, they would have shown that he was not an all-wise being; because he would not have anticipated the varying circumstances of man. Laws of expediency suited to one age would have been inconsistent, if not absurd and foolish, in another age.—Take an illustration: Had he commanded that man should make proclamation of his gospel by placing themselves upon conspicuous places, and crying aloud as when heralds proclaimed news to their cities, men could not now take advantage of the trumpet-tongued printing-press, and through it disseminate abroad through every land the glorious doctrine of the cross. The inventions of every age change to some extent the character of circumstances. Hence within the last three centuries the discovery of the art of printing has changed the whole face of society, and rendered its condition as different from that existing at the time of our Lord's appearance, as childhood differs from manhood. The wisdom and prescience of our Lord appears, therefore, in the fact that he has made no law of expediency, but left his people to the providential regulations of times and circumstances to carry out his purposes. The religious observances which belong to man as such, and which are consequently obligatory in every age, are fixed and settled by his appointment; but the manner of performing them is not. He ordains that the gospel shall be preached; but as the wisdom of every man would say that printing is only an artificial method of preaching and a very effective one, it should be adopted as well as the *viva voce* proclamation. He commands men to believe and trust in him; but he does not tell them whether they shall receive the evidence of his religion by hearing his word, or by reading it for themselves. He commands them to reform their lives; but if I have acquired a sinful habit, he does not prescribe the manner by which I am to be relieved of it. He commands men to be immersed; but he does not say whether it shall be done in a tub, trough, pond, or running

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stream; or whether it shall be done sidewise, backwards, or face foremost.* These are left to expediency; but the law must be obeyed, or the blessing annexed lost. He has commanded us to break bread and drink wine in commemoration of his death and in anticipation of his coming; but he has not said whether we shall do it under a palm-tree, or in a house set apart for that purpose. These are left to expediency. And so on we might go to the end of the chapter. These illustrations are, however, sufficient; and we are prepared to say that no law of Jesus Christ can be obeyed without the adoption of an expedient; and as expedients are dependent upon choice, we, as rational creatures, are requested to seek out and choose those which are wisest and best suited to accomplish the end. Every person, I presume, can see that there is a marked and palpable difference between the law of expediency and the faith and laws of Jesus Christ. But here let me draw a distinction again. There are two kinds of action that are called by the name of expediency. The one is low and selfish, and has a personal end in view; the other is generous and high, and has like Christianity the good of a community in view; and is, as already hinted, but another name for genuine wisdom. It is of the latter I speak—of that expediency which applies an acknowledged principle, not by the sacrifice of other principles, but by a wise adaptation to circumstances. "To shorten sail in a storm; to spread out sails when the wind abates, is acting according to expediency; but yet neither the one duty nor the other frees the pilot from keeping the vessel in her true course, studying the best chart, and keeping his eyes upon the stars and the compass." That is true expediency which secures the practice of principles, which would otherwise go into disuse or misuse, and does so by adapting them to the changing circumstances of time and place.

"By wise expedients we the good secure." They are the pully, the lever, the axle, and plane in mechanical science. It is the scaffold of the mason for heightening the wall; the printing-press for stereotyping knowledge; the steam-car for speedy travelling. In a word, it is the safest and speediest method of securing a good or indispensable end.

But, *secondly*, the word of God makes the distinction, and he that respects it must make it, and regulate his actions accordingly. The 14th and 15th chapters of the Epistle to the Romans were written to enforce this idea and cause the church to observe it. Let the hearer examine them carefully, and he will never be in doubt. It is in this

* I once asked a Tunker why he immersed face foremost. He replied that when we started on a journey we always set our faces toward the place of destination. This with him was the wisest expedient. But I told him that as Paul had spoken of baptism as a *burial*, and as we always buried persons with their faces uppermost, I thought we more fitly represented that custom by placing their backs to the earth and their faces to the skies.

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matter also that we are commanded "to submit to one another." "Be ye subject to one another in the fear of the Lord." Eph. v. 25. No individual will contend that when we are obeying the commandments of the Lord we are submitting to those of our brethren; or that the brethren have the privilege to make laws for Christ, and ask our submission. It follows, then, as a consequent of these admissions, that it is in matters of expediency that we are bound to submit to one another. Indeed it is in this sense that Jesus Christ is represented as not pleasing himself; as being a servant or minister of the circumcision. The truth of God, under the circumstances, could not have been confirmed had not the Messiah submitted to the expedients of the Jewish nation. And when I consider his illustrious example I am constrained to submit even to an unwise expedient, if by so doing the laws of Christ may be observed, and the peace and prosperity of his people secured. Paul also says, you will remember, "Giving no offence to the Jews, nor to the Gentiles, nor to the church of God, as I also please all men, in all things, not seeking that which is profitable [expedient] to myself, but to the many, that they may be saved." 1 Cor. x. 32, 33. "Bear you one another's burdens, and so fulfil the law of Christ." And again, "We who are strong ought to bear the infirmities of the weak, and not please ourselves. Let every one of us please his neighbor for his good to edification. May the God of patience grant you to be like-minded, one toward another, according to the example of Jesus Christ, that you may with one mind and one mouth glorify God." Who does not see, not only the divine authority for submission to the law of expediency, but also the wisdom and propriety of such a law? Nothing is more plainly taught in the word of God, then, than that there is such a law, and that the brethren should submit to it, even when they as a minority discover it not to be the wisest; at least until they can, by a judicious course, have a wiser adopted. And if our Divine Master could submit to the laws of the Roman empire and the Jewish nation, because it was expedient to do so; and if Paul could shave his head and take a Nazarite's vow and bow to Jewish customs that had been rendered void and nugatory, in order that the truths of Christianity might not be hindered, we can, I trust, with readiness bow to every expedient which the wisdom of the age or the brotherhood may suggest to carry out the designs of our holy religion.

Besides, it is the glory of Christianity that it governs its disciples by principle more than by positive law. Every expedient, therefore, should be subject to the great principles of our religion, the greatest of which is *love*.

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The very formation of society, also—such as a church—is a surrender of individual rights. But it is not an unequal surrender. We surrender individually that we may gain social or congregational privileges. The nature, therefore, of a congregational organization requires that we should have and submit to laws of expediency. This one idea of government understood, would solve a hundred difficulties, now burdening the minds and cramping the energies of our brethren, with reference to building meeting-houses, co-operation meetings, &c. &c.

But, again, it is a great principle of Christianity that he who would be greatest must be servant of all; or, in other words, Christianity is a system of self-sacrifice. Hence our adorable Redeemer and the great pattern of all good, did not sacrifice the principalities of heaven, angels, or men for the recovery of our fallen race. He sacrificed himself; so did his Apostles; so did the primitive Christians. They did so by submission to human expedients, such as the laws, customs, and circumstances of the men of their age. Can we carry out this principle of our religion without adopting human expedients, and submitting to them? To save mankind we must *serve* them; and the great philanthropy that has brought salvation to us, prompts every man reconciled to God to desire and labor for the salvation of others. Unless, therefore, we can assume that the religion of Jesus Christ imparts a principle which cannot or ought not to be followed, we must admit that the law requiring expedients must exist; for we cannot gratify our desires or carry out our actions for the salvation of any man, without adopting an expedient. But as we have already seen that no one of the laws and regulations of Christianity can be obeyed without the intervention of a human expedient; and as we all are aware that without them we never could have rejoiced in the liberty and salvation we now enjoy, I conceive it would be reasoning with you as though you were unbelievers in the word of God, to press this matter farther. Any individual who will take the trouble to contrast the Jewish and Christian religions, in their genius, spirit, or laws, will see the propriety of just such a regulation in the latter as the one of which we speak. There is no Mosaical ritual in the New Testament economy. The Jewish religion was a religion restricted to a particular territory, a particular kind of people, and a particular kind of circumstances, and hence its expedients were regularly laid down in a burdensome ritual, and suited no other nation. But Christianity is a universal religion, sent and suited to all nations; and hence its organization should be suited to its universal principles, which could not be without a total abstinence of sectional expedients. But we

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will leave this train of reflection and proceed to give a practical direction to our remarks by specifying a few particulars connected with our situation in the present reformation, that demand an immediate adoption of wise and prudent expedients.

[TO BE CONTINUED.]

OUR POSITION TO AMERICAN SLAVERY—*No. III.*

"WHAT have I to do to judge them that are without," exclaimed an Apostle. "Them that are without God judgeth. We judge them that are within." Our remarks, then, on this subject are not on the policy and justice of the municipal arrangements and laws concerning the institution of slavery. The *State* is the world, not the *church*. The Church cannot constitutionally undertake to reform the State. It may seek to convert the citizens; but can never assume, by any political expedients, to reform the State. As American citizens, we may be Free Masons, Odd Fellows, Pro-Slavery men, or Abolitionists; but as Christians, we cannot be any one of these. Congress has just as much power to abolish slavery as the Christian church. Each individual State has made laws for itself. The United States have made laws for themselves. Jesus Christ has made laws for neither of them. Now in his church, at the beginning, there were masters and slaves—sometimes Christian masters possessing Christian slaves—sometimes Christian masters possessing Pagan slaves—and sometimes believing slaves owned by unbelieving masters out of his church. Of each of these cases samples have been adduced, and can be again adduced, clear and explicit as that "the law came by Moses, and grace and truth by Jesus Christ." Precepts are addressed to each of these cases touching their relative duties. We, therefore, take the position—that, AS CHRISTIANS, WE CAN LAWFULLY, UNDER CHRIST, GO NO FARTHER THAN TO EXACT FROM CHRISTIAN MASTERS AND CHRISTIAN SERVANTS ALL THAT IS COMPREHENDED IN THOSE PRECEPTS. We have no authority, *as Christians*, to go farther. We have no warrant to annihilate the relation; but we have warrant, and are under obligation to enforce the precepts, and to see that the relative duties of both parties are faithfully performed.

As an American citizen, I have my opinions upon the policy and honor of the institution; but these can neither sanction, nor annul, nor modify my Christian obligations. I neither assume to be an apologist for American slavery, a reformer, nor an abolitionist of American slavery. The laws sustain it; and so long as the laws sustain it,

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abstractly right or wrong, it is the duty of every *Christian* man to respect it and to offer it no violence whatever. A Christian may, indeed, seek by his vote to have it annihilated or modified; but he cannot, as a law-abiding citizen or a Christian, violate or tempt others to violate existing laws without offending his Lord and becoming obnoxious to his displeasure.

This view of the matter we definitely express as preliminary to certain extracts which we are now about to lay before our readers, reserving the vindication and development of our position to another occasion. We have given some extracts from Dr. Wayland, and ought to give some extracts from Dr. Fuller, as our manner is. We owe this to truth and candor. We owe it to the North and to the South. Christians at the North that have not visited the South cannot enter into the views of the Southern Christians, or appreciate the real merits of the issues formed between the antagonistic disputants on the whole premises; while Christians at the South too often confound the moral and virtuous anti-slavery men of the North with those incendiary spirits whose mad philanthropy has degenerated into the extreme of an implacable misanthropy. That our readers, then, may be qualified to judge righteously of the views and feelings of Southern men, we shall lay before them certain documents from sources of high respectability. The first is from the present Governor of South Carolina. It is an answer given to some appeals made to him from a presbytery of the Free Church of Scotland, touching a slave condemned to be hung. It commends itself as the offspring of a strong, vigorous, and well cultivated mind; and as an index of the modes of thinking on this subject in the latitude of South Carolina, it cannot but be interesting to many of our Christian readers:—

From the Columbia South Carolinian.

EXECUTIVE DEPARTMENT,
South Carolina, June 21, 1844.

Sir—The last post brought me your communication, accompanying the memorial of the Presbytery of the Free Church of Glasgow, in behalf of John L. Brown, convicted in this state of aiding a slave in escaping from her master, and sentenced to be hung in April last. It will be gratifying to you, seeing the interest you have taken in the matter, to learn that I have pardoned Brown. In consequence of representations made to me in December last by Judge O'Neil, speaking for himself and the Judges of the Court of Appeals, I commuted his punishment to thirty-nine lashes. Facts not known to the jury nor to the Judges were afterwards brought to my knowledge, which satisfied me that Brown had no criminal design in what he did; and in the month of March I transmitted to him a full pardon. I was not at all aware, at that time, of the great interest taken abroad in behalf of one

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whose case I had never heard mentioned here, except on the occasion referred to; and I was astonished to find myself overwhelmed soon after with voluminous petitions for his pardon from the non-slave-holding States of this Union, and to perceive that his sentence was commented on, not only in the English newspapers, but in the English House of Lords. The latest, and I trust last communication to me on the subject, is your memorial.

The interference of foreigners, or any persons beyond our boundaries, in the execution of the municipal laws of a sovereign State, even if in respectful terms, is certainly a violation of all propriety and courtesy; and, if carried to any extent, must become wholly intolerable. I pass that by, however. The law under which Brown was convicted, was enacted during our colonial existence, and is emphatically British law. It is also good law. I pardoned him, not because I disapproved the law, but because I did not think he violated it. It would be the most absurd thing in the world to recognize by law a system of domestic slavery, and yet allow every one to free, not only his own slaves, but those of his neighbor, whenever instigated to do so by his own notions of propriety, his interest, or his caprice. What sort of security would we have for property held on such terms as these? You cannot but perceive, that to permit others to take our slaves from us at pleasure with impunity, would amount to a total abolition of slavery. There would be no real difference between this, and allowing the slaves to go free themselves. Your Presbytery and all the petitioners for Brown, and agitators of his case, must have seen the matter in this light; and it is attributing to us but a small share of common sense to suppose that we would not take the same view of it ourselves.

Whether death should be inflicted for such an offence is another question. We have modified in a great degree the sanguinary code of law left us by our British ancestors; but we have not gone the length which some philosophers, both here and in your country, would have all governments to go—of abolishing the punishment of death.

Nor do I believe the success your government has met with in endeavoring to diminish crime by abolishing punishment in so many cases, will encourage them to press the matter much farther at this time. Considering the value of the slave—the facility of seducing him from his owner—the evil influence which frequent seduction might exercise on an institution, the destruction of which must speedily and inevitably strike from the roll of civilized States nearly the whole slave-holding section of this country, as it has already done St. Domingo and Jamaica; and the enthusiastic and reckless enemies of this institution with which we are surrounded, it seems to me that if any offence affecting property merits death, this is one.

Your memorial, like all that have been sent to me, denounces slavery in the severest terms; as "traversing every law of nature, and violating the most sacred domestic relations, and the primary rights of man." You and your Presbytery are Christians. You profess to believe, and no doubt do believe, that the laws laid down in the Old and New Testaments for the government of man, in his moral, social, and political relations, were all the direct revelations of God himself. Does it never occur to you, that in anathematizing slavery, you deny

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this divine sanction to those laws, and repudiate both Christ and Moses, or charge God with downright crime, in regulating and perpetuating slavery in the Old Testament, and the most criminal neglect in not only abolishing, but not even reprehending it, in the New?

If these Testaments came from God, it is impossible that slavery can "traverse the laws of nature, or violate the primary rights of man." What these laws and rights are, mankind have not agreed. But they are clear to God; and it is blasphemous for any of his creatures to set up their notions of them in opposition to his immediate and acknowledged revelation.

Nor does our system of slavery outrage the most sacred domestic relations. Husbands and wives, parents and children, among our slaves, are seldom separated, except from necessity or crime. The same reasons induce much more frequent separations among the white population in this, and, I imagine, in almost every other country.

But I make bold to say, that the Presbytery of the Free Church of Glasgow, and nearly all the abolitionists in every part of the world, in denouncing our domestic slavery, denounce a thing of which they know absolutely nothing—nay, which does not even exist. You weep over the horrors of the middle passage, which have ceased, so far as we are concerned; and over pictures of chains and lashes here, which have no existence but in the imagination. Our sympathies are almost equally excited by the accounts published by your committees of Parliament—and therefore true; and which have been verified by the personal observation of many of us—of the squalid misery, loathsome disease, and actual starvation of multitudes of the unhappy laborers, not of Ireland only, but of England—nay, of Glasgow itself. Yet we never presume to interfere with your social or municipal regulations—your aggregated wealth and congregated misery—nor the crimes attendant on them, nor your laws for their suppression. And when we see, by your official returns, that even the best classes of English agricultural laborers can obtain for their support but seven pounds of bread and four ounces of meat per week, and when sick or out of employment must either starve or subsist on charity, we cannot but look with satisfaction to the condition of our slave laborers, who usually receive, as a weekly allowance, fifteen pounds of bread and three pounds of bacon—have their children fed without stint, and properly attended to—are well clothed, and have comfortable dwellings, where, with their gardens and poultry yards, they can, if the least industrious, more than realize for themselves the vain hope of the great French king, that he might see every peasant in France have his fowl upon his table on the Sabbath; who, from the proceeds of their own crops, purchase even luxuries and finery; who labor scarcely more than nine hours a day, on the average of the year; and who, in sickness, in infancy, in declining years and decrepitude, are watched over with a tenderness scarcely short of parental. When we contemplate the known condition of your operatives, of whom that of your agricultural laborers is, perhaps, the least wretched, we are not only not ashamed of that of our slaves, but are always ready to challenge a comparison, and should be highly gratified to submit to a reciprocal investigation by enlightened and impartial judges.

You are doubtless of opinion that all these advantages in favor of

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the slave, if they exist, are more than counterbalanced by his being deprived of his freedom. Can you tell me what freedom is? Who possesses it? And how much of it is requisite for human happiness? Is your operative, existing in the physical and moral condition which your own official returns depict—deprived, too, of every political right, even that of voting at the polls; who is not cheered by the slightest hope of ever improving his lot, or leaving his children to a better; and who actually seeks the four walls of a prison, the hulks, and transportation, as a comparative blessing—is he free—sufficiently free? Can you say that this sort of freedom—the liberty to beg or steal—to choose between starvation and a prison—does or ought to make him happier than our slave, situated as I have truly described him, without a single care or gloomy forethought?

But you will perhaps say it is not in the thing, but in the name, that the magic resides—that there is a vast difference between being called a slave and being made one, though equally enslaved by law, by social forms, and immutable necessity. This is an ideal and sentimental distinction, which it will be difficult to bring the African race to comprehend. But if it be true, and freedom is a name and idea, rather than reality, how many are there, then, entitled even to the name, except by courtesy; and how many to enjoy the idea to perfection? Does your operative regard it as a sufficient compensation for the difference between four ounces and three pounds of bacon? If he does, he is a rare philosopher. In your powerful kingdom social grade is as thoroughly established and acknowledged as military rank. Your commonalty see among themselves a series of ascending classes, and, rising above them all, many more, composed of men not a whit superior to themselves in any of the endowments of nature, who yet, in name, in idea, and in fact, possess greater worldly privileges. To what one of all these classes does genuine freedom belong? To the Duke, who fawns upon the Prince—to the Baron, who knuckles to the Duke—or the Commoner, who crouches to the Baron?

Doubtless you all boast of being ideally free, while the American citizen counts your freedom slavery, and could not brook a state of existence in which he daily encountered fellow-mortals acknowledged and privileged as his superiors solely by the accident of birth. He, too, in turn will boast of his freedom, which might be just as little to your taste. I will not pursue this topic further. But I think you must admit that there is not so much in a name; and that ideal or imputed freedom is a very uncertain source of happiness.

You must also agree that it would be a bold thing for you, or any one, to undertake to solve the great problem of good and evil, happiness and misery, and decide in what worldly condition man enjoys most and suffers least. Your profession calls on you to teach that his true happiness is seldom found upon the stormy sea of politics, or in the mad race of ambition, in the pursuit of mammon, or the cares of hoarded gain; that, in short, the wealth and honors of this world are to be despised and shunned. Will you, then, say that the slave must be wretched because he is debarred from them? or because he does not indulge in the dreams of philosophy, the wrangling of sectarians, or the soul-disturbing speculations of the sceptic? or because, having never tasted of what is called freedom, he is ignorant of its ideal

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blessings, and is as contented with his lot, such as it is, as most men are with theirs?

You and your Presbytery doubtless desire, as we all should, to increase the happiness of the human family. But since it is so difficult, if not impossible, to determine in what earthly state man may expect to enjoy most of it, why can you not be content to leave him in that respect where God has placed him; to give up the ideal and the doubtful for the real; to restrict yourselves to the faithful fulfilment of your great mission of preaching 'glad tidings of salvation" to all classes and conditions; or, at the very least, sacredly abstain from all endeavors to ameliorate the lot of man by revolution, bloodshed, massacre, and desolation, to which all attempts at abolition in this country in the present, and so far as I can see, in any future age, must inevitably tend?

Be satisfied with the improvement which slavery has made, and which nothing but slavery could have made to the same extent in the race of Ham. Look at the Negro in Africa—a naked savage, almost cannibal, ruthlessly oppressing and destroying his fellows—idle, treacherous, idolatrous, and such a disgrace to the image of his God, in which you declare him to be made, that some of the wisest philosophers have denied him the possession of a soul. See him here—three millions at least of his rescued race—civilized, contributing immensely to the subsistence of the human family, his passions restrained, his affections cultivated, his bodily wants and infirmities provided for, and the true religion of his Maker and Redeemer taught him. Has slavery been a curse to him? Can you think God has ordained it for no good purpose? or, not content with the blessings it has already bestowed, do you desire to increase them still? Before you act, be sure your heavenly Father has revealed to you the means. Wait for the inspiration which brought the Israelites out of Egypt—which carried salvation to the Gentiles.

I have written you a longer letter than I intended. But the question of slavery is a much more interesting subject to us, involving as it does the fate of all that we hold dear, than any thing connected with John L. Brown can be to you; and I trust you will read my reply with as much consideration as I have read your memorial.

I have the honor to be, very respectfully, your obedient servant,

J. H. HAMMOND.

To the Rev. Thomas Brown, D. D, Moderator of the Free Church of Glasgow, and to the Presbytery thereof.

We must refer our readers to our fourth essay for a few words from Dr. Fuller in response to Dr. Wayland. A. C.

ELDER F. E. PITTS AND HIS TRACTS ON CAMPBELLISM.

It is an injunction of our sacred books, "If it be possible," or, "as much as lieth in you, live peaceably with all men." The command is a good one; yet it was clearly seen, that, with some spirits, it was not possible to live in peace; and when patience shall be exhausted

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by repeated acts of injustice and crime, it becomes no longer a virtue, and of course a duty, to remain silent. The weaknesses and imperfections of men claim much forbearance; but open and flagrant misdeeds, injurious to the human family, have not been countenanced by the law of God or man, and therefore cannot claim toleration unrebuked.

In 1835 Elder Pitts, of Tennessee, published a book, entitled "A Book on Baptism, chiefly designed as a Refutation of the Errors and Infidelity of Campbellism;" in which are to be found many charges against A. Campbell and the brethren in general, of the grossest character, and wholly destitute of truth and Christian courtesy. For seven years his book was scattered over Tennessee and a large portion of Alabama, Mississippi, &c. and by thousands regarded as not only true, but a text-book against the teaching of the brethren. That book I noticed and exposed in his presence, and also before a very large audience in Gallatin, Ten., in November, 1842. I hazard nothing in affirming that, to the satisfaction of every honest mind present, it was demonstrably proved, and that too from the very documents to which he appealed, that his charges so boldly and recklessly made against A. Campbell and the disciples were most shamefully untrue. But notwithstanding all this, he found his party, or many of them then present, ready to endorse his statements, by voting, like a well trained band, that he was not guilty of perverting and misrepresenting the writings and sentiments of A. Campbell in his book. But notwithstanding their vote, he with them could but feel that a mortal wound had been inflicted upon his veracity and Methodism. He and his friends wrote much in defence of his position in the South-Western Christian Advocate, published at Nashville. And after my pamphlet giving an expose of his book and Methodism was published I supposed that the Elder would leave the public to make up their own verdict; but behold last spring gave birth to his Tracts on Campbellism, in a pamphlet of 75 pages, repeating and re-affirming some of his former charges, with new items of most shameful untruths, and of which it is now impossible that he can be ignorant, whatever may have been his mistakes before. The Apostle Paul directs Timothy.—The Elders who sin "rebuke before all, that others also may fear." If the Tracts of Elder Pitts were not endorsed by his brethren generally in the South, where they are mainly circulated, I should esteem any farther notice of him altogether a work of supererogation; but the people, and clergy generally, in many regions have lent their aid to the circulation and defence of his malicious and defamatory effusions, and hence the importance of holding them responsible before an honest community for such shameful misrepresentations of truth. We can only give a few specimens as a fair exhibit of the spirit and temper of the writer, and also of his love for truth and fair dealing.

1. The courtesy and refined language of our Elder:—"Now if the Campbellitish views of the will of God and way to heaven be correct, it is time we should know it, and escape for our lives. The steady and constant repudiation of the name "Campbellites" by A. Campbell only proves that he is "not a tyro in the philosophy of the human mind; he well knows, what is self-evident to all, that by how much he disavows his name as connected with his notions, by so much does

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he imprint his cognomen upon them. His professed self-disinterestedness re-acts like a charm to baptize his notions with his manner. For that very sentiment is a part of Campbellism—to seem to deny the name and receive it." p. 6.

2. His love of truth and moral honesty will be seen from the samples furnished below.

In Tract V., p. 16., he charges A. Campbell. thus:— "Who has so changed the phraseology of the scriptures in his new version, as to prove his views to be true to the letter." A bold charge, truly; and if there is proof to sustain it, awful must be the destiny of the author without a speedy repentance and restitution. But by the Elder himself I will prove the charge to be untrue, and, I think, malicious. In Tract XIII., p. 66., he uses the following language in reference to the intercession of the Holy Spirit for the saints. Against what he charges upon Mr. C.—"Nor can Mr. Campbell escape the difficulty by changing the phraseology of the sacred text, as he frequently has done; for his own New Testament, though rendered a little different from this text, still retains the *intercession of the Spirit*."

Here, then, is positive proof from Elder Pitts himself, that he has not "so changed the phraseology of the sacred text, as to prove his views to be true to the very letter."

Kindred with the above is the following demand and denial of the Elder upon his charge against A. C. in his first book in relation to the intercession of the Spirit:—"And above all, why did not his friend Mr. Elley attempt to aid him in this critical dilemma? But, alas! he is as silent as a shadow upon the case: not a word is found in his pamphlet either as proof, apology, or defence! There it stands, and there it has stood for seven long years, unanswered and the same."—page 66.

The above assertion, coming from almost any other person, would greatly astonish me on account of its bold and reckless daring, and that too in the very face of truth and fact as visible as the sun that shines. I once heard of a man who was so smart that it was said that "he could tell a l— to your face, and yet you could not catch him." Not so with our Elder, for he generally places himself in a condition to be caught without trouble. But where is the proof? The reader, if in possession of my "Expose" of the Elder's book, &c. will find it upon pages 24, 25, 26, and 27, where I not only permitted Mr. C. to defend himself, but also lent my *aid* against his accuser's assumptions; and this fact was too prominent to be overlooked by Elder Pitts, and it is impossible for him to escape condemnation and censure for his assertion.

But again, on page 65 of his Tracts, we find the following charge against A. C.—"Again, he utterly rejects the agency of the Spirit, or the power of God, in the work of conversion and being born again." His proof: "Where is the position found in the sacred volume, that the Spirit accompanying the word regenerates the man?" N. B. vol. iv. p. 34. "In all the sermons pronounced by the Apostles, they never once spoke of the works of the Spirit in conversion"!! Ib. p. 215. "It is one of the most monstrous abortions of a purblind theology for any human being to be wishing for supernatural aid to be born again"!! N. B. vol. iv., p. 254.

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The truth of the first two quotations has not been assailed directly, but in reply specially to the last quotation he offers the following by way of proof, which the reader will please consult. John i. 12; 1 John iii. 1, 4, and 9. The reader by consulting the N. B. vol. iv., page 254, will find that Mr. C is replying to a letter received from "A Believing Unbeliever;" who says, "I believe that Jesus Christ was the Son of God; but how did I become possessed of this kind of faith? So far as I know, *by my own efforts;* by reading and reflection, just as I learn and believe that Rome is situated on the Tiber, and that Oliver Cromwell usurped the liberties of his country. With grief, therefore, I am constrained to believe that *mine* cannot be *saving* faith."

It will of course be evident to all who examine his difficulties, that while he unhesitatingly believes that Jesus was the promised Christ, and felt a very great interest in his salvation; yet according to the popular view and the theology of Elder Pitts, he was waiting for some additional power, and supernatural to that of the gospel, in order to what he called the new birth, notwithstanding Paul's affirmation that the gospel "is the power of God to salvation to every one that believeth it." In reply to his difficulties, and with a view to remove them, Mr. C. urges that God has furnished to every sinner all the power and aid necessary to his salvation; and hence for men to be now waiting for additional power and aid was evidence of 'one of the most monstrous abortions of a purblind theology." But he shall tell his own story:—"As to the supernatural aid in any case, I have to observe that it is *all supernatural.* The truth believed, the good things hoped for, and the amiable one loved, are all supernatural. And if by your *own efforts* you could believe that Jesus is the Messiah, the Son of God, by your *own efforts* you can believe in him to the salvation of your soul. That is 'saving faith,' (for there is but one faith.) which purifies the heart and works by love. If your faith does not work in obedience to all the commandments, it is no faith—not even of your own efforts. We can have, and do have, the blessing of God, or the aid of God, whenever we sincerely ask it." Again—"Be assured, my dear sir, that other teaching than the Apostles' has confused you. You might at this moment have been a believing practitioner of the commandments of the Lord, instead of a believing rebel against the Lord, had you honestly read and examined the New Testament; for there the power of God is always exhibited and supernatural aid displayed in behalf of every sinner who is disposed to receive it. If you have it not, it is because you ask it not; and if you ask and receive not, it is because you ask for an improper purpose. And no man living can now be excused for disobedience to the faith, or will hereafter be excused for his disobedience because supernatural aid was withheld. It is just as sure as the genial influence of the spring, which now clothes the forests and the fields with verdant beauty. But to him whose fields are unprotected and uncultivated the influences of spring are as though they were not. You might as well tell me that you can bake a loaf by your own efforts, without flour, water, and fire, as that you can believe that Jesus is the Son of God by your own efforts."

It would be an insult to the good sense of the reader to suppose that he cannot see how palpably the above quotation exposes the effort of Elder Pitts to palm upon his customers a very gross fraud. We

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can only consent for the present to give one more sample of the Elder's love of truth, as seen in his fifteen tracts on Campbellism, and all done in order to save his church and countrymen from the soul-destroying and dangerous "errors and infidelities of Campbellism." Truly, a pious and laudable undertaking!

In his 10th Tract, page 48, he thus affirms:—"But while neither Mr. Elley nor his brethren believe it possible for an unbaptized person to be influenced by the Holy Spirit, and Mr. Campbell asserts "no prayers are enjoined upon the unbaptized." &c. The above assertion, with those already noticed, gives stronger evidence to my mind of the doctrine of total depravity than any argument ever heard in proof of it by the orthodox. At the time the Elder was writing his Tracts he had in his possession one of my pamphlets giving an expose of his book written in 1835, which also contained an essay of 16 pages specially designed as an exhibit of our teaching upon the influence of the Holy Spirit in the work of conversion; where, upon the 1st and 2d pages of that essay, I use the following language:—"It will appear, I trust, obvious to every reader, that such is our duty, (to wit, to explain and give our own teaching,) from the fact that the great mass of the world who have not informed themselves of what we teach, urge it as an argument against us, that we do not believe in the operations of the Holy Spirit in the conversion of sinners. No charge can be made more slanderous and unfounded than that of such a denial on our part; for we attribute our salvation to the teaching and influences of God's Holy Spirit upon the mind, heart, and life of every Christian." Again, 2d page, "And first of all, let me again, in the most positive and unequivocal manner, assert that to the Spirit's teaching and *influence* upon men's minds and hearts, we attribute the salvation of every one who has been, or ever will be converted to God, in all time past, present, or to come. But we will yet go farther, and assert, that, in my judgment, no one can be converted to God without its influences." Now I may confidently ask the reader to say whether it is possible for me to be more plain and explicit upon the subject than I have been above? And also, if it was possible for Elder Pitts, with my essay in his possession, to understand me to deny the possibility of spiritual influence to a sinner? Can it be possible that any one can censure me for quoting and applying the Methodist Discipline as applicable to the Rev. Elder?—"The world says, *The Methodists are no better than other people.*" This is not true in the general; but, 1. Personal religion, either towards God or man, is too superficial among us. How little brotherly love! What continual judging one another! What gossipping, evil-speaking, tale-bearing! What want of moral honesty," &c. Did ever a glove fit a hand better than the above description—given too by his own church—fits the unenviable character of Elder Pitts? And is it possible that among our Methodist friends the standard of piety, and common respect, and justice, is at so low an ebb as to permit party spirit, the demon of our age, to hold up and sustain among them such spirits as Elder Pitts; and also to aid in the circulation of his gross and shamefully untrue statements against a large and respectable portion of their fellow-citizens? I will think better things of them. So far as I am concerned, it is highly probable I shall not soon undertake another notice of him. The cause

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of truth, however, demanded a brief exposure of his statements; and I now bid him and his Tracts adieu until we shall both appear before the Judge of all the earth, there to be judged according to a righteous rule.

GEO. W. ELLEY.

Lexington, January 8th, 1845.

REMARKS.

We grudgingly bestow so many pages to develope the obliquities of human nature in the form of Episcopal Methodism. There is to my soul nothing more abhorrent than the operations of sectarian selfishness in its misanthropic endeavors to calumniate and defame those who stand in the way of its unhallowed encroachments upon truth and moral excellence. This *reverend* slanderer has been at his fell work for several years without extorting from me any attention. I never read his book, and likely never will. When any one, under the mask of a Christian profession, sins so manifestly and frequently against the ninth commandment, or has learned a Catechism which happened not to have in it that precept, I deem it no way honorable to wrangle with him about religion and moral principles. Any one who has not studied the moral code, is an unworthy disputant on any question concerning religious opinions or religious practices.

I have another objection to the occupancy of much space, especially at the present time, in the development of the treatment we, as a brotherhood, have endured from the Methodistic Priesthood. We know how apt men are to take vengeance into their own hands, and to suppose that the injured are acting from principles of retaliation when exposing the errors of those who have defamed them. We are now performing a kind service to all honest Methodists in the exposition of some of the errors and enormities of the system; a duty we have long desired to perform because of our attachment to many in that denomination, for whom we entertain not only the kindliest feelings, but for whose intelligence and excellence we cherish a very high respect.—We believe with Solomon, that "the rebukes of a friend are faithful, while the kisses of an enemy are deceitful."

We owe it, however, to the cause of truth, and to the claims of brother Elley, who has so faithfully and so ably defended it against the assaults of this redoubtable knight of the quill, to occupy so much room with the expose which he has now made. We also hope that these strictures, so long due, will, in some measure, show the necessity and justify the expediency of the developments now being made of the irrational and unscriptural adjuncts of this singularly anomalous compound of truth and error, of reason and credulity, of superstition and enthusiasm; whose recruiting apparatus have adapted it much

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more to the rudeness of new settlements, the lanes and suburbs of cities, and the uneducated classes of society, than to a more advanced state of Christian intelligence and civilization. A. C.

METHODISTIC ENTHUSIASM.—*No. IV.*

In the numbers we have heretofore written under this caption, we have treated alone of Methodist camp-meetings; and it may be supposed that we consider this human contrivance for proselyting exceptionable only when practised by Methodists. But the truth is far different. It has not been against Methodists, as a people, that we have been writing, nor against Methodist camp-meetings to the exclusion of every other kind of camp-meetings; but in presenting a detailed sketch of the actual proceedings of one particular occasion, to call the attention of the religious world to all such and similar unwarranted and excessive excitement, by whatever denomination practised, and under whatever name or expedient it may be gotten up—whether in the altar, in the tent, at the anxious seat, during big meetings or at regular and stated appointments. It is the unscriptural, wild, and delusive process, against which we war, and not against names A Methodist, in my eyes, is not the less my neighbor for being a Methodist. My obligations to love him and do him good are as great as if he were called by any other of the thousand religious epithets that multiplied schism has made it necessary to invent and introduce, as descriptive of particular modifications of the doctrines of Christianity. If I am correctly informed, Baptist camp-meetings are no better than those of the Methodists. It has never been my lot to witness one; but so far as any thing I may have said will apply to their proceedings, in common with the Methodist, I mean that it shall be applied; and if either with them as a party, or the Methodist as a party, I shall have succeeded in turning them away from these devices to excite persons to do that which they could not be influenced to do in a calm and deliberate moment, I shall feel that I have done a lasting and invaluable service to my race. But this I cannot hope: still I trust to make some few think on these things; and thus by awakening attention, it is my hope to do something towards the great end yet before the Christian world—to contribute one mite towards the removal of those human appendages to the divine system of Christianity, which, simple and unpretending, yet sublime and majestic in its proportions, is yet destined to win the universal conquest of all human hearts, and to include within its own beautiful and unbroken unity all the families

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of the earth. For this period we all pray; and for it, therefore, we all strive; yet we hold to systems and worldly-wise contrivances of our forefathers, when the postulate is written in light upon the heavens, broad as the rings of Saturn and incontrovertible as truth, that *whatever is not of God must fall and come to naught.* Realizing as I do the truth of this postulate, I look upon all human appendages to the system of Christianity as delivered to us by our blessed Saviour and his holy Apostles, as excrescences—diseased fungi—that every good man and true should set himself to lop off. Let it be observed that it is these things which help to make and perpetuate discord—and upon the very ground, too, that they are wanting in scriptural authority and primitive example—and at the same time let it be remembered, that Methodists do not pretend, nor does any body else, that these things are learnt or discovered from the scriptures; and then I would inquire, if they are not clearly sectarian? Producing and perpetuating, then, as they do, divisions in the body of Christ; and being, as they are admitted to be, human contrivances—inventions of catch-trap brains—trusting more in their own wisdom than that of our Saviour and his Holy Spirit—what apology can be offered for them? and by what process of sophistry can the religious world delude themselves and others into the belief that any temporal expedient, which divides or tends to keep asunder the people of Christ, is either valuable or harmless? Innovations in or additions to the divine syatem, even if they could be harmless, are still to be avoided,—both because that which is perfect and complete needs no change, and because it is arrogant and presumptuous to attempt to improve upon the plans and systems of the great Author and Ruler of all things. But if, when harmless, they should still be avoided, how much more should we repudiate them when we see the cause of our Master bleeding under the deep wounds which they inflict, and drooping its head for shame that the wanton and unseemly substitute of man should seat itself in the hearts and affections of the people, under the pretense of being heaven-born Christianity, and wearing too the disguise of his name. With reflections like these have I taken up my pen against camp-meetings; and whatever discredit I may bring upon them, I shall feel is but so much honor to unsectarized Christianity; and, whatever opprobrium may fall upon myself, in the faithful discharge of what seems to me, in whatever light others may view it, a duty, I shall enjoy the consolation of at least believing that it is for an uncompromising defence of the truth.

There are some points upon which nearly all parties agree—some fundamental catholic tenets about which there is no dispute and no diversity; and this is true both in matters of doctrine and church order.

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These are some of the clear and evident and practical things of revelation—clear and evident, because God has made them essential to man's redemption; and practical, because without them he cannot enjoy salvation. It is not these which make the party. No; it is the human appendages—the prudential legislation of creed-makers, and discipline-manufacturers, and camp-tacticians, that have rent and are still rending bodies, that, upon all the true and revealed essentials of Christianity, are still one. They have been divided, not by the word of God, but by the tyranny and dictation of men. Remove, therefore, these—do away with Episcopal and all other hierarchal imposition and tyranny—fall back upon the Bible—walk by its plain and positive precepts and examples, and the world will then be made ready for the introduction of the reign of peace. But instead of this, it is 'Lo here! and Lo there!' till even honest and well meaning, conscientious men are running to and fro in search of they know not what, and finding that of which they are equally ignorant.

In using general language like this, and advancing principles of action merely, I offend no one. Truth when looked at in the abstract, apart from our own connexion with it, is always admired; and the man who thus utters it is revered almost as an oracle. In the beautiful parable of Nathan, in which David only saw the inhuman cruelty of a rich *man* in tearing from his fellow-citizen his only "little ewe lamb," the "anger of the king was greatly kindled, and he said, As the Lord liveth, the man that hath done this thing shall surely die!" The parable was a beautiful picture of truth, and as such it touched the sympathies and indignation of David. But how different the case when David's self is shown to be "*the man.*" And so it is generally. We cannot see that we are wrong, however we may agree as to general principles, till we are told emphatically, "Thou art the man;" and then, in nine cases in ten, the application is denied or offence is taken. It is not wonderful, therefore, if the aiders and abettors in camp-meetings have their anger kindled when a plain and matter-of-fact exposition is made of their most irrational and ridiculous proceedings. To speak of religious excitements in the general, and to give a regular, detailed, and truthful description of a particular meeting, produce very different feelings with the Methodist; still it would seem that, what a portion of any religious community would enact in the face of the multitude, they ought not to be pained at seeing recorded in the public prints. Nay, in the fervor of some of their more enthusiastic fits, Methodists of great weight have been known to express publicly the conviction, that particular, strange, disjointed, wild, and, to unitiated ears, almost incomprehensible ejaculations, the epiphonema

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of unusually desperate converts, are recorded in heaven. Indeed it is supposed that the recording angel takes extraordinary pleasure in entering such sudden outbursts, as can have been prompted by nothing save the direct agency of the Spirit alone. Things so rich and precious in themselves, then, and enacted in the face of thousands of eye and ear-witnesses, may be lawfully introduced to others, without any reasonable ground of complaint from any. That which is shameful and cannot come to the light, should not be done; and that, which is praiseworthy and comely, is all the better for being known and written of. Let us proceed, therefore, to the order of the meeting to which our attention has already been called, and look for a short time in upon the scenes of the tent.

These are carried on generally during the intermissions. But the most remarkable are between the afternoon and evening's services, and at night, when all out-of-door operations are suspended. The principal business on hand is to bring through those who have been brought low in the altar, but who could not be finished in time for adjournment. All these are raised from the straw, like wounded from the field of battle, and conveyed away to the various tents set apart for the further prosecution of the work. During the service and labors at the altar, however, the tent is a place of great quiet. Some of the more exhausted or uninterested are here retired, and engaged in whatever tends most to their own personal recreation; some are conversing socially upon matters and things in general; some are smoking their pipes; some are laughing and talking; some listening in silence to the agonizing cries and exhortations that rise, like the sound of many waters, from the altar; whilst others, wrapt in orphean dreams, and bound in the spell of a re-awakened spiritual conflict, are battling in their sleep with Apollyon, or wandering in joy and gladness over the fancy-enamelled fields of Elysium. There is another class who neither talk, nor smoke, nor yet dream; but who, without evidence of any emotion whatever, sleep as soundly and calmly amidst all the noise and bustle of the multitude, as though the silence and solitude of the wilderness surrounded them. To one of these our attention was particularly directed, not by any thing peculiar about her, but by the loudness with which she snored. I mention this, not in ridicule at all, for nobody can help snoring any more than they can help being fat; but I wish to speak of things as they were, and this was the veritable state of the case. Others will recollect it, I doubt not; for it was very remarkable.

Whilst we paused to contemplate the picture presented by this contrast of deep and fervent sleep on the one hand, and the tumultuous

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hubbub of wild delirious excitement on the other, a messenger rushed by us into the tent, and, shaking her rudely by the shoulder, bade her "get up—get up—Wesley has got religion—Wesley has got religion—Oh glory! glory!" News so sudden and joyous acted like the stroke of an electrical battery, and she sprang to her feet at an effort. She seemed transported in an instant into the wildest rhapsody; and bursting forth in a scream, that made the very blood curdle to listen to it, she began to call to her son:—"Oh, Wesley! Oh, Wes*lee!* you sinner, you *sinner!* have you got religion? Oh joy, glory, hallelujah! and have you got religion? Glory! glory! glory!" She then began to clap her hands and shout a little, and finally settling down upon that beautiful song, "How happy are they who their Saviour obey," she sung with a wildness and violence that was truly painful to witness.

Just about this time, there was a general moving of the crowd, and it was soon evident that the labors of the altar were closed. Many of the people were preparing to go home, whilst others were thronging to the tents, either to find rest from their labor or to toil still further in the work of converting sinners. Several parties of the latter class who passed us presented a spectacle to me entirely new. I have seen in years gone by, before Temperance Societies had been invented, at the close of Bacchanal feasts, men, in half dozens, reeling and tottering along, supporting each other by the waywardness of their counter staggerings, trembling with delirium, and shameless in their drunkenness; and would have been prepared for such another exhibition, had I stood at the threshhold of a brothel or before the temple of Bacchus; but here, in a place professedly consecrated to Christianity—here, where the genius of Methodism had folded her wings and perched herself, well satisfied and content—here, in the midst of grave Elders, Reverend Fathers, and Methodist Discipline, (?) I had not prepared myself for such a spectacle. Insulted Religion! Is there no shame, no decency in those who tarnish thy purity by their unhallowed devices? Must wild and wanton excess run riot over all that claims the suffrage of reverence and godly fear, and a sickly, compromising charity, throw her mantle over these innovating and disgraceful orgies, till the dire extremes shall meet, and man link himself again to the remote superstitions of the old and abominable rites of Paganism?—Men and women were mingled together—and, drunk—yes, literally drunk, not indeed with spirit of vinous fermentation, but with the more intoxicating potations of an ungovernable infatuation—they threw themselves, as so many revellers of the Ascolean feasts, through the dense and thickening crowds, which thronged about them, to pry into the mighty marvel of so mighty a commotion. Among others, I

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was curious to see the centre of so chaotic a conglomeration; and, after much squeezing and not a little danger of being overrun and crushed in the enterprize, I succeeded.

An unfortunate female had been thrown into convulsions by the excitement of the altar; and there she was, in as perfect a phrenzy as ever racked the frame of a maniac, borne along in the strong arms of several able men, screaming and kicking and writhing beneath her delirium, but held fast, hand and foot, by the functionaries of the straw, and exposed, in her insensible and melancholy predicament, to the rude and unchastened gaze of these inhuman and indecent Doctors of Methodism. Think of it, enlightened Christian reader; think of it, and reflect that it may be your sister, wife, or daughter, who, at the next camp-meeting, will be thus treated; and let the voice of decency—the blush of modesty—the tenderness, the purity of woman, all awake their eloquence in behalf of reform, and rank themselves in opposition to these humiliating practices. The unfortunate victim was borne on, despite her struggles, into an adjacent tent, and there held until spasm after spasm had completely exhausted her tender and delicate frame; and she lay, a helpless and comparatively lifeless mass, unresisting and unconscious, upon the floor of the tent. Here she was left, unmolested by the tender cares that had thus prostrated her, and was only watched for the symptoms of a revival. The ordeal, through the violence of which she had now passed, was just begun by others, and the humiliating spectacle, already alluded to, but which I have not described, and would not, even if I could depict in full, was more than equalled. But I cannot think of such things without pain, and I will not farther speak of them. The pictures of these trying agonies haunt me as the visions of madness, and I recur to them with regret. They are too vivid to be forgotten, and too painful to be recalled. I leave them as the Eleusinean mysteries of Methodism—the *αρρητα* of the system, only to be whispered in ears initiated, and under sanctions and seals of the most sacred secrecy. We may pass by as Æneas did the gate of Tartarus, but we may not enter—

> Hinc exaudiri gemitus, et saeva sonare
> Verbera.

And here I bid the Methodist and camp-meetings, Good night! I hope they will profit by my acquaintance, and add not the further outrage of abusing me for my faithfulness in telling them their faults. I really wish them well, both in time and eternity. I have spoken of them in all sincerity and truth, and I cannot, in conclusion, think of a better evidence of the fact to give them, than to request one and all, who doubt it, to take these numbers with them to the next camp-

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meeting it may be their fortune to attend; read, observe, and then compare. If they do not see as they read, then reject my essays as the slanders of an enemy and condemn the writer as any thing their charity may suggest;—but if on comparison they find them true, then I claim it, in the name of pure, primitive Christianity, that they turn their back upon the camp, shake off its dust from their feet, gird themselves for reformation, cry aloud to the lost and wandering, and bid them look back to the old and sanctified ways of righteousness. In a course like this, there will be much to admire—nothing to condemn—and in any comments which may be made upon it, we promise them not the censure nor reproof, but the approbation and praise of an

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THE FAMILY CIRCLE—*No. I.*

PREFACE.

Besides the family of Elihu and his wife Mary, was present one of the bishops of the church of Alpina, during the evenings I spent in that most exemplary and beloved family. The conversations of the first evening were chiefly engrossed by the bishop and myself on the subject of erecting in Christian households a family school. After retiring to my chamber I minuted the outlines of a discourse on the Bible, pronounced by the bishop during the first of the three evenings I enjoyed that most happy circle. I very much wish that I could give it verbatim; but unfortunately the substance is all I can promise. In reply to the question, *How should the Bible be read and studied in Christian households*, the bishop remarked:—

The Bible, sir, is, in truth, the *Christian family's library*, so far as either the theory or practice of Christian religion or the knowledge and enjoyment of domestic felicity is contemplated. It is not, indeed, the Bible on the stand, or in the book-case, but in the hands of the reading members of the family, that imparts instruction and consolation to the household. To secure this end it must be the subject of daily reading and meditation, the more select table-talk, and fireside conversation of the more intellectual members of the family.

But to interest a youthful family, it must not be regarded or represented as one treatise, or a volume of religion and morality. Very far from it. It must be regarded in its proper character as the product of some fifty authors, true and veritable authors, either directly inspired or divinely guided in the selection and narration of all such facts and events as are requisite to the proper illumination and moral improve-

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ment of the great family of man. It treats upon all subjects of human thought—upon literature, science, and art. It abounds in history, biography, chronology, ancient geography, and human prudence.—Amongst its distinguished and highly gifted authors are historians, philosophers, orators, and poets. These, too, are selected from all ranks and callings in society. Amongst them are found fishermen, husbandmen, shepherds, artizans, statesmen, lawgivers, priests, and kings. Amongst them also are found subjects of the four great empires of the world;—Chaldean, Medo-Persian, Grecian and Roman citizens. The volumes they have written are in Hebrew, Chaldee, and Greek, with the adoption of various words and phrases from all the ancient languages of these four grand empires of earth. It is the book of all ages, of all radical languages of earth, and of all conditions and ranks of men.

But whether printed by private or public authority, it never yet appeared in a rational and interesting form. It should bear upon its face, so far as known, the names of its authors. Their respective treatises and works should be arranged under proper heads, in chronological order, with such introductory titles, prefaces and introductions, as would engage the attention and interest the hearts of youthful readers in forming a particular acquaintance with their various prelections.—When all this is done, and all extrinsic helps are furnished, the greatest of all questions is, *How shall this volume be most successfully studied in the family school?* To answer this question advisedly, the plan of the Bible in communicating instruction must be ascertained, and then the book must be studied according to that plan.

That the Bible has a plan is just as certain as it is the Book of God. If the universe is a system and has a plan, then has the Bible a plan; and, according to that plan, it must be studied by all who desire a knowledge of its contents and the full enjoyment of its blessings. Though the writers were numerous and various, living during a period of one thousand and five hundred years, they were all guided by one Spirit; and, without comprehending the scheme furnished their respective parts, then laid down their pens and died. The Bible is evidently the inspiration of one Spirit and the work of numerous instruments, each one acting independently of his co-operants, and therefore while unity of spirit is every where manifest on all its pages, these pages are marked with all the varieties of diction and style indicative of fifty authors.

Still the question returns, *What is the plan of this mysterious and sublime volume?* It begins with history and ends with prophecy. It abounds in all variety of composition. It has its precepts and its

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promises—its doctrine and its exhortations—its orations and its odes. But all these are arranged on one grand plan. Now that plan is, *the maternal and paternal line of the Messiah according to the flesh.* Hence all sacred history—all the Bible facts and documents are associated with the history of one family from the beginning of the world. The Bible history has one grand meridian line passing through it from Genesis to Malachi, and thence to the visions of the beloved John.—All its facts, events, precepts, promises, prophecies, are made to grow out of the incidents of one grand ancestorial line, reaching through more than seventy persons. The whole Bible and all sacred history is but the development of the fortunes of one of earth's families. No one can successfully study the Bible without making this celebrated ancestry as familiar as the alphabet of his vernacular. Hence the frequent genealogies and repetitions of genealogies of the Bible. We cannot develope this subject in a few words. But if any family will form within it a class of Bible students, we will give them one lesson per month for a year; and if they will not learn more of the Bible in one year than ever before, we shall charge nothing for our instruction.

Thus spake our bishop. The plan as opened by him was as beautifully simple, as it was to me wholly new.

Let our juvenile readers, then, during this month, commit to memory the first twenty patriarchs as reported in Genesis. Let them observe that Noah was the tenth, and Abraham the twentieth from Adam. In making these names familiar, let them note all the prominent incidents connected with them, and observe their ages and location; thus combining geography and chronology with the details of the Messiah's ancestry down to the birth and call of Abraham.

It will soon appear that all other families introduced are introduced and developed when and where a faithful record of the Messiah's pedigree required it; and whenever that purpose is secured their history ceases, while that of the Messiah is immediately resumed. If in this way sacred history cannot be taught and mastered, it can be taught in no other way appreciable by us. Our experience has proved it to be the best now extant, and the Author of the Bible seems to indicate it in the very numerous and various genealogical tables, which he has furnished in the Record, evidently, to me at least, with the design of directing the human race into the only rational and easy way of acquiring a clear and comprehensive knowledge of the Bible.

A. C.

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THE LORD'S DAY.

[CONTINUED FROM PAGE 82.]

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Madalene and the other Mary to see the Sepulchre. And behold there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it." Matt. xxviii. 1, 2.

"And when the Sabbath was past, Mary Magdalene and Mary the mother of James, and Salome, had brought sweet spices that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the Sepulchre at the rising of the sun." Mark xvi. 1.

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept." Ib. 9, 10.

"And the women also which came with him from Galilee, followed after and beheld the Sepulchre, and how his body was laid. And they returned and prepared spices and ointments; and rested the Sabbath day, according to the commandment." Luke xxiii. 55, 56.

"Now upon the first day of the week, very early in the morning, they came unto the Sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the Sepulchre. And they entered in and found not the body of the Lord Jesus." Luke xxiv. 1, 2, 3.

"And behold two of them went that same day to a village called Emmaus, which was from Jerusalem about three score furlongs. And they talked together of all these things which had happened. And it came to pass that while they communed together and reasoned, Jesus himself drew near, and went with them." Ib. 13, 14, 15.

"And it came to pass, as he sat at meat with them, he took bread, (a loaf) and blessed it, and brake and gave to them. And their eyes were opened and they knew him, and he vanished out of their sight." Ib. 30, 31.

"And they rose up the same hour and returned to Jerusalem, and found the eleven gathered together and them that were with them, saying, The Lord is risen, indeed, and hath appeared unto Simon. And they told what things were done in the way, and how he was known of them in the breaking of bread, (the loaf.) And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you." Ib. 33, 34, 35, 36.

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the Sepulchre, and seeth the stone taken away from the Sepulchre." John xx. 1.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you." Ib. 19.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from

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heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." Acts ii. 1, 2. 3, 4.

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.—And they continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread, (the loaf,) and in prayers." Ib. 41, 42.

"And we sailed away from Philippi, after the days of unleavened bread, and came unto them at Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread (the loaf.) Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."—Acts xx. 6, 7.

"The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread (loaf) which we break, is it not the communion of the body of Christ? For we being many are one bread (loaf) and one body; for we are all partakers of that one bread" (loaf.) 1 Cor. x. 16, 17.

"For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night on which he was betrayed, took bread: (a loaf.) And when he had given thanks, he brake, and said, Take eat; this is my body which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye as oft as ye drink of it, in remembrance of me. For as often as ye eat (of) this bread (loaf) and drink (of) this cup, ye do shew (publish, preach,) the Lord's death till he come."—Ibid. xi. 23 to 26.

"Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the week let every one lay by him in store, as God hath prospered him, that there be no gatherings when I come." Ib. xvi. 1, 2.

"I was in the Spirit on the Lord's day." Rev. 1 9.

Whilst we find no command to set apart the first day of the week, we cannot fail to observe in the facts which transpired thereon, enough to endear it to the inmost hearts of the Disciples.

1. It was on this day that the Lord Jesus arose from the dead, and poured upon their desponding minds the light of life and immortality: making himself known to two in the breaking of the loaf; appearing in the midst of others, and with great condescension proving to their doubting, fearful hearts, that he was indeed the conqueror of Death and Hades.

2. It was on this day (the day of Pentecost) that the Holy Spirit was poured out upon the Disciples, enabling those illiterate Galileans to speak in some fifteen different languages; in accordance with the prediction of the Prophet Joel and in fulfilment of the Lord's own promise to them; Acts i, 8. "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

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3. It was on this day that remission of sins and the resurrection from the dead, in the name of the Lord Jesus, were for the first time proclaimed to man; as foretold by the Prophet Micah iv. 2; "For the Law shall go forth of Zion, and the word of the Lord from Jerusalem."

It is difficult if not impossible at this distance of time, and amid the circumstances which surround us, to form an adequate idea of the gloom with which the Apostles and their companions beheld all their expectations destroyed by the Master's death on the Cross; of the heart-sickening despair with which they gave up the fondly cherished trust, "that it had been he who should have redeemed Israel." Neither can we conceive the greatness of the reaction, when they beheld him triumphant over the before unconquered enemy, Death, and received his assurances that they also should thus triumph: when they learned that the blessings which he brought were not temporal but eternal; that the crowns he promised were unearthly; the inheritance he proposed was incorruptible, undefiled, and unfading. But we can readily apprehend that they would regard with more than ordinary emotion the day on which they were so joyfully roused from such gloom and despair, to the most glorious prospects, and feel bound to hold it in blessed remembrance. That no command was given on the subject harmonizes better with the worship, which is in spirit as well as in truth. Its commemoration would be the spontaneous offering of hearts deeply affected by the wonders of *his* mercy, who, for such gracious purposes, "had thus humbled himself and became obedient unto death, even the death of the Cross." And thus the first day of the week became sanctified in the affections of the primitive Disciples, as the memorial of the new Creation, the Moral Universe: holding the same superiority over the Sabbath, that spirit does over matter. For in the last creation we see displayed the mind of Jehovah, whilst in the former we behold 'his handy work.'

But the Master had given to his Disciples a touching memorial of his dying love. On the night before he suffered, when the body of the Paschal Lamb was before the eye of each of his Apostles, showing forth the great deliverance of their fathers from the bondage of Egypt; he took the loaf and said: "This is my body which is given for you, this do in remembrance of me." In remembrance of a far greater Passover than that in which their fathers rejoiced: of a deliverance from bondage far more galling than that of Egypt—the dominion of sin and death. He left the times of its observance with those who had freely and truly given up all things for his service: the very name given to his people (congregation) rendered it imperative that they should assemble themselves together; it was on the first day of the week that they had hailed their victorious triumphant King, returned from the consummation of that great work which assured to them an "eternal weight of glory;" and it followed as the inevitable result of love, gratitude, and triumph, that "upon the first day of the week the Disciples should come together to break the loaf." And though the statement occurs but once in the sacred writings, the circumstances which accompany it irresistibly establish the fact. The narrative states (Acts xx.) that Paul, with his fellow travellers, abode seven days in Troas, waiting, as it would seem, until the first day of the week in order to

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meet the disciples when they should come together to break the loaf. It is certain that they did come together on that day,—not to hear the great Apostle to the Gentiles preach, but to break that loaf and partake of that cup, which told of the dying love and risen glory of their great Redeemer. The object of their assembling was to honor the institution: the incident attending it, was the preaching of Paul. These are the facts: who can escape the conclusion?

But more light is thrown upon the object of this institution by Paul in 1 Cor. xi. 23. He there tells the Church at Corinth that he had received it direct from the Lord. Paul, it will be remembered, was converted some time after the first promulgation of Christianity; and he declares in his epistle to the Galatians, that he received his Apostleship, and the gospel which he preached, directly from the Lord Jesus; that 'he conferred not with flesh and blood,' and received nothing from man. It follows, therefore, that some two years after his resurrection and ascension, the Lord Jesus delivered this institution to his chosen servant Paul, to be by him enjoined on his people; and that apostle assured the Corinthians, that in eating of the loaf and drinking of the cup, they published or preached the Lord's death till he shall come. The word translated 'shews' in this passage means to publish or preach, and is rendered by the latter term several times in the Acts of the Apostles. Thus, then, every believer by participation in the loaf and cup not only commemorates the Saviour's wondrous love, but preaches the gospel; proclaims openly in action—"Christ died for my sins, was buried and rose again on this day, according to the Scriptures, and I wait on this institution in full faith that he will come again;" "to be glorified in his saints and to be admired in all them that believe." And the institution itself bears powerful testimony to the facts which it commemorates; for never yet have the pages of history recorded the establishment of a monumental institution to commemorate a falsehood.

We now pass from the origin and object to the obligations of the day. The Apostles were sent forth by the Lord Jesus with the most ample authority and strongest credentials—"God also bearing them witness both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." Hebrews ii, 4. Their precept and practice, and *their's only*, are therefore positively binding on all the Churches of God. We have seen that the Church at Jerusalem under the immediate direction of the Apostles, "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking the loaf and in prayers;" and also how the day and institution were observed at Troas, under the personal supervision of the Apostle Paul. Let us now consider the repeated injunctions urged upon his disciples by the Master, to evince their love to him by their obedience in that memorable interview, recorded in the 13th, 14th, 15th, and 16th chapters of John. "If ye love me, keep my commandments," John xiv. 15; again, at the 21st verse, "He that hath my commandments and keepeth them, he it is that loveth me," with numerous other charges to the same effect; and fully does the Apostle John respond to the obligation when he declares, 1st Epistle ii. 4; "He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him."

To what commandments does he here refer? Without benevolence,

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temperance, patience, brotherly kindness, and general philanthropy, we cannot be his obedient people; and yet there have been moralists who have exhibited these various virtues without faith, and therefore without love to him. And perhaps all the acts of goodness and forbearance which the Master has enjoined, might be performed by believers themselves, without coming up to the requirement involved in his declaration; Matt. x. 32: "Whosoever therefore shall confess me before men, him also will I confess before my Father who is in heaven." It is in actions which derive all their interest from their personal connection with himself, that his people evince their special love for the Lord. Such is the day and the institution we are contemplating. Endeared by his precept, consecrated by his action and example, they are so exclusively connected with his Kingdom, that no one can render to them due honor and observance; without being recognized by all who know him as a disciple of the Lord Jesus, as confessing him before men. It does, therefore, appear necessary that in order duly to observe the Lord's Day, that the Disciples should always come together to break the Loaf.

From all these facts it is evident that there is no provision made for the observance of the day on the part of unbelievers. The Apostle says, Romans xiv, 23, "Whatsoever is not of faith is sin," even in the believer; it is therefore utterly impossible that an unbeliever can offer homage or service acceptable to God. But if the Church will fulfil her high destiny, and be indeed "the pillar and ground of the truth," the chaste column on which hang the Master's Laws and Edicts, the glorious field in which are exhibited his institutions; then will her light shine forth and men will see her good works, and glorify the Father who is in heaven. In her light every Christian parent is bound to bring up his children, for here only is to be found the full "nurture and admonition of the Lord," and to her light every Christian of every degree is bound to attract and persuade their fellow creatures, according to the word of God, "who will have all men to be saved, come to the knowledge of the truth," for "the spirit and the bride say come, and let him that heareth say come." These are the only influences which Christians can exercise over the world, consistently with apostolic precept and example. The Apostle says to the Church, 1 Cor. v. 12, "For what have I to do to judge them also that are without? do ye not judge them that are within? but them that are without God judgeth." The Christian is a soldier, but the weapons of his warfare are not 'carnal, but mighty through God, to the pulling down of strong holds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.' 2 Cor. x, 4, 5. "His sword is the sword of the spirit which is the word of God," and he must wield it in "love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance." It was thus the fishermen of Galilee achieved the most glorious victory ever chronicled, for they triumphed over the blind gainsaying generation of Israel, as well as the ignorance and superstition of pagan Rome, and planted the banner of "peace on earth and good will toward men" in the capital of the world: in that mighty city, which was founded in murder and violence, nourished by cruelty and rapine, and whose haughty warlike spirit breathed scorn and contempt upon the meek subjects of a crucified King.

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The same armory, the same means, and much more favorable circumstances, are now at the disposal of Christians. Why should they not be equally successful? Surely it is worth the trial. In this land of civil and religious freedom, they can obey every command and honor every appointment of the King without fear or shame: Let, therefore, this Convention first resolve that they will themselves observe the Lord's Day, according to the Apostolic practice, and then urge upon all believers to do likewise; entreating them as they desire the honor of the King, the salvation of sinners, and the prosperity of Zion, that they be diligent in obeying his laws and upholding all his institutions: and thus, whilst they "work out their own salvation," they will win those that are without to admire and enter upon "the ways of pleasantness and paths of peace.

ALLEN B. MAGRUDER, Esq.

This gentlemen offers some corrections of a notice of his position in the late Lord's Day Convention at Baltimore, under date of 30th January. So far from obtruding himself upon the Convention on his own responsibility, he avers that he was a regular delegate from a community of disciples assembling at Free Union, in Albemarle county, Virginia, and was so regarded by the Convention. But are these Free Union disciples regarded as in fellowship with the congregations around them; or are they not a disorderly handful of disaffected persons, who, knowing Mr. Magruder to be excluded from the fellowship of the church, on *his own application* and at *his own suggestion* receiving and deputing him to represent them at said Convention.

2. That "his manner and language" were not discourteous nor arrogant, he affirms and proves from the fact that the honorable John Quincy Adams, when seeking to assuage the tumult of passion excited by his manner and language, said that his language was "respectful." Some, however, think that such a compliment, from such a quarter, elicited by the indignation of a highly respectable Convention, is about as high commendation as to say with Pope,

"His Grace the Bishop is a decent man."

3. As to the "tokens of disapprobation," they came from the floor, and not from the galleries! Now in other places an expression of disrespect from the galleries is less to be deprecated than from the floor. But probably in the Convention the more illustrious amateurs of good taste and good manners sat in the galleries, and not on the floor. If so, then the hisses were more soothing and agreeable than I had supposed.

4. Mr. Magruder farther says, he offered no resolution, but spoke

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to one before the body. I could, indeed, wish that these explanations of my quondam friend could erase from every memory and from every heart the outrage offered to the Christian community by his most indiscreet, disrespectful, and supercilious remarks on that memorable occasion. I have it from sources as credible and as authoritative with me as my own eyes or ears, that a deeper wound could not have been inflicted on our cause of reformation by any one individual of the same pretensions, than was inflicted on that occasion by Allen B Magruder, Esq., of Charlottesville, Va., in his whole movements, matter, form, and spirit, in that highly respectable and honorable Convention. A. C.

FREE MASONRY, ODD FELLOWSHIP, ABOLITIONISM, &c., &c.—*No. I.*

The Bible, right reason, and Christianity recognize but three essentially and radically distinct institutions of divine origin. These are the family, the church, and the state. I do not say the church and the *world*, because the world lieth under the dominion of the wicked one; but I say God has instituted a church, and civil government. In the state Christians, Jews, and Infidels may and must associate on various occasions, and for numerous reasons. But all other associations of men are as redundant as a sixth finger on the hand, or two great toes on the foot. A Christian adding to himself the mystic tie of Masonry or Odd Fellowship resembles a man affixing a waxwork thumb on his right hand, or a waxwork toe on his right foot. Nay, it is as though a man to whom God has given two good legs, should add two crutches and walk on four limbs instead of two. Here comes neighbor Pliable with his two athletic limbs, having a masonic crutch under his right arm and an Odd Fellow's crutch under his left arm. On being asked why he prefers to be a quadruped rather than a biped, he says there are some difficult swamps and ditches in the pathway of life, and he finds that by the help of his crutches he can bound farther and endure more hardships than by using simply his legs. When asked why God did not make him a quadruped if four legs are better than two, his reply was—that in the primitive state and in the first ages of the world, there were not so many difficulties in making the journey of life as at present. And that society, rather than nature, had suggested the wooden crutches.

Call the wooden crutches by their modern cognomens, "Masonry" and "Odd Fellowship," and the story is told of them. God has given us the *family*, the *state*, and the *church*; and he that adds to them,

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I care not what it be called, neither blesses himself, honors God, nor promotes the true happiness of man. But the sequel may show that he dishonors both the state and the church.

I have no controversy with any man out of the precincts of Christianity, be he called Free Mason, Abolitionist, or Odd Fellow. This is emphaticslly a free country, and our constitution guaranties any thing and every thing any one chooses, that can, in his opinion, promote his own happiness without injuring that of his neighbor. But we have to do with those who have vowed eternal allegiance to the great and good King. To them we address ourselves, and to them we say, "Come and let us reason together."

Tell us, then, in the first place, what deficiency in Christianity is supplied by Free Masonry, Odd Fellowship, or Abolitionism? Convince me of one single advantage, and I will, with your permission, become a candidate for admission. Tell me one new truth, one new revelation, one new obligation, one new blessing which you have found in the developments of this new association. Is the Spirit of God imparted to you by any of these modern inventions? Do you love your parents, your sisters, your wives, your daughters, by the obligation of such mystic ties, any more than before you took the blind leap into the inner temple of these institutions? Do you pray more, love the Lord more? or have you become more spiritually minded than before you gave in your adhesion to the ribbon, the apron, or the mystic symbols of a secret conclave? Does the new centre around which your affections move, radiate more light, more love, more peace, more joy, and more prosperity, than either the sun of natural affection or that more glorious orb of Christian love? I pause for a reply. Will any one who can reveal the secret, respond? Then I may give utterance to some other views, sentiments, and feelings on this subject prompted and dictated by the Holy Twelve. I again say, I pause for a reply. Let it be in a few clear words and to the point, and we shall respond in a few sentences.

This subject must be discussed. Thousands call for it. All these confederations among Christians with Turks, Jews, and Atheists, are, in our opinion, anathematized by Heaven, and are just as useless to the church as to the state—fit only for darker times—for ages of knight errantry, witchcraft, and the *Abracadabra*. A. C.

ASSOCIATIONS, COMMUNITIES. PHALANXES.

I am asked my opinion of all these modern communities. I give it frankly. God has instituted the family relations, duties, and obliga-

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tions. He has instituted the church relations, duties, and obligations. He has instituted the state relations, duties, and obligations. But he has never instituted any one of those associations, and phalanxes, composed of Christians, Jews, and Infidels. There is no such class of duties, relations, and obligations as *phalanxic* duties, &c. I regard all such schemes as more or less utopian, unnatural, and inexpedient. I believe the only partnership association that in all climes, nations, languages, and ages, natural, rational, and profitable for soul, body, and estate, is that formed between one man and one woman for life. The world, moreover, is founded upon that plan and scheme of operations; and therefore the members of that blest community love each other under the enchanting and charming names of husband, wife, father, mother, brother, sister, with all their correlate duties, pleasures, toils, and blessings. I have ten good arguments against such associations, growing out of these suggestions, on which I cannot now descant at length. A. C.

IMPORTANT RELIGIOUS MOVEMENT.

The European magazines contain accounts of a conference of about one hundred and sixty literary and theological professors and clergymen, lately held at St. Gall in Switzerland; at which Dr. D'Aubigne, author of the popular History of the Reformation, a man of enlarged views and great influence, presented the following proposition:—

"That this conference regard it as highly desirable that all evangeligal Christians, who hold the mystery of godliness, 'the Lord our righteousness,' should unite in a common confession of their faith, and thereby manifest, in contrast with the apparent unity of the Roman Catholic Church, their true and spiritual unity; and that, for the attainment of this end, a committee be appointed to correspond with some of the pastoral conferences recently established in Germany, and with the churches of France, Great Britain, Holland, and America; and farther, that the said committee be enjoined to prepare a draft of an evangelical confession of the nineteenth century, which shall contain the fundamental truths of the Word of God, embodied at present in all confessions of the Protestant faith, and present these in a form adapted to the times in which we live."

This proposition is said to have been received by the Conference with general approbation, and the subject was accordingly placed in the hands of an appropriate committee. It can hardly fail of being an occasion of joy to every Christian, that a proposition originating from so high a source has received the approval of such a Conference. If the report and confession here proposed shall be of such a character as to promote kindliness of feeling among the different branches of the Christian Church, the movement will equal in importance any thing since the days of Luther. The right platform is here proposed—"the fundamental truths of the Word of God." We apprehend, how-

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ever, that a confession of faith which strictly conforms to this, will differ very widely from any at present in existence. It must reject many things which Protestants now practise, and of which Rome boldly claims the exclusive proprietorship. The confession is designed to meet the claim of the Catholic Church to unity, and must therefore be guarded on these points. We shall look anxiously for the result of the movement.

THE CHARACTER OF THE DEGENERACY OF THE EARLY CHURCH.

The outward show of a uniform and external organization gradually superseded that internal and spiritual unity which is the very essence of the religion of God. Men forsook the precious perfume of faith, and prostrated themselves before the empty vessel which had contained it. With the decay of faith as a cementing principle, some other was sought for; and the members of the church thus became bound together by means of bishops, archbishops, popes, mitres, ceremonies, and canons. The living church, having gradually retired into the secluded sanctuary of some solitary souls, its place was taken by an external church, which was thereupon declared to be of divine institution. Salvation no longer streaming from the now hidden word, it was held to be transmitted through the medium of humanly-invented forms, and that none could possess it unless received by that conveyance, (as both Puseyites and Papists hold.) No man, it was said, can by his own faith attain to everlasting life. Christ communicated the anointing of the Holy Ghost to the apostles, the apostles to the bishops, and the Holy Ghost dwells in that order alone. In primitive times whoever had the spirit of Jesus Christ was a member of the church; but now the inversion of terms took place, and it was pretended that he alone, who was a member of the church, received the spirit of Jesus Christ! *D'Aubigne's Reformation.*

OLD HUNDRED.

The music in harmony of four parts of this venerable and deservedly popular church tune, was composed by Claude Goudimel, about the year 1544. The composer, who was chapel-master at Lyons, France, died in 1572, a victim to religious opinion. The harmony of his hymn has since been altered, (not for the better,) as may be seen by comparing the same as arranged in the present collection of church music with the original. It is a popular musico-historical error, that Martin Luther was the composer of this noble choral.

THE CHRISTIAN MAGAZINE.

The following article titled "Good News—A. Campbell's change of Views," is copied from the December No. of the "Christian Magazine," published in London—

"He now advocates the propriety of not rejecting from the Lord's table an unbaptized believer. This he once opposed. His views will

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be found below. Elder JONES, of London, had written this question to A. Campbell, *Millennial Harb.* vol. vi. page 58, "Do any of your churches admit unbaptized persons to a communion, a practice that is becoming very prevalent in this country?" To this question A. C. replies, "*Not one, as far as known to me.*" But since then, as the following extracts will show, both he and the churches have become less sectarian, and more Christian in their views. "But who is a Christian?" he asks. "I answer, every one that believes in his heart that Jesus of Nazareth is the Messiah, the Son of God; repents of his sins, and obeys him in all things according to his measure of knowledge of his will. I cannot, therefore, make any one duty the standard of Christian state or character, not even immersion into the name of the Father, of the Son, and of the Holy Spirit, without their own knowledge and consent, as aliens from Christ and the well grounded hope of heaven. Salvation was of the Jews, acknowledged the Messiah; and yet he said of a foreigner, an alien from the commonwealth of Israel, a Syro-Phœnician, I have not found so great faith: no, not in Israel.

Should I find a Pedo-Baptist more intelligent in the Christian Scriptures, more spiritually minded, and more devoted to the Lord than a Baptist, or one immersed on a profession of the ancient faith, I could not hesitate a moment in giving the preference of my heart to him that loveth most. Did I act otherwise, I should be a pure sectarian, a Pharisee among Christians. Still I shall be asked, how do I know that any one loves my master, but by his obedience to his commandments? I answer, *in no other way.* But mark, I do not substitute obedience to one commandment for universal, or even general obedience; and should I see a sectarian Baptist, or a Pedo-Baptist, more spiritually minded, more generally conformed to the requisitions of the Messiah, than one who precisely acquiesces with me in the theory or practice of immersion as I teach, doubtless the former rather than the latter, would have my cordial approbation and love as a Christian. So I judge, and so I feel. It is the image of Christ the Christian looks for and loves; and this does not consist in being exact in a few items, but in general devotion to the whole truth, as far as known.

With me, mistakes of the understanding and errors of the affections are not to be confounded; they are as distant as the poles. An angel may mistake the meaning of a commandment, but he will obey it in the sense in which he understands it. John Bunyan and John Newton were very different persons, and had very different views of baptism, and some other things; yet they were both disposed to obey, and to the extent of their knowledge did obey, the Lord in every thing.—Now, unless I could prove that all who neglect the positive institutions of Christ, and have substituted something else of human authority, do it knowingly, or, if not knowingly, are voluntarily ignorant of what is written, I could not, I dare not, say that their mistakes are such as unchristianize all their professions."—*Mill. Harb.* New Series, vol. i. pages 411, 412, 413.

"The English Baptists very generally practise open communion, as they call it. They invite persons unbaptized to participate with them at the Lord's table. Now, the difference between them and our brethren, in cases where such persons commune with them, is this:—they do not invite them as such to commune in the supper; but some of them

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sometimes say that the table is the *Lord's*, and not theirs; and that though they cannot invite any to partake of it, but those visibly and ostensibly, by their own baptism, the Lord's people, still, not presuming to say that those only are the Lord's people in this day of division, we debar no consistent professor of the faith of any party, who, *upon his own responsibility*, chooses to partake with us. Thus we throw the responsibility upon him, while the English Baptists in many instances take it upon themselves. I argue not the merits of this question here, I only exhibit in evidence that our liberality, as it is called, goes beyond the most strict sects of the Pedo-Baptists."—*Discussion with N. L. Rice*. 798.

In stating their foundation he says, page 809, "It embraces all that believe in Jesus as the Christ of all nations, sects, and parties, and makes them all one in Christ Jesus.

There may be ten or one hundred congregations that have made that matter (open communion) a question: the great majority, as far as I know, have not A few cases, such as I have described before, have occurred, and *I have witnessed them with some degree of satisfaction*."—*Ibid*. page 810.

It may be expected that these altered views will have a salutary effect on the admirers of his writings. They will be led to re-consider the great question of Christian Union "

If I was asked the question in the year of Christ, 1845, "Do any of your churches admit unbaptized persons to communion," I would still answer, "Not one, as far as known to me," if it were added, as Elder Jones added to the above question—"a *practice* that is becoming very prevalent in this country." We have no such *practice*. Professors of unblemished reputation, of Pedo-Baptist churches, are sometimes informed at our large meetings, *that we do not suppose all unimmersed persons to be absolute aliens from the family of God—nor are they absolutely excluded from any participation with us in prayer or in the Lord's supper; on the contrary, if any of them take upon himself the responsibility, being satisfied in himself of his own baptism, to participate with us at a table which is not ours, but the Lord's, we have no power to forbid him, and would not withhold from him the symbolic loaf and cup.* But to make it a *practice* to receive such persons as members of our churches into regular communion, is a practice unknown to me in any one church in the Reformation. There is not, indeed, in the extracts furnished from the Rice Discussion, nor in any passage of my writings, so far as remembered by me, a single sentence indicative of such a "*practice*."

I am still pleased, indeed, "to see Pedo-Baptists of good Christian character occasionally take upon themselves the responsibility to break the loaf with us in commendation of their love to their Saviour and to us, because such persons on a more intimate acquaintance, generally become disciples of Christ, or withdraw from such intimacy.—Can

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not the editor of the Christian Magazine distinguish between an act of hospitality to a stranger and the *practice* of inviting all strangers to become members of the family,—between Paul's circumcising Timothy and circumcising every other half bred Jew who embraced the Christian faith,—between taking upon himself once a Jewish vow, and assuming the whole code of Levitical and Jewish rites,—between saying *amen* to a Christian prayer, and acquiescing in all the ceremonies of the Church of England!

I am also of opinion, that I have more good reasons and scriptural authority for refusing communion with many immersed persons than for refusing Christian communion with some unimmersed, but very exemplary followers of the Lamb.—Still, should any one persist in treating immersion as a human tradition, with whom I might have communed on several occasions, after that he had opportunity of better instruction and indicated an uncandid temper, I would say to him that I could not, in good conscience, invite him to participate with me in any Christian institution. A. C.

NEWS FROM THE CHURCHES.

Boon county, Mo., December 30, 1844

Brother Church and myself closed a three days meeting to day, at Friendship, in this county. Four were gained, viz —2 from the Baptists, 1 by letter, and 1 by faith and obedience

January 5, 1845.—A two days meeting closed to-day at Bear Creek, in this county, with four additions. T. M. ALLEN.

Maysville, Kentucky, January 15, 1845.

Our meeting has progressed most gloriously We had four confessions last night, making thirteen up to this time. This morning brother Ricketts buried those four by baptism, and raised them to walk in newness of life. What a delightful picture it was! The scene was lovely. The meeting becomes more interesting as it advances, and I have remained two days over my time The people manifest the greatest respect for us, and we have had a most faithful hearing. To-night we trust and pray the Lord for more additions. My time calls for preparation to start South on Tuesday morning next, and I shall have to leave in the morning for home.

The morning light begins to appear, and I do look for a great harvest if we labor faithfully. I feel the spirit of evangelizing burning within me, although advanced in years. The brethren here have acted nobly in sustaining us, and assisting us in the mission to the South. Let others do likewise. I pray the Lord that the churches may awake in all their strength and put forth their energies for the conversion of the world!

J. T. JOHNSON.

Boone county, Missouri, January 7, 1845.

Brother Church and myself have been laboring for three days at Bonne Femme, in this county. Four valiant soldiers were obtained. The second Lord's day of this month I was in Paris with brother H. Thomas: two additions there. There have been several other additions recently in this vicinity. T. M. ALLEN

Louisville, Kentucky, January 10, 1844.

We have succeeded in making five bishops, and in establishing six weekly meetings between Sundays, in different parts of the city, at private houses, for religious conversation, singing, prayer, and reading the Apostles and Prophets. There is much more Christianity in the city than I expected to find. Our congregations are very good Last Lord's day Mrs. Wilson, from Baltimore, (a Baptist sister,) united with us; and on Monday morning a Methodist lady, (sister Sales,) was immersed in the Ohio just as the snow began to fall. My health is good enough to go into the water without injury.

A. KENDRICK.

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Bethany, Virginia, February 29, 1845

My honored and dear Brother—That which is good ought not to be procrastinated, and so I give you here in writing a declaration that I desire to be henceforth a member of your church—to be one of the disciples of Christ, not only in name, but in deed and in truth. I have read to you what I have spoken when I joined the Methodist Episcopal Church at Covington, Ky., and what I had written to the dear brother Drury, when I wished, on October 15, last year, to be immersed. If I had been acquainted with the principles of the church of the Disciples, as I am now, I would, while at Covington, have been a member of this church, whose end and aim is to restore primitive Christianity, and which is built upon the only true foundation—viz. the sacred writings of the Apostles and Evangelists.

To become a Christian, such as the primitive Christians were, has long since been the strong desire of my heart. I aspire to the highest attainments of Christian perfection, and wish to consecrate the remainder of my life to the Lord and his service. I desire to live henceforth to Him who died for me.

I know, without him, we can do nothing, and our most serious purposes are in vain without the assistance of his Holy Spirit; but this assistance of his Holy Spirit he has promised, and so I hope and expect I will obtain my end, and all will be well. He that has not the spirit of Christ is none of his. The spirit of Christ is a spirit of love and charity

Since my arrival at Bethany I have been refreshed in my spirit, and have enjoyed the fruit of true Christianity. I cannot be thankful enough to the Lord, who, at the end of my wearisome pilgrimage, has given me at Bethany a place of rest and a time of precious refreshing before I return home.

The Lord, in his wonderful providence, has for a time separated me from them who are nearest and dearest to me, and has brought me to America that I should come nearer to Him; and all that I have experienced must contribute, that the world become crucified to me and I to the world; and after the Lord has performed his design and obtained his aim, he has given me in his boundless mercy a time of refreshing, and I doubt not that he in my old age yet will make me useful and fruitful. In what way and manner that will be I leave to Him; but I will be faithful, and do what is in my feeble power to promote his cause, to restore true primitive Christianity in myself and in all upon whom it will be given me to have any influence.

The church of the Disciples is rapidly increasing, and I am sure it would yet more increase if its principles were better understood and more generally known. May the Lord use me as a blessed instrument to promote his sacred cause in a way and manner well pleasing in his sight!——Your humble affectionate brother in Christ,

GERHARD STOCKFELD, called GER BEN JOCHANAN.

We have received a very great gift from the Lord in receiving this truly excellent brother into our community. Three years since he knew not a word of English, having then arrived in the United States. Already he reads, writes, and speaks our language in quite an intelligible and respectable style. He has read much English poetry as well as prose, and that with much critical discrimination. He is, indeed, an eminent scholar; very conversant with the ancient languages—Hebrew, Greek, and Latin—and can teach various modern languages. He is now imparting instructions to students here in Hebrew, German, and Italian. Classes in Hebrew and Italian are now formed in College, to which he is now imparting instruction. French and German were taught before his arrival.

We should be glad to secure his services here for a considerable time, but he is anxious to return to his own beloved Prussia. He is intimately acquainted with many of the most eminent living men in Prussia, Holland, and Germany. He has several near relatives in the Evangelical Ministry of Prussia, to whom he is anxious to impart all that knowledge of original Christianity which he has acquired and is acquiring here. We pray and hope that he will yet be an instrument of much good to his countrymen, and be as distinguished in fruitfulness as he is in intelligence, godly sincerity, and piety.

A. C.

LAMENTABLE.

In a late number of the London Review, an able Episcopal paper, it is stated that two of the most distinguished Prelates of the English church, the Bishops of London and Exeter, give no evidence of being experimentally acquainted with the doctrines of grace. The latter gentleman is characterized as a spiritual tyrant, who needs to be constantly held in check. If such be the true state of the case, and it is asserted to be upon high authority, the recent developments of the spirit of Romanism in the English Church are not at all surprising, however lamentable they may be.

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LUTHER ON THE APOSTOLIC SUCCESSION.

In the celebrated work of D'Aubigne on the Reformation, vol. ii, book 6, 87th page, is the following, which it is a little remarkable has not been noticed in all the discussions we have lately had on this agitated question:—

"It has been said that the pope, the bishops, the priests, and those who dwell in the convents, form the spiritual or ecclesiastical state; and that the princes, nobles, citizens, and peasants form the secular state, or laity. This is a fine story, truly. Let no one, however, be alarmed by it. *All Christians* belong to the spiritual state; and there is no other difference between them than that of the functions which they discharge. We have all one baptism, one faith, and it is this which constiutss the spiritual man. The unction, the tonsure, ordination, consecration by the bishop or the pope, may make a hypocrite, but never a spiritual man. We are all alike consecrated priests by baptism; as St. Peter says, "Ye are priests and kings;" although it does not belong to all to exercise offices; for none can take to himself that which is common to all, without the consent of the community. But if we were without this consecration from God, the Pope's unction could never constitute a priest. If a king had ten sons of equal claim to the inheritance, and they should choose one of their number to act for them, they would all be kings, though only one of them would administer their common power The case is the same with the church. If any number of pious laymen were banished to a desert, and having no regularly consecrated priest among them, were to agree to choose for that office one of their brethren, married or unmarried, this man would be as truly a priest as if he had been consecrated by all the bishops in the world. Augustin, Ambrose, and Cyprian were chosen in this manner.

"Hence it follows that the laity and priests, princes and bishops, or as they say, the clergy and the laity, have in reality nothing to distinguish them but their functions. They all belong to the same estate, but all have not the same work to perform."

Christian Intelligencer.

THE PLYMOUTH BRETHREN.

A religious party has sprung up within a few years in England, bearing this name, from the fact that it originated in Plymouth. By one of their friends it is said that they are spreading through all parts of the kingdom, and are thoroughly evangelical in their views; as a body, remarkable for their piety; that numbers of various religious bodies have joined them, even some of the evangelical clergymen of the Church of England; but the bulk of their number consists of Independents and Baptists. Their peculiarities are, that they reject any official or special ministry, and hold to the right of every male member, so disposed, to address the church. They have neither pulpit nor gallery in their houses of worship, and seats are rent free. Their only test of membership is a simple profession of faith in Christ, accompanied by a blameless walk and conversation; and in their public services they proceed on the assumption that all who are present are saints of God. *Boston Recorder.*

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JOHN LOCKE.

The celebrated John Locke, for fourteen or fifteen years, applied himself closely to the study of the Holy Scriptures, and employed the last period of his life scarcely in any thing else. He was never weary of admiring the grand views of that sacred book, and the just relations of all its parts. He every day made some discoveries in it, which gave him fresh cause of admiration. And so earnest was he for the comfort of his friends, and the diffusion of sacred knowledge amongst them, that even the day before he died he particularly exhorted all about him to read the Holy Scriptures. His well known recommendation to a person who asked him which was the shortest and surest way for a young gentleman to attain to the true knowledge of the Christian religion, in the full and just extent of it, was, "Let him study the Holy Scriptures, especially the New Testament. Therein are contained the words of eternal life. It hath God for its author—salvation for its end; and truth, without any mixture of error, for its matter."

RELIGIOUS INSTRUCTION AND CRIME.

According to the Sing Sing statistics of the convicts, 603 have had religious instruction—being a large majority of them. This shows the value of the religious instruction usually given in this country.—Does any one believe, were parents and churches faithful in giving the right kind of religious instruction, a practical Christian education, that three-fourths of our convicts would be made up of persons so educated?

OBITUARY.

Nashville, October, 1844.

Died, on the evening of the 27th September, in the vicinity of this city, after an illness of ten days, and in the 76th year of his age, our venerable and good brother ROBERT C. FOSTER, an Elder of the Church of Christ in Nashville, (Ten.) and for more than half a century a citizen of Tennessee When a good man dies, it is said, all the world should be mourners; and truly the departure of this time-honored patriarch, sinking down into the shades of death, surrounded by more than forty living descendants reaching to the fourth generation, has awakened in society a deep and mingled feeling of sympathy and of sorrow seldom witnessed among us. Eminently prospered throughout a long life, and blessed in all his domestic relations, at peace with his fellow men and with his God, to whom he had been reconciled in Christ Jesus for upwards of forty years, his whole history is one of marked purity of purpose, of fervent piety, and of incorruptible virtue.—During the entire period of his last and only sickness, the patient resigned spirit of unmurmurring and ready submission to the will of God which he manifested, his unwavering faith in the gospel of the kingdom, which but a week before his illness he had proclaimed to others, and the joyful calmness with which he met the last enemy, and which remained fixed upon his features even in death, testified to all who beheld him in the final struggles of nature, that the gospel was indeed "the power of God unto salvation to all them that believe."

"Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus. And I heard a voice from heaven, saying unto me: Write—Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." W.

I regret that the above notice of the demise of our much valued friend and brother Foster so lately reached our eye. We had heard of his removal from this vale of tears to the land of rest, but wanted the particulars of his exit. I knew him well. From my first visit to Nashville, some seventeen years ago, till my last, during which I enjoyed his kind hospitality, I was much in his company, and always found him a devoted brother, an ardent disciple of the Great Teacher, and greatly interested in the progress of the gospel. I rejoice in his triumphant departure, and would rather comfort than condole with his amiable and heavenly minded relict in the anticipation of soon entering with him into the eternal rest. A. C.

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THE LIFE OF THE REV. JOHN WESLEY, M. A.,

Collected from his private papers and printed works, and written at the request of his Executors: to which is prefixed some account of his ancestors and relations, with the Life of the Rev. Charles Wesley, M A., collected from his private journal, and never before published: by John Whitehead, M. D, author of the discourse delivered at the Rev. John Wesley's funeral. Two vols. London, 1793, 1796. Second American edition, two volumes in one: now in press. With additions, to wit: 1. An Introduction, by Thomas H. Stockton. 2. A Portrait of Rev. John Wesley. 3. A Portrait of Rev. Charles Wesley—both engraved on steel expressly for this edition. 4. The Discourse delivered by Dr Whitehead at Mr. Wesley's funeral.

TERMS —The work will be handsomely printed from stereotype plates, on paper at five dollars and fifty cents per ream, and well and handsomely bound in muslin, in the improved style, consisting of 650 large octavo pages. Price $2

I hereby certify that this edition of Whitehead's Life of Wesley, stereotyped by me, is as accurate a copy of the original as it was possible to execute.

GEORGE A. CURTIS.

Boston, June 20, 1844

Dr. Adam Clarke, the celebrated commentator, says of the Wesley family:—"Such a family I have never read, or heard, or known; nor since the days of Abraham and Sarah, and Joseph and Mary of Nazareth, has there been a family to which the human race has been more indebted.

Commendations.—From the London Analytical Review, for 1796, vol. 24, page 280 —On the first appearance of the work, the Reviewer remarks: "The Narrative contains an account in regular series of Mr. Wesley's indefatigable labors, authenticated and illustrated by a great number of extracts from Mr. Wesley's public writings and private papers, and other sources. It bears the marks of accuracy and fidelity; and as a record of facts, is of great value"

Of all the Lives of Charles Wesley, Dr. Whitehead's claims the preference, as formed from Mr. Charles Wesley's Private Diary.—*Dr. Adam Clarke.*

A few selections from the American Press.—Dr. Whitehead performed his task in the large, catholic, undesigning spirit of the subject.—*The Christian Witness & Church Advocate.*

The work has a claim on the respect of all Christian people.—*The Christian Register.*

It was prepared from authentic documents by the very man who preached Wesley's funeral sermon; and it has claims superior to any other history of Methodism, or of the early period of its denominational history This history is of general interest. Every minister, of whatever denomination, ought to be familiar with its prominent facts; and every man would be benefitted by drinking in largely of the spirit of the two Wesleys. —*The Christian Reflector.*

Philadelphia, Dec. 21, 1844 —The organs of the Methodist Episcopal Church have denounced this work, in as quiet a way as possible; yet loud enough to let the preachers know that they must interdict it to their people The consequence is, that the Methodists are *afraid* of the only true history of the Wesleys. Therefore, I must depend for aid on the denominations. I write to obtain your help, for which I shall be thankful, should you give it.

Independently of my interest, I hope that this work will have a wide circulation. It will *always* be true. No respectable English writer has ever said it is not true. Neither Adam Clarke, nor Richard Watson, nor the Wesleyan Magazine, have controverted Dr. Whitehead's *facts*—so far as I know. His only fault is, that he tells unwelcome truths. He overturns the episcopacy, as a tub bottom uppermost

WILLIAM P. STOCKTON.

I am of opinion that our brethren in the Christian ministry who are set apart for the defence of the gospel should possess this work, as well as D'Aubigne's History of the Lutheran Reformation. The facts and documents in these works, to public men, are of great value. We have on hand a few copies of the work for the supply of those who may wish to obtain it.

A. C.

BETHANY COLLEGE.

THE friends of Bethany College, whose subscriptions are due, are requested to remit, as soon as possible, their respective dues, either through our agents or direct to us. The College needs much more than the promised aid of its friends and patrons. It is therefore essential to its prosperity that all that is promised be realized as soon as possible.

A. CAMPBELL, *Treasurer.*

☞ Several deferred documents shall appear in our next.

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THE

MILLENNIAL HARBINGER.

THIRD SERIES.

VOL. II. BETHANY, VA., *APRIL*, 1845. No. IV.

OUR POSITION TO AMERICAN SLAVERY—*No. IV.*

IT must be borne in mind that the only single point of view in which we are now considering American slavery, is the moral aspects of Master and Slave; and that, too, with a special reference to the question, *Whether a master, professing Christianity, must, for the simple and only reason that he is a master*, be debarred from Christian fellowship, and also all those who associate with him be non-fellowshipped by Christian society because they will not non-fellowship him. Whether it be a wise, an expedient, or a profitable relation to the master;—whether it be a source of wealth and comfort to him and to his children after him;—whether it be better or worse for the slave than the nominal freedom of those who labor twelve hours per diem for the veriest pittance, while in general the slave toils less and fares better;—whether it tends to national wealth or national poverty;—or whether there may not be on all the statute books of the slave-holding communities some unchristian, despotic, and cruel enactments upon the subject, &c., &c., are not the questions severally nor collectively before us. We are not political economists, nor political reformers; we are not discussing the laws and statutes of certain states or territories; we are not arguing any question of this sort with those out of the church of Jesus Christ; but we are simply inquiring whether a professed Christian must be regarded and treated as a heathen man and a publican because he is a master or was born a master by the laws of his native state. In other words, is the simple relation of master and slave necessarily and essentially immoral and unchristian—as that, for example, of the adulterer and adulteress? *We are clearly and satisfactorily convinced it is not.* It would be, in our most calm and deliberate judgment, a sin against every dispensation of religion,—Patriarchal, Jewish, and Christian,—to suppose that the relationship of master and slave was, in its very nature and being, a sin

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against both God and man. But as we have heard a few words upon the subject from Dr. Wayland, affirming the simple relation to be sinful and immoral, it might be not only gratifying, but instructive to some of our brethren at the South to hear a few words from Dr. Fuller, of the South, in response to that portion of Dr. Wayland's letters which attempts to prove that the simple relation of master and slave is necessarily (*semper et ubique*) always and in every instance a sin.—The extract that follows is from the second letter of Dr. Fuller:—

"Let me go a little into detail. Your conclusion is, that slavery is not only a moral evil, but as great a sin as 'we can conceive of;' and this you derive from two propositions, both of which I humbly apprehend to be fallacious. First, you affirm that the right of the master is irreconcileable with the right of the slave to 'the blessings of moral and intellectual cultivation, and the privileges of domestic society;' which I deny. Why, indeed, should it be? When you hire a servant for a year, he is under obligation to 'labor for your benefit' that year; but does your right to his service, or your right to 'use all means necessary to the original right,' conflict with his right 'to the blessings of moral and intellectual cultivation, and the privileges of domestic society?' The term 'moral cultivation' means, I suppose, improvement in holiness; now, suppose a slave to have the word of God, and to enjoy all the means of grace, why should his moral improvement be impossible because he labors for my benefit? In fact, might not his very position shelter him from many of those temptations of pride and avarice, and ambition, which are most fatal to piety? Then again, as to intellectual cultivation—the laboring population in all countries have but little taste or time for literature; but if our slaves were taught to read, I know no class of people employed in manual industry who would have more leisure for books. Many Roman slaves were hard students—they were employed as amanuenses, and their value was in proportion to their education. And so, too, as to domestic society, why should it not be enjoyed by those who labor for a master? The right of the master, I repeat it, does not confer any such rights as you suppose. He may require the just and reasonable service of the slave, but it is a service exactly such as is due from a servant hired for the year or for life. Nor does the absence of 'the contract or consent of the slave,' nor the right of transfer, at all alter the nature and extent of the master's right. The case is analogous to that of parents and children. A father has a right to the services of his child during minority, without the contract or consent of the child; and he may transfer that right, as in case of apprenticeship; but is he therefore justified in debasing the moral and intellectual character of the child? Nay, does not the very law which gives him the control of his child, place him under the strongest obligations to promote that child's best and eternal interests? And, beyond a doubt, this is the true light in which Christianity would have masters regard themselves—a view which must cause the holiest amongst us to tremble at our fearful responsibility, and bow down in contrition and penitence at our unfaithfulness. But this is only what I fear to be too true as to most

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parents; and, in each case, it is not the relation which is sinful, but infidelity to the solemn trust which that relation creates.

The proposition adduced by you is only a modification of another which has been so often urged—viz., that man cannot be made a subject of property; as to which, who but sees that the whole perplexity arises from a confusion of terms? The affirmants mean that it is wrong to treat human beings as brutes and inanimate chattels; which is self-evident. Those who support the negative intend only, that one man may have a just right to the services of another, and that this right may be transferable; which is also self-evident. Here the dispute would at once cease if the term *property* were defined. And just so with us. Your conclusions are quite indisputable, if slavery be essentially and necessarily the compound of palpable infractions which you suppose. But this you surely do not maintain. You certainly do not believe that in Abraham's family, and among Christians in the Apostles' days, the right was claimed and exercised, to deprive the slaves of 'the blessings of moral and intellectual cultivation and the privileges of domestic society.' Indeed, in your third letter, when speaking of a slaveholder, you say, 'he may cultivate their' (the slaves') 'intellects, and improve their morals.' It is conceded, then, that slavery may exist without those evils which you mention. The right, to commit them is not necessary to insure the exercise of the original right of the master, and slavery does not confer it as you affirm.

If instead of *right* you had used the word *power*, and had asserted the great danger of confiding such irresponsible power in the hands of any man, I should at once have assented. There is quite abuse enough of this authority to make me regret its general existence. But the possession of power is, in itself, neither good nor evil. Were I invested with despotic power over the whole earth, there could be manifestly no guilt in this. Good and evil, right and wrong, would depend on my use of such power. Mr. Birney, the abolition candidate for the Presidency, says 'he would have retained the power and authority of an emperor; yet his oppressions, his cruelties would have ceased; the very temper that prompted them, would have been suppressed; his power would have been put for good and not for evil.' Now what is this but an avowal that he could, conscientiously, have held a vast population in the most abject slavery—having power over labor, and property, and liberty, and life; and that, in itself, this would be no crime! The power of the master I therefore admit. I admit, too, its frequent and shameful abuse, and I unite with you in deploring and condemning this as heinous sin. But to include in the idea of slavery 'the right' to oppress and degrade, is to confound two things entirely distinct, and which really have no sort of connexion.

It is urged, however, that slavery is a sin, because it does violate primary rights which belong to all human beings, and of which none can deprive them without doing aggravated wrong. This is your second proposition, in enforcing which you consider man, (1.) as an immortal being preparing for eternity; (2.) as an intelligent being capable of knowledge; (3.) as a moral agent bound to serve his Creator; (4.) as endowed with personal liberty; (5.) as a fallen creature to whom the gospel is sent; (6.) and lastly, as sustaining marital and

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parental relations; and I understand you to affirm that, in all these respects, slavery is necessarily an outrage on the rights of man. 'To put the matter in a simple light' you suppose one to 'set fire' to his neighbor's house; to shoot him as he comes out of it; to seize his wife and children, and keep them as slaves, and forbid them to read, and consign them and their offspring to mental imbecility, and deny them the knowledge of God; and I understand you to affirm (for otherwise the supposition is wholly irrelevant) that slaveholding necessarily involves all this crime. You then remark, that 'the question before us simply is, whether this would be criminal?' and add, 'I do not see how any intelligent creature can give more than one answer to this question.' And, verily, so say I; and my only surprise is, that the very enormity of your premises did not startle you, and cause you to suspect error somewhere, and admonish you that what you supposed to be 'the only question before us,' never was, and never could be, a question at all with any intelligent creature.

You admit that the holiest men in the Old and New Testaments were masters of slaves; but do you believe they were the monsters of wickedness depicted in your portrait, or that they violated all the rights which you have specified? Slavery, then, may exist without inflicting these aggravated wrongs. Again, allow me to refer to your third letter, where the heart of my dear brother argues, (for the heart hath its reasonings, and they are often truer than the slow deductions of the head,) and to cite the following language:—'I have known Christian slaveholders who have devoted themselves through life to the welfare, temporal and spiritual, of their slaves, with the spirit of the most self-denying missionaries; and who, I confidently believe, if they could do it with a reasonable prospect of improving the condition of their slaves, would gladly manumit them, and support themselves by daily labor at the North. Such men and women do honor to human nature. They are the true friends of their race.'

Now, here is slavery. Here is no painting of fancy; no impracticable utopian abstraction; but slavery as you have known it, and others know it to exist. And is this one of the greatest crimes which can be conceived! Or is it not here conceded that cases may occur where there is, not only no guilt in the act, but no moral evil in the thing! You agree with me that 'if slavery be a sin, it is the immediate duty of masters to abolish it, whatever be the result; and I say, too, this is their duty, whatever be the law of the State. Suppose, now, the laws of South Carolina should forbid an adulterer to dissolve his criminal connexion, or require one of her citizens, living by piracy, to continue his desperately wicked career. These enactments are felt by all to be impossible, while no such emotions are excited by laws protecting slavery; a truth of itself showing that, in the instinctive consciousness of mankind, slavery is not necessarily in the category of crimes.—Suppose, however, such a code; and suppose the adulterer and the pirate should persevere in their courses, and plead these laws; could you—could even your kind disposition bring you to regard them as innocent! How would it sound to hear my brother say, 'I have known Christian adulterers who have devoted themselves through life to the welfare, temporal and spiritual, of their paramours, with the spirit of the most self-denying missionaries; and who, I confidently

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believe, if they could do it with a reasonable hope of improving the condition of their paramours, would gladly leave them, and discontinue the guilty intercourse. Such adulterers do honor to human nature. They are the true friends of their race!'

In fact, a single glance at the definition of slavery will convince any body that the argument advanced is precisely like that which proves murder of the most aggravated sort to be criminal, when the only issue is, whether in any case it be justifiable to take human life. Of all the rights enumerated by you, slaveholding necessarily interferes only with personal freedom; for we have before seen, what is perfectly manifest, that a man may be held in bondage, and yet be treated in every respect as an immortal, intelligent, moral, fallen, ransomed being; yea, and a Christian brother; and his conjugal and parental relations be sacredly respected; which I take to be the exact precept of the gospel. The question, then, is simply this,—Is it necessarily a crime in the sight of God, to restrict or control that personal liberty which every man is supposed to have in a state of nature?

Most affectionately, dear brother, yours,

R. FULLER."

There is no subject against which men have declaimed, or against which they can declaim more eloquently and learnedly, than that of tyranny, slavery, and oppression. Nor is there any subject against which men may reason and declaim with more impunity. But there are extravagant positions assumed, and very fallacious arguments employed on this, as on all other subjects. If abolitionists are not candidly heard at the South, the apologists for slavery are not very popular nor very favorably heard at the North. Messrs. Wayland and Fuller are discussing the matter with great calmness, kindness, and dignity. The extracts above given express my views and position touching so much of the question as pertains to the morality of the relation. The strictures on Dr. Wayland are also, in my opinion, just and unanswerable. A. C.

EXPEDIENCY.

A DISCOURSE BY J. B. FERGUSON.

[Continued from page 108]

1. *Our brethren are deficient in the adoption of a happy and desirable* CO-OPERATION *for the promotion of the great interests and enterprizes of the Christian religion.* The deficiency I have thought arose more from a fear to do evil than from any desire to evade a proper use and improvement of the talents, occasions, and abundant amount of means providentially entrusted to us. The ignorance, sinfulness, and consequent spiritual darkness and misery of our families and neighbors, and

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those who are in the Paganism of Idolatry; all living without God and without hope in the world, call as loudly upon our sympathies as upon those of others, and I have no doubt we have heard the call and felt its moving appeals. But individuals can do but little, and we are afraid to form associations or more extended organizations, than those which have naturally sprung up amongst us. We have seen the cries of conferences, associations, and other ecclesiastical conventions, and we fear that any large meetings of our brethren may degenerate into a church court. But there is a difference—a great, a palpable, a radical difference. The ecclesiastical councils referred to presumed to claim authority to make laws, confessions of faith, and disciplinary regulations for God and his people. We allow no man to dictate to us a matter of faith, worship, or morality, which has not for its support an authoritative "*thus saith the Lord.*" But may not our co-operation meetings degenerate into these? They may; and so may faith or trust in God degenerate into vain speculation; his worship into formality; and religion into a serving maid for kings and priests. The abuse of a wise measure is no argument against its use. Every thing that man can use—wisely use for his salvation, can be abused and made to produce destruction and misery. Whilst, also, we make this excuse, we should remember that our talents—our opportunities are all idle, and that the day approaches in which we must give an account of our stewardship. The idea, however, that every expedient adopted to secure the ends of our religion is a creed or a thing akin to it, I rejoice to say is a tottering and unsubstantial phantom; regarded now as arguing a great and blundering lack of reflection, and indeed, of subordination to the pinciples of Christianity, and a desire by an awkward manœuvre to evade their practical labor.

But did the primitive churches district themselves into co-operations for the spread of the gospel and other purposes? I affirm they did; and hence we read of orders given to "*the churches of Galatia;*" salutations from "*the churches of Asia;*" of the ministering contributions or favor of God of "*the churches of Macedonia;*" and of the joyful reception of Paul by "*the churches of Judea.*" 1 Cor. xvi. 1, 19; 2 Cor. viii. 11; Gal. i. 22.

But it does seem a work of supererogation to argue a matter of this kind of obligations that flow from the philanthropy which the Christian religion supereminently teaches; all the considerations that bind to our hearts the purity, peace, and prosperity of the people of God, now in a struggle for the maintenance of the moral and intellectual liberty, which we have obtained by a renunciation of priestly tyranny—every advantage to be derived from mutual understanding and harmo-

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nious concert of action, tending to the perfection in us and others of that grand system of sanctification by which all that we possess, whether of time, talent, life, or substance, may be used in a rational and scriptural manner—together with the force of the positive precept and example of all the primitive churches—all, all urge us to a more united, concentrated, and efficient action and co-operation for the advancement, through our instrumentality, of the Redeemer's kingdom.

We need, also, a better system than we now have. We need a system in accordance with the principles of the scriptures, which, while it will not jeopardize the faith and practice of the primitive church, will be best adapted to promote the highest and best interests of man, both as an individual and as a social being; and as especially suited to the improvements and facilities which Providence has favored us with in the age and country. We need more permanent organizations with reference to general interests, and suited to the conveniences of territorial boundaries.

But the advantages of a more extended organization and co-operation would not be confined only to the advancement of the cause. It would save the labor we have expended by preserving our congregations to a great extent from imposition. In the incipiency of our humble efforts at reformation we have suffered much from the ill-advised and ill-directed efforts of those who have run before they were sent, and who seemed to owe no responsibility either to God or man. Men whose moral standing would not bear the test of the scrutiny of the sectarian organizations with which they were connected, have cast in their lot with us; and removing from the places of their immorality, have been regarded as proclaimers of the ancient gospel. Our cause has received all the thrusts that their disappointed ambition, self-conceit, or boldness could inflict; and sectarian slanderers have in some instances, with some degree of plausibility, charged us with having all sorts of men, preaching all sorts of doctrine. We could prevent the impositions of such as easily as did the primitive churches those of Hymogenes, Alexander & Co., if our organization were more after the primitive model. The utility and absolute necessity of an organization which would secure the stated deliberations of the various public functionaries which the regulations of the trustees require us to have, would serve to anticipate the operations of such, and at the same time greatly accelerate the spread of the gospel and the consummation of the objects of its proclamation.

Secondly, *the law of Expediency will cause us, whenever opportunity, convenience, and mean, suggests to build suitable houses for the worship of God and the meetings of the congregated brotherhood.* And when the

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brethren of a certain district determine to erect a house, the principles which we have laid down require that he who could not from lack of means plead an excuse, and yet refused to submit to his brethren, should be dealt with for covetousness. We are commanded to submit to one another in all such matters, and he that refuses shows himself unworthy of the rights and privileges secured by his connexion with the congregation, and may be retained in it only in pity of his ignorance, or in hope to reform his lawless and incorrigible disposition. And let not such an one complain that his liberty is invaded; for true liberty consists only in submission to *law*, which is but another term for the divine will. Unless there is a surrender of individual for congregational rights all associations are anarchical, and there is an end to all order, discipline, and government. If any deny the above position, let him tell us in what particulars one brother is to be subject to another or to his brethren? What is a law of expediency? or, rather, what is the *Ultima Thule* of all lawfulness? Can any lasting general good be secured either to individuals or communities without a surrender of personal considerations? Indeed, as already remarked, my reflections upon this subject have often induced me to submit to unwise expedients, whilst I knew them to be such, because a majority of my brethren had so decided, and the inestimable blessings of Christianity were secured to myself and others. The question in all such cases should be, Shall I submit to this expedient or forsake this society and the opportunities of doing good and obeying the Lord in his public institutions, without which I have no promise of salvation?

Christianity teaches us never to sacrifice any thing that forms a part of herself; but her law requires that we sacrifice every thing personal and sectional for general good. In the present dependencies of human society, a religion that did not require submission to a majority in all doubtful matters, would not be suited to man; and would be every way calculated to encourage that state of mind most antagonistic to the obedience of Christ, and without which we never can cause the stubbornness of our sinful dispositions to bow to the mildness and meekness of that system of universal benevolence which we have received. I simply make these statements as so many aphorisms for your reflection; for their proof must suggest itself to you all; and it is unnecessary to press further with those who are willing to engage in every good work whereby they can show their devotion to every principle of the Christian religion—by which they can forego all the desires of selfishness and vanity, and scatter the most abundant blessings over the pilgrimage of life.

Thirdly, *the law of expediency would lead us heartily to sustain those*

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who are giving their time and their talents honestly and zealously to the proclamation of the gospel. These are called "*soldiers:*" few soldiers go to war at their own charges." "*Laborers:*" "every laborer is worthy of his hire;" and it is a positive regulation of the New Institution that 'they who preach the gospel should live of it' We are the Lord's stewards, and he will hold us accountable for our stewardship. Paul declares upon this subject, that "he that sows to the flesh shall of the flesh reap corruption;" whilst "he that sows to the Spirit shall of the Spirit reap life everlasting." (Gal. 6, *passim.*) But many of our churches who would delight to be engaged thus in scattering about the seeds of all eternal things by their liberality to their preachers, lack opportunity to carry out this wise regulation; and fear to act because they know of no prescribed form of action: meanwhile they are idlers in the vineyard of the Lord, and cannot tell for what purpose their lives have been redeemed from the service of the world by the priceless blood of their Redeemer. May I say to such while they hesitate, Remember that your lives will be spent, profitably or unprofitably, *they will be spent.* Remember that we either serve God or Satan; and our time or treasure will in "that day" be either a witness for us or against us; our reward will be obtained either on the earth or in the heavens; and as the world cannot return to us a single moment of the life we spend in its unqualified service, it is only when we give it to the Lord, by giving it to the promotion of his cause, that we can expect a reasonable return. He has promised us full measure and running over, when we thus spend it. The view of expediency we have taken will enable you to adopt wise, prudent, and effectual measures for the use of your time and treasure in sending abroad the unsearchable riches of Christ.

I have time, however, to enumerate no further. I have delivered these thoughts rather as themes of reflection and as materials for a more detailed view of the subject, than as a full and perfect examination of it. Much more, both by way of argument and illustration, will suggest itself to you. The present state of things imperiously demands that it should be examined; and I believe that when fully weighed and appreciated, you will see a large number of particulars which now need the adoption of the law of expediency. If I have to any extent removed the difficulties that have been thrown in the way of its examination, the object of these desultory remarks is secured. I feel ready, at any rate, to say, that, regarding this subject with a total abstinence of all partizan feeling, and solely with respect to its fitness and propriety and the effect it will produce on society at large, I see no reason why the most zealous antagonist of human creeds and

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ecclesiastical legislative assemblies should object to it; or, on the other hand, why any Christian claiming to be a friend to religious liberty, viewing the dangers and evils it may serve to counteract; the growth and extension of the cause it may insure, should hesitate to give it his support.

In conclusion let me say, the cause we have espoused has been useful—eminently useful, to the age in which we live. Our prospects are brighter than any denomination in our midst. We have increased more rapidly than any since the days of the Apostles; and all the combined powers of sectarianism and infidelity have failed to stop, though they may have retarded our progress. Nor do we compare disadvantageously in piety, intelligence, and moral usefulness, with any. But the age is ripening for a more extended usefulness. A religious metamorphosis is every where going on. Prelatical and Presbyterial organizations have tried their efficacy upon the age; but the age is in advance of them both. The eyes of many are turned to us; and Providence seems to have placed within our reach the privilege of a wide and extended usefulness. The religion of primitive Christianity is the only religion that can save from priestly domination and self-conceited Rationalism. It recognizes all the wants of human nature, and furnishes a spiritual supply for them. It addresses the understanding; convicts, convinces, and enlightens it; and through it appeals to all the feelings of our complicated nature. She has the frankness and simplicity of conscious greatness; and standing upon the high and firm foundation of eternal truth, she recognizes no authoritative voice but that of God, as heard in the record of Apostles and Prophets, and to it all her appeals are made. But her votaries now need concert; they need her organization; her co-operation, to give her a local habitation where her nature is unknown. We need these to give accomplishment to her purposes; to turn the dreams of enterprize into reality; to give room and play for her concerns with universal humanity, widening the domains of her light, and compelling the eye and testimony of gainsayers to the moral sublimity of her noble enterprizes. Bigots and designing men may oppose you in the adoption of wise and prudent expedients; they may cry creed, popery, and sectarianism; but none but the disappointed in ambition will hear them; and but few, save those whose respect for the laws of God is dependent upon proper respect for their own conceits, will obey them.—Finally, let us remember that our great Redeemer and all the Apostles, and all the saints in all ages, have been subservient to human expedients to carry out the ends of our holy religion, and that we must be so or defeat them so far as we are concerned. This is enough. We will "*not seek to please ourselves*," even as "*he pleased not himself*."

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"May the God of all hope fill us with all joy in believing, that we may abound in hope and in the power of the Spirit!" So prayed the great Apostle to the Gentiles, eighteen hundred years ago, upon this subject, (Rom. xiii.) and we rejoice to append a hearty AMEN!

ASPECTS OF METHODISM FROM THE INNER TEMPLE.

No. VII.

I RESUME the Aspects of Methodism, and now give to my readers a few extracts from a work which has fallen into my hand since I last wrote, presented to me by a friend; in the perusal of which I have been struck with the remarkable similarity between his remarks and the views that I have formerly exhibited on the subject. The extracts intended for the present and next number are both illustrative and confirmatory of the positions already laid down in my former essay on this subject. They are *confirmatory:* for they come from one of the most learned, pious, and spiritually-minded ministers in Protestant Christendom, who lived and wrote much nearer the time of John Wesley than the present. The address to the Methodists, from which they are taken, appeared forty-three years ago. It did a good work in its day amongst the few into whose hands it fell. Some parts of it deserve a very general reading amongst the denomination It was written in a very catholic and fraternal spirit, and deserves the most profound consideration. A. C.

I pass to another evil among you, closely connected with the former; and that is an idolatrous attachment to men and submission to human authority, in matters of religion. I conceive some of you already startled, lest I should touch the reputation of Wesley or of Fletcher. Brethren, to them it is of little consequence what you or I think of them. But it is of the utmost consequence to you to remember that divine rule, "Call no man Master or Father, upon earth: for one is your Master, even Christ—one is your Father which is in heaven." I do think that the Methodist society has awfully forgotten this rule; and under the mask of following these men as they followed Christ, has set them up in the place of Christ; implicitly adopting their sentiments, and regulating its faith and practice by theirs. The more any of you are shocked or offended at this observation, as derogatory to their character, the more is the justice of the observation evinced. Even though they were less deeply erroneous than I think they were, yet it would be surprising if men who had written so much, and done so much, had not erred. But will Methodists, in general, bear the idea of imputing error to those men? Is it not generally enough to impose any maxim or opinion among them, that Wesley or Fletcher said it? Are not their writings treated by you as paramount to the scriptures? Is it the scriptures you put into the hands of those whom you have

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made, or want to make, converts to Methodism? No, you send them for the most part to Fletcher's *Checks*, and stuff their poor heads with bad metaphysics and worse divinity, before they have rightly learned the first principles of the gospel of Christ. And if they be directed to the scriptures at all, they must read them accompanied by Wesley's notes, for fear they should imbibe from the scriptures any thing contrary to Methodism. This is the way to make Methodists—zealous, bigoted Methodists; but, indeed, it is not the way to make simple and devoted Christians. It is the way to inflame their minds against the persons whom Mr. Wesley and Mr. Fletcher opposed, and to make them bitter controversialists; but it is not to combat their natural prejudices against the truths of God, or to feed them with the sincere milk of his word.

Ask yourselves, brethren, how many of your present opinions have you adopted from a serious, diligent, and humble examination of the scriptures, in the spirit of prayer, waiting on the Father of Lights for that wisdom which cometh from above; and how many, from a rash submission to the authority of human teachers? I know so much of this spirit among you, that I am aware many, into whose hands this address will come, are likely to think me worse than an infidel for even hinting a doubt of the excellence of Mr. Wesley's and Mr. Fletcher's writings. Yes, I know that some will not endure the man who shall venture to drop a hint derogatory to *their* honor; while they easily bear in their writings, and readily adopt from them sentiments the most derogatory to the honor of God our Saviour.

The root of this evil lies deep; even in the conformation of your society. According to its original constitution, none could be members of it but those who paid an *absolute submission* to Mr. Wesley's authority in matters great and small.* He claimed and exercised uncontrolled power over his numerous societies; and vindicates himself from the charge of "making himself a Pope," and "shackling free-born Englishmen," by urging that to *him* "the preachers had engaged themselves to submit to *serve him* as sons in the gospel;" that to *him* "the people in general would submit;" and that "every preacher and every member might leave him when he pleased."

How solicitous Mr. Wesley was to attach this authority to every thing he wrote, is evinced even by that instruction to his assistants contained in his minutes—to "take care that every society be duly supplied with books; particularly with *Kempis' Instructions for Children*, and the *Primitive Physic*, which ought to be in every house. O! why is not this regarded?" It really is not to excite a smile that I make such a quotation; but, if possible, to excite your attention to a fact, melancholy in its consequences. I pretend not to decide on Mr. Wesley's character in the sight of God. He was actively laborious in his life, and I am informed was most amiable in his manners and winning in his address. That, no doubt, contributed to the overgrown influence which he possessed. But this I know, that an Apostle would not have attempted to usurp such dominion over you as he established over his societies. Nor has his authority died with him. His name

* "Give no tickets to any that wear calashes," nor "to any man or woman who does not promise to leave off snuff and tobacco."—*Minutes of several conversations between the Rev. Mr. Wesley and others. London: printed by G Paramore*, pp. 13 and 29.

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name and his writings still enable persons much inferior to him in talents, to maintain that dominion. But judge ye how far a Christian is warranted by scripture in becoming a member of any society, upon such terms of absolute submission to the authority of man—even to the best and wisest of men.

But, brethren, besides your party spirit and your idolatrous veneration of men, there are other evils to which I desire to call your attention. Looking at the general aspect of Methodism, and comparing it with the Christianity of the gospel, I see a striking contrast indeed between the obtrusive, tumultuous bustle of the one, and the calm and sober, though happy and heavenly, character of the other. You hold, indeed, scriptural and important phrases; but in the sense in which you hold them, and the manner in which you apply them, (as a body,) they appear quite different things from what I discover in the scriptures. Faith, grace, justification, sanctification, &c. are terms in frequent use among you; but they seem all perverted, and employed to sanction a system of *human feelings*, strongly wrought on, either in the way of distressing terror or joyful emotion. These you call *experience;* and any man who maintains the precariousness and insufficiency of these, you are too ready to pronounce an enemy to *experimental* religion.

Brethren, I hold as strongly as any of you, that all true religion begins and is carried on by the power of God experienced in the heart; but I know that this is perfectly distinct from the natural agitation of the passions, into which it seems the object of the Methodistic system to lash the minds of its members. I can see no divine power in the mechanical groan, and the periodical Amen, without which you think your religious meetings lifeless. I can see no divine power in those tumultuous assemblies, which have at various times been encouraged among you, and are now encouraged, where two or three, or more, are at the same moment uttering petitions to God with stentorian voices, and others are going about among the people urging them to cry out—till their nerves are wrought upon to screeching, swooning, and various hysterical affections, which you are taught to consider as the power of God. When attempts are made to impose this on the world for religion, serious Christians will be disposed to weep, and the rest of mankind to laugh. I know that you do not all take a part in these meetings to which I allude; that they are not yet universal among you. But there must be some awful delusion on the minds of a society which not only tolerates, but countenances and approves of such practices.

But do I not see the *principle* of them sanctioned by the highest among you, in the return made by your leaders of the specific members, who were *convinced*, who were *justified*, who were *sanctified*, at the several places at which they preached?—i. e. of the numbers who, under sudden feelings of terror, feelings of joy, or feelings of what they call holiness, *cried out* in language corresponding to these instantaneous impressions. Indeed, brethren, there must be a radical error in the system upon which such a fabric can be built. I restrain myself from expressing what I fear of the men who lead you into such a quagmire of blasphemous absurdity. But I call on you not to be deterred by the weight of their names, or the number of their followers, from looking at the delusion in its naked deformity.

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Having mentioned, in general, what you call your *experience*, I am led to say a few words on those meetings in which you speak of this experience with each other—your *class-meetings* and *love-feasts*. I think I know something of the blessedness of free intercourse and unreserved communication between Christians. But I am persuaded that meetings, conducted as yours are, must prove in many instances highly injurious; and perhaps they are most injurious to those who like them most. At them each member of your society is weekly called on to declare the state of his soul, in the presence of others, to the number of twelve or twenty. The most truly experienced Christian is best able to say, how nice and trying a matter it is, to speak before others of himself, and of his walk with God. It is not at all times or at any periodical intervals, that he will dare to attempt it; and when he does see it expedient to speak upon the subject, it will be with holy fear, whether he speaks of his sorrows or of his joys. But among you the weakest are every week put upon this exercise: those who have no real experience in religion at all, are brought forward to declare their experience, and drilled either into hypocrisy or self-deceit. They hear one and another around them speaking the language of complaint or of rejoicing, of distressing anxiety or assured confidence; and they, in their turn, retail the gleanings of the phraseology they have heard. They utter, perhaps, the most humiliating complaints of themselves, and are secretly filled with a proud satisfaction at the thought of having complained so well and spoken so humbly. Set in motion by this gust of self-complacency, they are ready to receive the exhortation, which their class-leader gives them, to work out strenuously what is wanting of their salvation. They report progress at the next meeting, for which they have been preparing in the interval.—They have now to say (as they have heard others say) that they are thirsting, wrestling, on the stretch for *justification*. They are sent away with encouragement, perhaps, to win it that night by violence; and, in all probability, by the following meeting, they will have to declare that they obtained—that which they are taught to call *justification*—a lively impression on their minds, of some words of scripture, as if a voice from heaven told them that their sins were forgiven. The poor creature is then rejoiced over, and rejoices over himself, as having experienced the blessing; talks of his experience with delight, and mistakes his fondness of talking of it for zeal and spiritual fervor. He is given to understand that all he needs now is to keep up those feelings, and to go on in the same way, to attain what is called *sanctification*. He is questioned weekly as to his progress, in this effort, or perhaps is employed to question others; and if he only continue regular in attending his class, and precise in the observation of the Methodist discipline, no doubt is entertained by himself or others of his Christianity; while he has only exchanged, perhaps, the sins of drunkenness and swearing for the sins of spiritual pride, censoriousness, and hypocrisy. If he can only deceive himself then sufficiently to imagine that all sin is at some instant exterminated from within him, the course is finished, and his *experience* held up as a pattern to all the society."

[TO BE CONTINUED.]

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THE LITURGY.

In nothing is the worship prescribed by the New Institution more distinguished than for its simplicity and spirituality; and in this respect it presents a striking contrast with the Jewish worship, in which the God of Abraham was honored only by the strict and punctilious service stereotyped by the Jewish law. It is thus called by an Apostle, "the letter which killeth," in contradistinction to the spirit or gospel, which giveth life. The spirit of the devout worshipper under the law was obliged to seek, with religious minuteness, for the channels of a ritual, through which his offerings were presented to God. How different is the service which Christianity inspires; relying upon the promises of God, with confident assurance of being heard, the "royal priesthood," under the Messiah, come together in mutual love, and, from the gushing fountains of their full hearts, offer to God continually the sacrifices of prayer and praise, ever the fruit of their lips, confessing to his name. All is joy, and peace, and love; their worship is the free and spontaneous effusions of hearts touched by the love of God and the Spirit of all goodness and truth.

I shall endeavor to show the origin of liturgical worship as now practised by many calling themselves Christians; and, secondly, show that it is opposed to the nature and spirit of the Christian Institution.

The age which gave origin to the liturgy is an age distinguished only for its ignorance and degeneracy. Even the Oxford Divines can trace its origin no higher than the fourth century. "*One* (say they) may be traced with *tolerable* certainty to the fourth century, and three others to the *middle* of the fifth" Thus these diligent antiquarians can ascend the stream of tradition no higher than the fourth century in search of a liturgy—an age when the Man of Sin had nearly reached his prime—when the great luminaries of "*ancient* (not apostolic) Christianity" had passed away, Ambrose, Augustin, Gregory, Basil, and Chrysostom, leaving the church in darkness so gross and all pervading, that, to this day, she has not recovered from it. Among the strange and singular productions of the age of the liturgy, may be enumerated the following—given, however, only as a fair sample of its powers of procreation, viz.—creeds, holy days, as Christmas, Ascension Day, and in the administration of baptism, wax-tapers, salt, wine, and honey were used. Infant baptism about this time was born, and Easter and Whitsuntide as the appointed times for baptism to be administered. Tables were now introduced for the Lord's supper, called "altars;" and, in short, every thing rapidly was tending to the development of a complete oligarchy: the "little horn" of Daniel had now acquired considerable size; the Man of Sin of Paul had arrived to his majority; and she who was arrayed in purple and scarlet, and decked with gold, and precious stones, and pearls, who rode upon an unnatural colored beast, having seven heads and ten horns, already had attracted the wonder and the admiration of the world, glittering in all her pride of attire and in the freshness of her youth. If we turn to the morals of the Christian professors at this time, they became as degenerate as the religion; consisting chiefly in mere fictitious virtues, such as are incident to the life of an ascetic, or the mere observances of a lifeless ritual. The Christian heroism and noble virtues of the

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preceding ages history affords but few examples of this; but in their stead mysticism, superstition, and every species of corruption became the order of the day. This, then, serious reader, was the age of the liturgy; and it, together with the creed, were the legitimate offspring of the age—as truly so as the stagnant pool sends forth the spawn of that salacious animal the frog, which increases its species with such amazing rapidity. Such was the ignorance of the clergy at this time, that many of them could neither read nor write; and in order to attend to the duties of the sanctuary with any kind of propriety, it was necessary that such a formula should be provided them. Those who could not make one for themselves could borrow from their neighbor, or procure the assistance of those who were deemed competent to make them. Thus when Christianity had ascended the throne, and wore the purple—when she laid aside the white and unstained garment of her original profession, and put on this *unblushing* scarlet, it was then that creeds and liturgies were substituted for the word of God, and the commandments of Christ were made void by their traditions.—This was also the age for splendid *churches*, erected for the worship of Him, who, while on earth, had not where to lay his head. Organs, adopted from the theatre, and choirs which worshipped God by proxy, came also into use; the music of which, so soft and so sweet, so chaste and grand, that none but the initiated could take a part in it. It would have been well for us if this order of things had been confined to the age of its birth; but who does not see that this delightful service, in which every "thing that hath breath" should take some part, is rapidly descending into the hands of the few who are *artistes*, while the multitude are mere listeners. The theatre and the political glee clubs have not unfrequently furnished their *stars* to shine on such occasions. But enough has been said on this head: let it suffice to say, that the lovers of the ritual should look with great suspicion upon the liturgy, when they consider the age which gave it birth, and the circumstances under which it had its paternity.

The English liturgy is decidedly of Popish origin, a mere compend and translation of the Popish ritual; and, as such, it is not worthy of that respect from Protestants which its friends claim for it. It bears upon it the image and superscription of its ancestry.

The liturgy of the Papal church was found only in an unknown tongue: the English church has furnished one in the vernacular language of the people—a translation with some slight amendments. Its acts of idolatrous worship to saints and images has been expunged; auricular confession, if not abolished, at least left discretionary; the dogma of transubstantiation discarded, and the celibacy of the clergy done away. With these and a few other modifications the church of Harry VIII. is the same thing as the church of Rome; and her present liturgy like that of Rome, and these like the ancient liturgies, were all prepared and designed for the use *originally* of an ignorant ministry, who could not carry on the worship decently without them, just as the homilies of the church were written "to supply the defect of preaching, as few of the clergy at that time were capable of performing," as Neale in his history of the Puritans asserts.

According to the liturgy of the English church, children are regenerated and grafted into the body of Christ's church at their baptism

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"by water and the Holy Ghost;" and all the dead buried by the Episcopal ministry are deposited "dust to dust, ashes to ashes, in *sure* and *certain* hope of the resurrection to *eternal life*." How highly favored those children born of the English hierarchy, and how doubly blessed to be born of the church and to be buried by it!!

But we shall now show, in the second place, that to worship God according to a liturgy is opposed to the nature and spirit of the Christian Institution.

Under the Law the worshippers were considered as minors and servants: even Moses was but a servant in the house of God; for the law in this, as in all other respects, made nothing perfect. But under the gospel the worshippers have arrived at full age, no servants, but sons, whose religious devotions need not the prescribed routine of a ritual, for where the Spirit of the Lord is there is freedom; in the fulness of their hearts their prayers and thanksgivings ascend like the smoke of incense to the throne of God and of the Lamb.

Our Saviour admirably touched upon this grand peculiarity of his own institution, when he declared that not in Jerusalem nor yet in Mount Gerizim should God alone be acceptably worshipped; but that as he was a spirit, he must be worshipped in spirit and in truth. Paul affirms of the Christians that they are the circumcision who worship God in spirit. He asks those who would incorporate the ritual with the free worship of Christ, "Did you receive the Spirit by the works of law or by the hearing of faith?" Are you, said he, "so foolish that having begun in the Spirit, do you expect to be made perfect by the flesh? Stand fast, therefore, in the liberty wherewith Christ has made you free, and be not entangled with the yoke of bondage" From these statements we learn that it was not by the observance of a ritual, but by the obedience of faith the Galatians received the Spirit; and, secondly, that the ritual was better adapted to the *flesh* than to the *spirit;* but that the reverse was true in relation to Christianity, that while perfection was attainable by the latter, it was impossible to attain it by the former; and that the gospel emancipated the spirit from the bondage of an oppressive yoke; and that Christ had imparted, in the widest sense, "*freedom indeed;*" he bids the Christian to "stand fast" in this freedom. In all the writings of this Apostle he evidently rebukes the disposition so early manifested, of incorporating the ritual character of the law with the free institutions of the gospel; it was leaving the truth for the shadow; the image of knowledge for knowledge itself; it was, in fact, "*falling from grace.*" Our Saviour also showed its want of harmony with the nature of his institution, by comparing the ritual to an old garment, and his religion to a piece of undressed cloth, which, if added to it, would make the rent worse; or like the putting of unfermented wine into old leather bottles, which, when it began to ferment, would break them and endanger the loss of both the bottles and the wine. The liturgy, in more respects than one, may be compared to old threadbare garments, or to a dry and parched up leather bottle, of little worth at best, and for the purposes to which it is employed of no value whatever to the enlightened Christian. The fare which it presents is not unlike that of the Gibeonites in their attempt to make a covenant with Joshua, who, to show the distance from which they came—*their antiquity*—appeared before him with old

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sacks upon their mules, and wine bottles old and rent and bound up, with old shoes and clouted upon their feet, and old garments upon them, and all their provision *dry* and *mouldy*.

If we examine the prayers offered up by the Saviour, it is evident that they were the spontaneous breathings of his heart; and in the prayer he taught his disciples, as recorded by Matthew vi., and Luke xi., it cannot be urged that it was given as a prescribed form; for, in the first place, the versions given by these Evangelists differ so substantially that some have supposed that they were two distinct prayers; and if not two distinct prayers, it is impossible to ascertain which is the one our Saviour liturgically designed to be used; for it is obvious that he who prays the one does not pray the other; but all Christians, with but few exceptions, regard them as one. But if one and the same, notwithstanding their difference, this fact will forever destroy the liturgical character of it. As a prayer, it doubtless contained at the time it was given the sum and substance of all that the disciples desired or needed; and, as such, it presented the grand outline of all their petitions before the setting up of the Christian kingdom. It is worthy of remark that no mention is made of this prayer in the Acts of the Apostles, and none in the Epistles or in the Revelation of John; neither Clement, nor Polycarp, nor any of the other early fathers of the church, make mention of it. Justin Martyr is supposed to be the first who refers to it. Now if it was given by our Saviour as a prescribed form, is it not surprising that no notice during this long period should be taken of it? If it was used as a part of their worship, both private and public, it is certain that some mention would be made of it; but the unbroken silence of two hundred years would seem to indicate that it was regarded as a formula of the church. It is more than probable that it was given to the Apostles as the basis of their private petitions to God—the outline of their addresses to the heavenly Father. And with all due deference to the judgment of others, it would seem to me suited rather to a particular age than to *all* ages, and to a distinct class of disciples than to all disciples; indeed the grand features of the Christian Institution are not recognized in it; such as the name of the Messiah—his death, burial, and resurrection—his mediation, and the bestowment of his spirit. What enlightened Christian attempts to address the Father of our Lord Jesus Christ now without a distinct recognition of each and all these features of the Christian economy? If it were the prayer of all ages and of all disciples to the end of time, would not the Saviour's authoritative name be found in it? But, said the Messiah just before he died, to his disciples, "Hitherto you have asked *nothing* in my *name*. Ask, that your joy may be full." He declares on the day of his ascension, "All authority is *given* to *me* in heaven and in earth." In his name repentance and remission of sins should be preached to all nations; and no one, said the Messiah, can come to the Father *but by me*. In the Acts of Apostles we learn that the disciples under the reign of the Messiah continued steadfastly in the Apostles' doctrine and fellowship, and *prayer*—as much in the *prayer* as in the fellowship and doctrine of the Apostles. Their style and spirit of prayer, as well as their doctrine, partook of the nature of the new dispensation under which they were placed. Though they preached the same doctrine

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or gospel, yet not always in the same words, as we learn from Peter in the Pentecost and Peter on the Portico. So they offered substantially the same prayer, yet not in the same form of words.

The Apostles command the churches to pray in the spirit, to pray always, to continue in prayer, to make prayers, intercessions, and supplications, with thanksgivings to God for *all* men: *in every thing* with prayer and supplication, with thanksgivings to make their requests known to God. How is it possible that such interminable petitions and thanksgivings in relation to such an infinite variety of circumstances, could be expressed in the set form of a liturgy; or must the Christians have waited until they could get from the metropolitan a prayer as the appropriate medium through which his petitions should be presented? By the time it came his circumstances would have changed a thousand fold, and the prayer received would be stale and unsuitable.

The prayers of the Apostles were all extemporaneous, such as the one offered at the election of Matthias, Acts i 24; of the church at the release of Peter and John, Acts iv. 24, 31; of Peter at the raising to life of Tabitha, Acts ix. 40; of the church for the release of Peter under the persecution of Herod: and of Paul at his final interview with the elders of the church of Ephesus, Acts xx. 36; and all other instances found in the Epistles.

JAMES CHALLEN.

Cincinnati, Nov. 8, 1844.

EVIDENCES OF THE CHRISTIAN RELIGION.

To the careful observer of men and things in the moral world, and its springs of action, apparent or secret, few ages have been fraught with more danger to all that concerns man's best interests, than the present. Science has of late years made great advancements, and undergone great improvements for the benefit of mankind; and with its improvements, has tended in no inconsiderable degree to strengthen the proofs of divine revelation. But even these improvements, however invaluable to man's earthly destiny, comfort, and happiness, have been abused; and whilst they may be made to aid the cause of Christianity, when properly applied, may result in the propagation and establishment of as arrant infidelity as was ever advocated by Voltaire. This is seen in the history of the over-refined, and too-much-strained modern German philosophy, technically known as *neology*. This philosophical religion, though it takes cognizance of the scriptures, explains away the miracles recorded in them, on *philosophical principles*, and divests the whole system of its spirituality; thus silencing the witnesses to the great truth that *God has spoken to man*, and reducing the system to mere form, and the ordinances of of the church.

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It is not, however, to the elevated circles of philosophers and men of great minds alone, that we must look, to see the danger threatening the cause of truth. Whilst this false philosophy and spurious greatness may operate upon the minds of some, there are other more prevalent evils, influencing the mass, more widely spread, and more general in their nature. All, however, have this common feature, that they oppose the progress of the truth, either directly or indirectly, in the garb of open enemies, or in the more imposing and less suspicious dress of friends. Of little moment indeed is the difference in the injury sustained by Christianity, whether its fundamental principles and cardinal doctrines be assailed by open enemies, under the imposing title of philosophy, or its heavenly truths and sublime doctrines be *so* presented to the world, as to excite the disgust, rather than to captivate the affections, of the more rational among mankind; or again, the grand events connected with its career, and final establishment, and entire sway over the nations of the earth, be misunderstood by crude and rash interpretations of prophecy. This latter, though perhaps not so seriously regarded by the majority of Christendom, has doubtless, and will continue to paralyze the cause of truth, in those sections, where the views of William Miller were set forth and embraced, by breaking up the regular operations of society, and furnishing many inmates to hospitals, which must in their very nature, tend to weaken the arguments of the Christian, and strengthen those of the infidel.

At this crisis of affairs in the religious world, when the opposers of Christianity, and many of its professed friends, seem to have combined to accomplish what infidelity, unaided, could not, there is the most unjust demand upon those, whose object is to present Christianity to the world as it was in the first ages, to exhibit *the evidences of the truth of the system.* It is true beyond contradiction, that four fifths of those speaking and lecturing on the Christian Religion, have lost sight of its evidences in their public exhibitions, in their great fondness for sermonizing, text-preaching, moral lectures, and oftentimes, most ill-timed, and very ridiculous, if not ludicrous anecdotes. And it is equally true, that those enlisted under the banner of reformation, and contending for primitive Christianity, in opposing the sanctified and venerable customs of the age, and exhibiting the first principles of the gospel, have by circumstances been compelled to neglect the evidences of Christianity.

The age, the state of Christendom, especially of this country, the cause of the Bible, and the peculiar crisis of affairs,—all bespeak closer attention, and more frequent exhibitions of the evidences of the

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truth of the Christian system. No marvel, that many of those even who have occupied the position of believers in the Messiahship of Jesus, and been regular worshippers in the house of God, for ten or twenty years, and who are considered intelligent, in things connected with the age, are not able to enumerate one half of the great series of evidence, in favor of that system, on which their hope is built, when their elders, pastors, teachers, and preachers rarely refer to the subject. But to enumerate some of the reasons in favor of the importance of the evidences of Christianity at this time, and in this day.

The first is the infidelity of the age; for in no age has infidelity been so rife as at this time. Besides the many individuals in every neighborhood, avowedly infidel, there are numerous societies and organized bodies, whose grand object, if not professedly, is really to build up infidelity. Mormonism, Fourierism, with sundry mushroom fraternities, originated in a principle of detraction from the honor and dignity of Christianity, and substituting in its stead, the inventions and devices of men. However alike the results contemplated by these systems, to those of Christianity, the furthering the cause of morality, the principles and fundamental points in each and every *religious* society on earth, of human invention, are totally opposed to those of Christianity, and tend to its overthrow, so far as such a result can be accomplished by human means.

Another grand and very important reason, in favor of the presentation of Christian evidences, is derived from the spurious and morbid religious excitements, so much in vogue in modern times. The philosophic, inquiring mind, accustomed to reason from cause to effect, in witnessing the irrational and absurd proceedings, of proselyting tacticians in modern revivals, whether in the Methodist altar of straw, at the anxious and mourning benches, or in petitioning publicly for prayers in favor of those whom they wish to influence or convert, whilst he must lament the fact, that so great zeal should not be worthy of better, more reasonable, and scriptural means, can but contemplate with emotions of sorrow, the final result, and serious consequences of these modern inventions. No testimony, no faith, reason and revelation both declare. When the facts of the gospel are not presented, how can there be testimony? The great error committed by the managers of modern revival scenes, is, that *too much is taken for granted*, in supposing, that the facts of the gospel are believed. Then, there being neither the death, burial, and resurrection of Jesus, nor the testimony presented, how can there be faith? Many modern Christians being made such, not by faith and deeply seated principle, but by these peculiar operations, when they are brought into church relation-

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ship, walk not *by faith*, but ever require the stilts and crutches of continued morbid excitement, to induce them to live an even tolerably Christian life. Of this class, a very respectable portion of the religious denominations of these states is composed,—the influx of late years; and for all such, it requires no argument to show, the indispensable necessity of the evidences of the Christian religion, that they may, like Christians in olden times, give a reason of the hope within them. Besides the serious injury done to Christianity, by these revival proceedings, carried to so great an extent, as has been done of late years, by bringing such numbers into a church relationship, without the faith of the gospel, there is no inconsiderable impetus given to infidelity, when a *something*, so uncomely, so revolting, so disorderly, so much opposed to the genius of the inspired teachings and writings, is presented to rational and thinking men, which the actors would persuade them is Christianity. This we have ever regarded, as one of the most serious and alarming consequenses, of the inventions of modern times, in what is termed revivals. In gaining some of a *certain class*, many a sceptic is converted into the open and avowed infidel.*

A third consideration is the fanaticism of many, and the great stress laid by them upon matters of prophecy, which they profess to understand. The course of conduct pursued by many of those who embraced Miller's views, was well calculated, after the failure of his predictions, to shake the faith of the weaker portion of those who were not rooted and grounded in the faith of the gospel, and whose knowledge of the Good Book did not prevent their being carried away with every wind of doctrine. And besides this obvious tendency, another evil arising from these views, and the use made of them, was to cause the opposers of Christianity, to sneer and scoff at the prophecies, as well as the whole plan of redemption, as was the case in the days of the Apostles themselves.

Lastly, the circumstances connected with the political and social world have been most extraordinary in the history of our government, for several years past A fiery ordeal has indeed been passed through, and fortunate indeed is that man, whose Christian principles have not been shaken in the tempest of political strife. The leading politicians have resorted to such means as were calculated to operate upon the passions of the multitude, and to enlist every feeling of man

* During the last summer, one of the most intelligent, upright, moral, and thinking men in an adjoining neighborhood, determined to go to a protracted meeting, to be held near him. He went to hear something, at which his good sense, and reason would not revolt,—worthy of Christianity. When the individual arrived, the meeting had been in progress several days, and the machinery had been put in motion. A young man—quite a revivalist was put up to preach; who, by his vaunting, raving, and gesticulations, so disgusted the individual, that he retired home, satisfied, if this was Christianity, to remain without it. The good sense of the age is too great in most sections, for this ranting system.

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in this great struggle of parties, and such has been the interest in this exciting and absorbing theme, that individuals of every age and of either sex, have been enlisted in this extraordinary contest. Whilst the moralist must regret this inroad of human passion upon human reason, and see in it the elements of *lasting injury* to society, the Christian can find an antidote in the glorious plan of human redemption, in the stronger motives it presents, the more powerful inducements held out, and the suasive influences of the love of God, in saving a ruined world through his son Jesus Christ, especially when the strong, abiding, immovable, and all-powerful evidences of that system, are clearly comprehended and fully appreciated. The evidences of the truth of Christianity are the great embankment, for the restraint of human passions;—when man has unshaken confidence in the system, and relies with Abram's faith on the promises of that system, he is nerved and armed for the conflict of the world.

W. S.

King William County, Feb. 1845.

Will the writer of the above very appropriate and seasonable essay favor us with others on the same subject? A. C.

REGENERATION IN ITS THEOLOGICAL SENSE.

SALEM, MASS., February 19th, 1845.

Brother Campbell—I HAVE just now, for the first time, read your opening speech on the influence of the Holy Spirit. To say that I am charmed, pleased, delighted, is to give but a faint idea of the satisfaction which I have derived from the perusal!!

I often wish, when reading your productions, and those of others, to be near that I might get an answer to some suggestions which arise. This is the case at present.

With your permission I will suggest an apparent difficulty in connexion with your '*fourth*" argument on the above proposition. You say, "*Whatever is essential to regeneration in any case, is essential in all cases.*"

From the day you published your Extra on the Remission of Sins till the present, we have all understood you as substantially affirming that immersion is, to a proper subject, the consummating act in the work of regeneration. This we deem plain, rational, consistent, and fully in accordance with the word of God. We have tried and proved this by every test—natural relations, and political;—whether we argue from the nature of man and his wants or from the works of nature spread before us, they all proclaim in illustration of this subject, and in proof too, that some *open formal act is necessary in order to the consummation of any and every relation.* That baptism is the act ordained in the economy of grace, is as plain and as easy of demonstration as that "without faith it is impossible to please God"!

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Now for the question: *Why have you and your correspondents expended so much time and labor to prove that there are "Christians among the sects"?* Would not your conscience have upbraided you if you had expended as much labor to prove that the *benevolence* and *morality* of Robert Owen made him acceptable to God? Are there not just as many proofs and arguments deducible from the word of God to quiet the consciences of the rejectors of the Messiah as there are to encourage the *unimmersed* to hope for heaven?

"Whatever is essential to regeneration in one case is essential in all cases," is a plain proposition; and, just as certain as it is true, if any unimmersed person enters the kingdom of grace or glory, he must enter *unregenerate!!!* Is not this conclusion legitimate?

Respectfully yours, W. W. EATON.

We have at present but a moment to make a note on this communication. The word *regeneration* is shown in my Essay on Regeneration to have a general and a specific sense. It has also an ecclesiastic and technical sense appropriated by the schools which confines it to the heart alone. *This was the question in debate;* and in this sense our fourth proposition was advanced and advocated, as we think, quite successfully. Our brother is applying the word not at all in the sense of our debate. We never thought nor taught that men were all unregenerate to the days of John the Baptist!! A. C.

THE USE OF THE TONGUE.—*No. II.*

When we consider the position and design of the tongue, not only as the sentinel of life, guarding its vitals,—but as the organ of speech, near the throne of the empire of mind,—we are impressed with its importance in all our relations to time and eternity. Its real value is beyond human estimation. Deprived of it, how changed would earth appear! Many sources of pleasure would be cut off; and reason, the boundary by which man is distinguished from the lower orders of creation around him, would bid this world adieu and seek her native home.

Politically, morally, and religiously considered, it may be compared to a lever, which, when its fulcrum is truth, is productive of the most important advantages. And as a lever can be variously employed, and improperly too, still, however, retaining its power; so may the tongue. Hence, when error is its fulcrum, how destructive its effects! We may, therefore, conclude that it never was designed to practise deceit or propagate falsehood; and that when it accomplishes the wide-spread influence of truth and sincerity, it moves in its proper sphere. And had such always been its employment, considering the confiding disposition of the human mind, ere imposition had been

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practised, what but universal faith in it would have been the consequence?

When our attention is turned to the condition and character of the political world, we discover, that while it is distinguished for its sectional interests, its parties, and aspiring demagogues, it is particularly characterized for its lack of confidence in that instrument which when rightly employed has been called the "bond of civil society."—We, therefore, find that while facts connected with agriculture and the sciences may be communicated by it and obtain credence, those of a political nature may be uttered without being received with the least, if any confidence. From society thus situated what can be more naturally expected than the most appalling consequences? Our liberties and existence as a government depend upon the right use of, and respect paid to, the organ of truth. And when these are not observed, we need not be surprized at any breach of faith and want of sincerity, and their concomitant—the destruction of the firmest and best established government, sooner or later.

Though *interest* by some may be regarded as the cause of union and co-operation, (and no doubt to some extent it is;) yet if that were the principal cause, society would not long continue to exist. Did not the builders of the city and tower of Babylon act from what they conceived to be their interest? But as soon as their language was confounded, and, therefore, not able to understand one another's speech, anarchy and division ensued, and co-operation ended.

In co-partnerships what is more important than mutual confidence in the words of those who form them? In the absence of such trust, how soon will dissolution follow! Now, as the civil compact may be considered as a co-partnership, upon what principle can its perpetuity be argued, except by the proper use of that engine by which all its negociations are effected?

We are informed by Xenophon that one of the causes, both of the great corruption of manners among the Persians and the destruction of their empire, was their want of public faith. "Formerly," says he, "the king and those that governed under him, thought it an indispensable duty to keep their word, and observe all their treaties into which they had entered with the solemnity of an oath; and that even with respect to those that had rendered themselves most unworthy of such treatment through their perfidiousness and insincerity; and it was by this sound policy and prudent conduct that they gained the absolute confidence both of their own subjects, and of their neighbors and allies" He also tells us that "the grand maxim of the younger Cyrus was never to violate faith upon any pretence whatsoever, with

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regard either to any word he had given, any promise made, or any treaty he had concluded. This prince had a just idea of the regal dignity, and rightly judged that if probity and truth were renounced by the rest of mankind, they ought to find a sanctuary in the heart of a king; who, being the bond and centre as it were of society, should also be the protector and avenger of faith engaged, which is the very foundation whereon the other depends." Sentiments so noble and worthy of persons who hold the reins of government should never be forgotten; and did they obtain more in our legislative halls and in the private walks of life, we would soon have quite a different order of society.

Xenophon further informs us that the maxim soon succeeded, "that falsehood and deceit, perfidiousness and perjury, if boldly and artfully put in practice, are the shortest and surest expedients for bringing about enterprizes and designs; and that a scrupulous adherence in a prince to his word and to the engagements into which he has entered, is an effect of pusillanimity, incapacity, and want of understanding; and that a man is unqualified for government if he does not prefer reasons and considerations of state, before the exact observation of treaties, though concluded in ever so solemn and sacred a manner."—How far like principles obtain in this our day and generation we pretend not to determine; but, we fear, to an alarming extent. And as a consequence a distinguished political aspirant, desirous of reform, having said, "I will speak the truth though the heavens fall"—was met with the repartee, that,—"Those two events will happen about the same time."

EUBULUS.

THE FAMILY CIRCLE—*No. II.*

ELIHU.

Ehka. My children, you have often heard that the Messiah is the Alpha and the Omega, the BEGINNING and the ENDING, the FIRST and the LAST. Of what, do you ask me? I answer—Of all learning and science, of all wisdom and knowledge he is the Alpha and the Omega; of all creation, that mighty conception, the *universe*, he is the *Beginning* and the *Ending;* of all the *designs*, celestial and terrestrial; of all the schemes of Nature, of Providence, and of Grace, he is the *First* and the *Last*. Of course, then, he is the whole "Oracle of God." Of the Bible he is the beginning, middle, and end. "The testimony of Jesus is the spirit of prophecy and the body of all sacred history." When the corner stone of the universe was to be laid, he quarried it out of nothing and applied to it the square and the plummet of infinite wisdom

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and art. He broke the awful stillness of eternity as the WORD OF GOD. When first he spake "eternity was filled with his voice," and the dome of the heavens echoed and re-echoed the praise of the Lord." So speaks the Son and the Lord of David as the personification of *wisdom* in the book of Proverbs—"The Lord possessed me in the beginning of his ways, before his works of old. I was set up from everlasting, or ever the earth was. When there was no depths then was I brought forth, when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens I was there. When he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the ocean its decree that the waters should not pass his commandment; when he appointed the foundation of the earth: then I was by him, as one brought up with him. I was constantly his delight, rejoicing always before him—rejoicing in the habitable parts of his earth, and my delights were with the sons of men." Prov. viii. 22–31.

No intelligent person can doubt that the "*Wisdom*" of Solomon and the "*Word*" of John, the *Logos*, that was in the beginning with God, "that was with God, and that *was God*, by whom all things were made, and without whom was not any thing made that was made, are one and the same awful and sublime personage. That "all things were created *for* him as well as *by* him," is most forcibly and plainly affirmed by the chief of all the Apostles. He is, then, the Creator and the Heir of all things.

He is now the INCARNATE WORD. As such he is the supremely beloved of Jehovah. He loves him more than all things beside, and delights more in him than in all things—than in all angels—than in all men. He is "the brightness of Jehovah's glory," and the "express image," or character of "his person." From all these declarations, most evident it is that the Bible is all to be considered as appertaining to him. Its historians only write of him, and its Prophets in all their visions only see him, his person, kingdom, and glory; "Moses," said Jesus, "wrote of me;" and John said "the testimony concerning Jesus is the spirit of prophecy."

The plan of the Bible, as was suggested by our distinguished guest on yesterday evening, is all laid in reference to him. *The family of the Messiah is the only family that it fully records.* It begins with Adam the first, the son of God; and ends with Adam the second, the son of God. Adam, the first born of the virgin earth; and Jesus, the first

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born of the virgin Mary, and the first born from the dead, are its beginning and its ending, so far as history—all sacred history, is concerned. What the Bible says of Adam's sons is said for the sake of this son of Adam. What the New Testament says of the Apostles and of the church, it says of them as his Apostles and his church. If, then, ten thousand items are found in the volumes of revelation, they are all told because of their bearings upon his name, his nature, his character, his sufferings, his kingdom, and glory. He is the hero of all its developments. Of all the *dramatis personæ* he is the great actor. Their part is that of satellites; his, of the sun of the system. The schemes of Nature, of Providence, and of Grace, originate, proceed from, and terminate in him.

Four thousand years pass away before he enters upon the stage of action. Many of the scenes of the great drama of earth were transacted before he makes his mysterious entrance upon the theatre.—These, indeed, but heighten, adorn, and glorify the wisdom of the plot. They attest not only the wisdom and contrivance, but the divinity of its author. In the ancient heavens star after star arises, sheds its lustre upon a benighted world, and sets again ere "the bright and morning star" of immortality sheds a new glory over the heavens and intimates an end of night. But the day-star itself has given place to the sun of mercy that has arisen full of grace and truth, and with healing in his wings has given health to the nations of the earth, and intimates an eternity of glory and blessedness to ransomed man.

We must, then, in opening the divine records of the past, view every thing with a supreme reference to this great personage "of whom Moses in the law and all the Prophets did write." We must keep in mind that the family of Jesus is the family of the Bible; that his ancestorial lineage descends through four thousand years, and occasionally connects itself with all the prominent families of the earth.—These, however, are but episodes in the epic of Redemption; they are mere digressions from the main line of the narrative, and are to be contemplated as only illustrating a point or adorning an incident in the development of the Son of Man and Saviour of the World.

The ages of the Bible are short and long in the narrative in the ratio of their bearings upon the character and fortunes of Abraham's family. The history of creation, the primitive state of man, his fall, and all the details of one thousand six hundred and fifty-six years, occupy not more than half the space of the single family of Abraham. Eight chapters, containing but two hundred and six verses, unfold the details from Adam to the end of the deluge; while sixteen chapters, containing some five hundred verses, bring us from the calling of

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Abraham down to the flight of Jacob to Padan-Aram. Nay, the history of the adventures of Joseph fills about the fourth part of the whole book of Genesis, containing a history of almost four and twenty centuries. Why this singular discrepancy and inequality of space assigned in the annals of a world to an Abraham, a Jacob, or a Joseph! If the time, and labor, and space given to any incident, do not indicate the importance which it held in the mind of an historian, what does it—what can it indicate? Certain it is, then, that the affairs of the Abraham family, as set forth in the single book of Genesis as an index of the volumes of the Bible, occupying more than four-fifths of the history of man during two thousand three hundred and sixty-seven years; and that, too, in a period of time the most of all interesting, and of which there is no record on earth, not one authentic or credible line, intimate to every observant and discriminating reader the superlative importance of the history of redemption to every other history; and that the family and family incidents of the Messiah is the burthen of all sacred, of all inspired history—the main line and thread of the Bible records and transactions. So evident, then, is it that we have to study but one family and its fortunes to understand the whole Bible with all its facts and events, with all its precepts and promises, with all its revelations of time and of eternity. Let us then begin, my dear Martha, with Genesis, and repeat the names of this great family from Adam to Abraham.

Martha. Leaving out those persons named, but not in the line of ancestry, we find the following list:—Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, Noah, Shem, Arphaxad, Salah, Heber, Peleg, Reu, Serug, Nahor, Terah, Abraham.

Elihu. Now, that we may study chronology as well as sacred history and biography, we shall require from James a statement of the intervals between the birth of each father and son, that we may ascertain the interval between the birth of Adam and the deluge.

James. I have written out the age of each of the fathers at the time of the birth of his son, who belonged to this line. Adam was one hundred and thirty when Seth was born; Seth, one hundred and five when Enos was born; Enos, ninety when Cainan was born; Cainan, seventy when Mahaleel was born; Mahalaleel, sixty and five when Jared was born; Jared, one hundred and sixty-two when Enoch was born; Enoch, sixty-five when Methuselah was born; Methuselah, one hundred and eighty-seven when Lamech was born; and Lamech was one hundred and eighty-two when Noah was born. These sums added, make one thousand and fifty-six years from the creation of Adam to the birth of Noah. Noah was, we are told, six hundred

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years old when the flood began. This would give one thousand six hundred and fifty-six years from the creation to the universal deluge.

Elihu. How does that correspond with your calculations, Sarah?

Sarah. The only difference is ten months and thirteen days less; that is, I make the exact time one thousand six hundred and fifty-five years, one month and sixteen days. This I learn from chapter 7th, verse 11th: "In the six hundredth year of Noah's life, and in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened, and the rain was upon the earth forty days and forty nights." Noah then was not six hundred years old, for he lacked ten months and sixteen days of being six hundred years old.

Elihu. And on what day of the week did the deluge commence?

Sarah. On Thursday, if we compute the months at thirty days. The seventeenth day of the second month was the forty-seventh day of the year, which made six weeks and five days.

Elihu. I am pleased to see that you have so well attended to the lesson, and so accurately computed the time from the creation to the deluge. I wish you to acquire the habit of observation and the most accurate and exact discrimination of all things written in the Book. Though all things are not equally important and interesting, still whatever God has allowed or directed to be written in the Bible we ought to notice and learn.

The exact age of the world never can be known; nor can we have the exact age of the flood. We cannot suppose that of the nine patriarchs who died from Adam to Noah, every one of them exactly lived so many years—not one day more or less. That nine persons should have followed each other, not one of them living an hour over so many years, is what no one can assume with any show of authority. But the round term of years, without the fractions, is all that is given.

Martha. May we not suppose, Father, that the fractions below and the fractions above the given number of years, so nearly balanced each other as to make the whole sum equal to 1656 years from the creation to the flood?

Elihu. It might indeed have been so reckoned. Still it is more probable that each of the Patriarchs lived the full amount of so many years, than that half of them had fallen short, each, half a year of the time assigned him. The fractions most probably were thrown away. Astronomical time, however, in a good measure corrects these fractional aberrations. But this is a subject for your future comprehension. Meantime, I desire you to state what disposition you have made of this roll of lineage with regard to the incidents of the lives, or the

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history, of these ten persons, Adam and Noah included. What, Martha, are your associations?

Martha. I have noted the persons left out, as well as those included in this line. Of these are the two first born of the family of Adam—Cain and Abel—the one a murderer, a fratricide; the other, a martyr. I also associate the character of the two with their names.

Elihu. And what of Cain's line?

Martha. We have a line of persons: Cain, Enoch, Irad, Mehujael, Methusael, Lamech the first polygamist, whose wives were Adah and Zillah. From these two descended the great inventors of science and the arts—carpenters, smiths, architects—manufacturers of iron and brass—and teachers of instrumental music.

Elihu. And what, James, are your associations in the line of the Messiah's family?

James. *Seth* is called the *appointed son;* Abel's substitute, as you told us. Nothing remarkable till we come to Enoch, who lived just as many years as there are days in one year, and was so perfect a saint that God translated him at once to heaven. From him came the oldest man that ever lived—Methuselah, whose years were nine hundred sixty and nine—the grand-father of Noah.

Elihu. Proceed to the patriarchs from Noah to Abraham.

James. Shem is chosen; and Japhet and Ham, his brothers, both older than himself, are rejected. Then we have *Eber*, from whom some suppose the name *Hebrews* came. We have also *Peleg*, from whose name the sea was called *Pelagius;* because in his days the earth was divided—the eastern and western continents separated; or, it may be, the human family was dispersed over all the earth. These are my principal associations with the names from Noah to Abraham.

Elihu. Give us the chronology.

James. Shem was ninety-eight years old at the end of the flood, and two years after, in his one hundredth and first year, Arphaxad was born. Proceeding as in the case before the flood, counting the years between the birth of father and son, we have, *from the flood to the time of Peleg*, or the division of the earth, one hundred and one years; making the era of the division of the earth in the thirtieth year of Peleg, about the time of his first born. That event occurred in the year of the world 1787—before Christ, 2217 years. Thence from the birth of Reu to that of Terah, Abraham's father, we have one hundred and twenty-one years; making from the flood to the birth of Abraham's father Terah, two hundred and twenty-two years. But I cannot ascertain how old Terah was when Abraham was born, because we are told Terah lived seventy years, and begat Abraham, Nahor, and Haran.—Tell me which of them was the oldest?

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Elihu. The Bible chronology and that of the world depends upon settling this point correctly. We can only settle this point by a statement found in the next chapter, verse 4, and by a passage found in the Acts of Apostles, vii. 4. In Genesis xii. 4., we are told that Abraham was seventy-five years old when he left Haran. And Stephen tells us (as we might perhaps have inferred) that he did not leave Haran till his father Terah died. Now his father Terah was two hundred and five years old when he died; consequently Abraham was born in the one hundred and thirtieth year of his father Terah; which sum added to your two hundred and twenty-two years from the flood to the birth of Terah, makes the birth of Abraham three hundred and fifty-two years after the flood; or, in the year of the world 2008—before the Messiah, 1996 years. Thus we come to the *calling* of Abraham, the twentieth from Adam.

Thus the grand epocha from the creation of the world, are—1st. From the creation to the fall of man; 2d. From the fall of man to the flood; 3d. From the flood to the calling of Abraham. These are three grand eras in the history of man, terminating with the fall, the flood, the birth, or rather the calling of Abraham; for Abraham was not called, an infant, but in the seventy-fifth year of his life—in the year of the world two thousand and eighty-three—before the Messiah, one thousand one hundred and twenty-one years. Enough for one lesson.

A. C.

Baltimore, March 12, 1845.

LETTER TO THE EDITOR.

Dear brother Campbell,

Is it not a strange thing, that while it is admitted that there is an increasing and pervading light upon the great and glorious theme of Christianity, that so much of the 'form of godliness without the power' prevails? Almost in proportion to the light diffused appears to be the formality and hypocrisy of professors. To what particular evil or evil customs in society is this attributable? For where effects exist, whether good or bad, causes must exist that produce them.

Were I to presume to suggest any one particular evil, which I think more than any other bears upon society, and destroys a taste for spiritual things and growth in the divine life, it would be that inordinate passion for fine and splendid apparel for the decoration of our mortal bodies, so prevalent among professors at the present day. The earnestness and eagerness with which it is sought after, (and that,

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too, by those who profess to be self-denying followers of the Saviour.) appears to me fatal to all spirituality, and to the bringing forth the proper fruit of Christianity.

Brother Campbell, would it not be very desirable, and perhaps highly beneficial to the Christian community, if some one possessing the pen of a ready writer, and prompted by a philanthropic and Christian spirit, would take up one by one some of the prominent and prevailing evils of the day, expatiate upon them till every one that reads perceives their enormity—and, if guilty, reforms from them.

I really believe if the sins of extravagance, luxurious living, feasting on rich dinners on the Lord's day, visiting theatres, fashionable parties, dancing, (and that of parents teaching their children to dance instead of teaching them the precepts of the Lord,) was expatiated upon much in such a way as Matathes did some time ago in your Millennial Harbinger, on 'Evil-Speaking,' much good would accrue from it.

I send you accompanying these remarks, a short but impressive article, which I have selected from the Nashville Christian Review. The views and feelings it contains are perfectly in unison with my own, and the sentiments expressed, much better to the purpose than any thing I could say upon the subject. I therefore desire for it a wider circulation, believing it is calculated to do much good. You will please give it a place on your pages, and oblige your unfeigned Friend and Sister, DEBORAH.

From the Christian Review.

ADVICE TO YOUNG SISTERS.

Will the sisters read attentively the remarks appended, and determine to be governed by the sacred precepts introduced?—*Editor.*

Clarksville, Ten., October 3, 1844.

Brother Funning—If you think the remarks below worthy of a place in the Review, I shall be pleased to see them.

Dear young sisters in Christ, have we not reason to conclude, when we compare the multitude of young women who profess to be the disciples of Christ, with what the word of God requires, that there are but few Christians among us? In love I would ask you, if we can with any propriety claim to be the disciples of Jesus, while we live in constant disobedience to his commands? I fear we too much neglect to examine ourselves by the word of God. What avail will it be to us, that we have done as well as others, if others have failed to obey God? O! my dear sisters, we must stand as single creatures before the judgment seat of Christ, and a mere profession of Christianity will not screen us then. Eternal life is promised to them who, by patient continuance in well doing, seek for glory, honor, and immortality.—We are exhorted not to be conformed to this world; but are we not greedily following the customs of the world, even in opposition to our

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great Lawgiver, to say nothing of our daily deportment in other respects? I fear that in following the fashions of the world, as we do with reference to dress, we trample upon the precepts and examples of the New Testament more than we are aware. Let us attend to the language of inspiration: "In like manner, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array, but (which becomes women professing godliness) with good works." 1 Tim. ii. 9, 10; also, 1 Pet. iii. 3. And now, sisters, are we not spending much money, and not only money, but time, to do what is here forbidden; and in this manner preventing ourselves, to a degree at least, from doing what is enjoined—that is, good works? If the money that is spent to adorn our persons in a manner God disapproves, were spent to support some faithful evangelist, or many, would they be compelled to retire from the field, or suffer their families to be deprived of the comforts of life? Were it given to the poor, how many would be relieved from the sufferings of cold and hunger? Were it spent for Bibles, how many might have the word of life in their hands, who have not the means of obtaining it? I think these are important interrogations. Let us look into the matter. Have we not both precept and example for feeding the hungry, clothing the naked, and enlightening our fellow-men, as we have opportunity? And shall we deprive ourselves of the means of so doing, by spending what we possess for that which God disapproves? He who was rich, for our sakes became poor, that we through his poverty might be rich; shall we refuse to deny ourselves of those things which will do us no real good, in order to please him and benefit our fellow-men? If we will do so little to please Him who gave himself up to suffering and death for us, while we were his enemies, have we any reason to think we love him? Let us listen to the words which fell from his lips while on earth: "If any man will come after me, let him deny himself, and take up his cross *daily*, and follow me." Our Saviour, while on earth, went about doing good, being despised and rejected of men, a man of sorrows and acquainted with grief; and shall we not better follow Christ, imitating his example, by spending more of our time visiting the sick and attempting to alleviate human sufferings, and less of it in preparing and placing ornaments upon our bodies? Can it be otherwise than that we wound the feelings of our brother, whom we call upon to teach ourselves and others the word of truth, when they see that we spend much in sinfully adorning our persons, while their families are in want? Is this loving our brother as ourselves? Certainly we can be under no less obligations to our brother than our neighbor. Do we consider that in thus injuring our brethren, we injure our Saviour? "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me."

Perhaps, dear friends, I have already wearied your patience; but I wish to say a few words in reference to conversation. Do we suffer unkind words to fall from our lips, and thus reproach the cause of Christ? And oftener do we not indulge in vain conversation? O that we might each remember the exhortation of the Apostle, not to let foolish talking and jesting be named among us, as becometh saints; but rather giving of thanks. Also, let your speech be always with

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grace, seasoned with salt, that ye may know how to answer every man. O that we might give heed to all the admonitions of the word of the Lord, that it might indeed be a lamp to our feet and a light to our path, and guide our feet in the way of peace. Let us remember, my dear sisters, that we are each exerting an influence on our fellow-travellers to eternity; and O that the influence might be holy! Time is hurrying us on to eternity. Death is often admonishing us. May its voice be regarded! We have but a little time at the longest. It may be we are spending our last hour; and may we live as we shall wish we had when we come to die! May we so live that with joy we may stand before our Judge! Let us remember that he who soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting. With a great desire that we may sow to the spirit, I bid you adieu.

A SISTER.

CHURCH ORGANIZATION.

Some time since I wrote a long article on church organization; but after letting it lie for some time I concluded not to send it for publication. It was too long, and yet did not contain all that I wished to say on the subject. Some time after writing the article alluded to, I happened to find an article connected with the subject, from the pen of a much respected brother in Christ, whose talents and biblical research are, in my estimation, unsurpassed in the age in which we live. I give my hearty assent to the whole article, and ask a place for it in the Millennial Harbinger. You will readily recognize the author:—

"I am taught from the Record itself to describe a church of Christ in the following words:—It is a society of disciples professing to believe the one grand fact, voluntarily submitting to his authority and guidance, having all of them in their baptism expressed their faith in him and allegiance to him, and statedly meeting together in one place, to walk in all his commandments and ordinances. This society, with its bishop or bishops, and deacon or deacons, as the case may require, is perfectly independent of any tribunal on earth called ecclesiastical. It knows nothing of superior or inferior church judicatories, and acknowledges no laws, no canons, nor government other than that of the Monarch of the Universe and his laws. This church, having now committed unto it the oracles of God, is adequate to all the purposes of illumination and reformation which entered into the designs of its founder." Amen! say I.

Yours in the bonds of Christian affection,

WM. J. MATCHET.

Goshen, Indiana.

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TOUR TO NEW ENGLAND.

A few liberal churches in Ohio and one in Virginia have agreed to allow their Evangelists to make a tour through New England during some three of the summer months. The Evangelists whom we have named, are our brethren Lanphier, Gaston, Finney, and M. Bosworth. Perhaps there may be another added. These brethren are personally known to me, and some of them for a long time. They are, I presume, all well known to the brethren on the Western Reserve, as men of piety, intelligence, and eloquence. To this mission I believe the brethren in that portion of Ohio are much devoted. It is the fatherland of many thousands of them. It is said there are on the Western Reserve alone, almost 20,000 disciples. These are, in the great majority, of New England extraction. They are a very prudent, industrious, and economical people. Though they have, with a very few exceptions, done nothing for Bethany College, still I believe they intend to be liberal some day. I have labored much among them for more than twenty years, and I believe that their intentions are fast ripening into actual liberality, and that we may yet live to see not only the first fruits, but an abundant harvest. They are in this instance moved by a sort of Christian natural affection, as well as by a zeal for truth, in seeking to give to their ancestorial land a fair and full exhibit of their views of the Christian Institution. We doubt not this mission will not only be approved and commended, but liberally supported by them. New England has never yet heard the cause of reformation plead. A few individuals here and there may have heard a few discourses from a few itinerants; but still it is true, that no one state of the six has ever heard the cause set forth in matter, manner, and spirit, as several of the Western States have heard it. Would not all New England have been as fruitful as the Western Reserve New England, had the same instrumentality been employed? May the Lord inspire those converted with more of the spirit of converting their brethren, and open both their hearts and their purses to aid the Evangelists in their labors of love, and thus cause the word of mercy and life to sound both loud and long in the ears of all the population of New England!

A. C.

LITERAL AND FIGURATIVE.

Salem, Mass., February 10, 1845.

Brother Campbell:

Dear Sir—I have an important query to submit for your examination, and to which I wish you to give as early an answer as you

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conveniently can. It is a rule of interpretation, and you know that a good plain rule is of more importance to a student than the solution of many problems.

I have often stated in my expositions, illustrations, &c. &c. of scripture, that *whatever meaning is attached to one principal word in a sentence, a similar meaning must be given to the same word in another member of the sentence; and, if we make one word literal, spiritual, symbolical, so must we make all the others.*

I remember that I once submitted this rule to you and your venerable father. The old gentleman objected to universal rules—he did not believe there was one. Abstract principles and universal rules he repudiated in the interpretation of the word of God!

If my memory serves me, you decided that the rule was a correct one, if instead of "*all the others,*" was substituted *all its correlates.*

A *correlate* is a word having a *reciprocal relation*, or one that can be used *alternately* or *interchangeably.*

Take now, if you please, a few specifications, and test the rule: 1st. Matt. viii. 22. "Let the dead bury their dead."

Here we have the same word twice; and the former means the dead figuratively, and the latter literally.

2d. Rom. v. 12, 14. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression," &c. &c.

If I understand the expositions given in the Harbinger during a few years past by Dr. Richardson and yourself, you make the former death primarily *separation from God.* The latter must certainly mean the dissolution of our mortal frame.

3d. 1 Peter iv. 5, 6. "Who shall give account to him who is ready to judge the quick and the dead. For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit."

The first occurrence of "death" in this case means, unquestionably, the literally dead; but can the same be said of the latter? Dr. Macknight explains the latter as referring to the "dead in trespasses and in in sins."

You have now before you three plain cases—from the Lord Messiah—Paul—and Peter—on which I would just remark, that if they used language in this manner—if they mixed up the literal and figurative in their plain addresses and narratives, how shall we come to any certain conclusions in our expositions of prophecies, &c., &c., spread out before us in language highly figurative and symbolical?!!

You will confer a favor on me, and, I doubt not, aid many of your readers, by giving this rule an early and careful examination.

Yours respectfully, W. W. EATON.

NOTE BY THE EDITOR.

On the eve of my departure from home for a few weeks, I have only time to observe on the important case submitted,—It is not strictly true that whatever meaning is given to a word in one part of a sentence

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is given to the same word in another part of the same sentence. This must be true in all cases where a word is used as the *subject* or as the *predicate* of one proposition; otherwise the proposition would be logically false. It must be taken in the same *sense*, and in the same *extent* of signification in such cases. But frequently words are used literally and figuratively in the same sense, for the sake of *antithesis* and point. This is both beautiful and useful: such as in the case, "Let the dead bury their dead." The word *dead* indeed means in both cases the destitution of life; but not the same kind of life.

In the case of Rom. v. 12, 14—"*Death* by sin," and "*death* passed upon all men"—"*Death* reigned from Adam to Moses"—*Death* is always taken in the same sense. It is the subject of a logical proposition, and must always indicate the same thing. It is here natural or temporal death. If death "primarily mean separation from God" in Gen. iii—"In the day thou eatest thereof thou shalt surely die"—it will not follow that it does so in Rom. v. 12, according to the rule alleged with regard to the similarity of sense of words in the same immediate context.

The example adduced from Peter is more to the case on hand. The dead, in contrast with the living, must, as our correspondent alleges, be taken in its literal acceptation. The meaning of *dead* in the second case may be of different import, because the subject of another proposition. Whether it be taken in the second case as in the first, must depend on the circumstances that decide the proposition to which it belongs. We read the verse—"Who shall give account to him that will judge the living and the dead." This, as our correspondent says, certainly means the literally dead. But, in the second case;—The gospel was preached to the dead—to the Gentiles "*dead in trespasses and in sins*," that they might live to God in the spirit, although condemned by their old companions in the flesh. The "living to God *in the spirit*" suggests another sense of the word *death* in the second part of the verse, as much as the *dead burying their dead* indicates a different meaning of the word in the latter part of the period.

A. C.

From the Christian Intelligencer.

EVANGELISTS.

SCARCITY OF EVANGELISTS—THE WAY TO INCREASE THEIR NUMBER.

We greatly need proclaimers. Were all within our limits exclusively devoted to the work, we would still have to say, 'The harvest is great, but the laborers are few.' It is, however, far otherwise.—

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Nothing like half the proclaimers among us, are sustained and devoted to the proclamation.

To what is this owing? There is evidently a fault somewhere, and one that is greatly limiting our resources, and diminishing the amount of good that might be accomplished. There are two causes which, we think, produce this state of things:—

1st. The churches are not sufficiently liberal and constant in their support of those who preach the word. There is too much parsimony and covetousness among the friends of truth. Instead of this, others might assign as a more operative cause, the prevalence of the opinion among us, that proclaimers should not be sustained; but we are compelled to trace the conception of this opinion, not the unbiassed judgment, but to the covetousness of those who hold it. There is no doctrine nor duty in the Bible more clearly and explicitly stated than the duty of the church to sustain those who labor in word and teaching. *It is ordained of God that they who preach the gospel should live by it.*— He who reads his Bible is compelled to believe this, unless he is blinded by the love of money. And we have yet to meet with the disciple who has denied this doctrine, whose covetousness and parsimony are not well known to the community. There is no sin more prevalent in this age than covetousness, and yet it is less rebuked than any other. The press and the pulpit shrink from the duty from considerations of delicacy, because their motives are liable to be impeached. Especially is this the case with preachers. They cannot enforce this duty without exposing themselves to uncharitable suspicions and harsh censures. Paul seems to have felt, himself, the delicacy and peril of the task, and voluntarily relinquishes *his right* to demand and receive, that he might the more favorably enforce the duty upon others. See 1 Cor. ix. Under the influence of these feelings, the churches are but seldom admonished of their duty or reminded of their delinquencies by our teaching brethren. They grow indifferent about the matter—the support of their Evangelists becomes meagre, precarious, and uncertain; and he, operated upon not only by the necessity entailed upon him, but wounded by the indifference shown him—discouraged by slights and oppressed by poverty—seeks an opportunity for maintenance in the more fertile West, or quietly buries himself, in some secular engagement, which absorbs his thoughts and his time. These considerations have driven more of our preaching brethren to the West, and entangled more in the concerns of business life than the churches are aware of.

2d. The second cause which operates to lessen the number of Evangelists among us, is *an itch to have popular speakers.* There are comparatively but few popular speakers in any society whatever. Take any of the leading denominations in our land, and how few out of their hundreds of preachers, are men of popular speaking talents! And yet they sustain them all. Look at the Bar—our Legislatures—our Congress—and how few possess extraordinary talents for speaking among the hundred, who are nevertheless accomplishing good with the talents they have. Popular talents for speaking are indispensable to please, but not to usefulness. In every avocation in which the public speaker is employed, and upon every arena where he is accustomed to appear, we witness solid and useful results from men who are, by nature, but

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stinily favored with the peculiar gifts of the orator. We do not always find essential elements of power and usefulness blended with a profusion of the gifts of oratory; and we not unfrequently find them possessed, in a remarkable degree, by speakers to whom are denied the fascinations of oratory. The speeches of Lawyers, Statesmen, Philanthropists, and Preachers of moderate speaking talents, have accomplished much in the various departments of society.

The itch for popular speakers, which induces so many of our churches to open their purse-strings liberally, when this most unchristian passion can be gratified, and to refuse to extend their support to the more numerous class of proclaimers not blessed with these gifts, is both unscriptural and unreasonable, and is branded with folly, by the experience and observation both of the church and of all other departments of society.

Some of the most useful men amongst us are not liberally endowed with speaking talents; but, impelled by the love of truth, and a noble sympathy for their fellow-men, are accomplishing, despite all the natural difficultius which embarrass them, an amount of good equal to those whose gifts they do not possess. Like subterranean currents, they are noiselessly and quietly wearing away the prejudices of the community against the truth, and often prepare the minds of that people to receive it who are brought in by others, but who would never have been induced to obey, but for their labors. The more popular, and what are esteemed the more "successful speakers," are indebted for much of their success to the quiet labors of these men. *One soweth and another reapeth.* And were the church deprived of all men of unostentatious talents, we are inclined to think that her popular speakers would soon lose credit for being successful. There are those that prepare the ground, and those that sow the seed, and those that water, and those that gather in the ripe sheaves; and, in the wise providence of God, they all bear an important part in the great work of human redemption. For the church, then, to slight or lightly esteem any of these, is to reflect upon the wisdom of Providence; and to refuse to aid and support one because he does not possess the talents of all, is both foolish and wicked. And yet, we suspect, that such a course on the part of the churches, is the true reason why so many among us, possessing useful but not showy talants, are left without the patronage and support of the church, and their labors are, consequently, either partially or totally lost. The same disposition prevents the church from taking by the hand, and upholding and encouraging young speakers, who, with a few years' practice, would become useful to the cause; but, receiving no encouragement from the church—perhaps repulsed and mortified—their laudable desires to be useful are quenched and destroyed. We have in this State speaking brethren, both young and middle-aged, who ought to be regularly sustained in the field; but they are unnoticed and unencouraged by the churches.

It is important that the brethren consider these things; for, unless they reform in these respects, I see no reason to hope for any increase of laborers. If all the speaking brethren, who are lying upon the shelf, were called into the field, and appointed to labor at places which their talents and qualificatians best befit, we might reasonably calculate upon a speedy increase; but as long as they remain drones by

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fault of the church, rather than by choice, others will be deterred from any effort to qualify themselves for, and devote themselves to the work.

We submit these thoughts to the brethren, and ask for them their serious consideration; and we hope they will look around in their respective districts, and see if they are not neglecting to employ and send out a brother who might be useful in the good work of the Lord.

The season of the year is rapidly approaching when the weather will be favorable to the preaching of the gospel. Let us neglect no arrangement necessary to its improvement. Our time is short. While it is day let us work—the night cometh when no man can work.

FOREIGN MISSIONS.

The diffusive benevolence of Christianity is no where more strikingly exemplified than in the establishment of foreign missions. The heathenish darkness which hangs over so large a portion of the human family, and the ignorance of God, which universally prevails among the unfortunate children of superstition in Pagan lands, is indeed well calculated to call forth the sympathies of a Christianized people and stimulate them to a holy crusade against the reign of darkness and infidelity, which now holds in bondage so large a proportion of beings formed in the image of God and cherishing immortal souls. The degrading rites, which they observe, as the acceptable worship of their idols, and the blind devotion with which they bow before the creatures of their own invention for spiritual and temporal favor, are enough to strike the tear of sympathy from a heart of stone, and unlock the iron chest of the most indurated miser. It is but too often the case, that those, who are themselves blessed with a gracious outpouring of the manifold goodness of God, and living in the noonday of his merciful visitation, become indifferent as to the destitution of others, and the deep darkness of that night which envelopes the aspiring soul of man in its worse than oblivious folds. Breathing the free spirit of redemption from sin, and only, like Moses, sheltered from the unveiled glory of God, because we could not bear to be nearer, we but seldom throw our sympathies across to foreign lands, or suffer the cry of the idol-victim to reach our ears. Still the duty which rests upon us, knocks for attention; and as often as we read "Go preach the gospel to every creature," we cannot help feeling the Spirit moving us to speed the glorious proclamation in its joyous course the world over. "He that believeth not shall be damned," is no idle speculation; and however much we may hope from the mercy of God, there is certainty, only

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where God has spoken, and upon us be the responsibility, if we improve not the opportunities, which a highly favored lot confers upon us.

We have just been looking over the Report on Foreign Missions, made to the North Carolina Baptist State Convention; and whilst all true friends to the circulation of the word of God must deplore that more has not been done, they cannot but rejoice at the same time, that against such a pouring in flood of obstacles, so much has been accomplished. No one who is unacquainted with the difficulties which lie in the way of a successful prosecution of an enterprize of foreign missions, can at all appreciate the labor and zeal which it has required on the part of our Baptist friends to get under way their Society, nor realize the obligations under which all true Christians are placed to lend them a helping hand in their benevolent labors. They have not only done much to *circulate* the Bible, but more—much more,—they have stepped aside from the old track of venerated sectarism, and ventured the truly pious and reverential labor of a free, faithful, and uncompromising *translation* of all those words, which, by having been anglicised in the common version, have given rise to such endless and hurtful controversies among the people of God. This is indeed a labor of love, Christian love; and however they may delay to perform this same good work for the public at home, we must honor them for so much done abroad. We advocate a full and faithful translation of every word in the divine communications to man; and if all translators from this time forth would do, as indeed *a* Baptist version has done, translate these much disputed terms, according to all the lights of literature and the promptings of conscience, the next century would forever end the controversy, which the Devil has so long cherished in the church.

From the Report made to the North Carolina State Baptist Convention, we learn that they have now eighty-seven stations occupied by missionaries, at which the gospel is regularly preached, always on the Lord's day, and at many of them frequently through the week, besides much that is accomplished by itinerancy. They have seventy-five churches, comprizing about 5000 communicants, within the British provinces; besides some 3000 Karens in Burmah Proper, who have either been baptized or are waiting for an opportunity to submit to the ordinance. The missionaries are excluded from the Empire, and they can therefore operate within its dominions only by the agency of the converts, who have come over into the provinces and submitted to the gospel. Several hundred have, in this way, from time to time, been added to what is styled "*the Company of the Disciples*," and returning to the Empire, devoted themselves to the comfort and edification of

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the brethren; so that from their labors, superadded to those of the missionaries in the provinces, they reckon about 8000 souls who have been brought to a knowledge of the truth, of whom nearly *one thousand* have professed their faith in Christ during the past year.

From these facts and others which we copy below, from the Report, we think no real friend to the extension of the reign of Christ and the universal diffusion of the blessings of Christianity, can hesitate to throw in his mite into the treasury of the Baptist Missionary Society, and thus speed the cause so nobly and successfully begun. When the work is good, and well and scripturally done, we will not stop to dispute about instrumentalities, unless indeed we forget the glory of God, and aim only to build up and perpetuate the land-marks of sectarianism. A good enterprize requires great power, and when there is no real difference in the agencies to be employed in its accomplishment—there can be no propriety either upon principle or policy, for division. Every congregation should resolve itself into an auxiliary society, and thus raise, to the extent of their means, a fund for the encouragement of missions and the circulation of the scriptures.—Even at home there is much destitution, and there are not only tens of thousands of adults who cannot read at all, but myriads, who can, that are destitute of the word of God. The reports upon this subject are astounding; and it really does behove us to look around upon the barren wastes that are about us. We are in the midst of a moral Zahara, rendered ten fold more desolate by the mental darkness which accompanies it; and the illumination and purification of the world have both, under the divine blessing, been left in the hands of God's people on earth. Let this fact be duly weighed by all, and in the fear of God and the light of his will let us not only prepare for action, but act.

"The number of Missionaries now in the field is one hundred and eleven—about one half of whom are males, and preachers. There are about one hundred native preachers and assistants sustained by the Board. There are, perhaps, 2000 children sustained, directly and indirectly, by the Missionaries, who are receiving a Christian education. In many schools the grace of God has been richly displayed, and many of the most promising pupils have been hopefully converted.

"To most of the stations God has been signally gracious. Additions to the Mission churches from among the natives, are as common as among our best churches in America. We have just had intelligence of something like 150 baptisms, most of which are in Burmah. The blessing of God upon our labors among the heathen is greater than the most sanguine expectations, even of the Missionaries themselves; and wide doors are opening around and adjacent to almost every station. The light of the cross is attracting the heathen to it.

"But what shall be said of our finances—our means of meeting the growing demands upon us? The Board was in debt at its annual

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meeting in April, 1841, $1,214 92—in April, 1842, $6,871 76—in 1843, $14,895 16—in 1844, $27,705 16. There is no reason to believe that this debt has been diminished since April, nor has it probably increased. So the Board intend. Now it may be asked why such a debt should be allowed to arise—especially as, in the mean time, the annual receipts of the Board have been greater than at any former time? The answer is, *The demand has been so pressing it could not be resisted.* The refusals to the applications, not only from the Missionaries, but from the heathen themselves, have been frequent, and are more painful to the members of the Board than any one can imagine who has not experienced it.

"Besides this, the Board, from the want of funds, have already detained one Missionary and his wife in this country almost a year; and two other families are ready to go, but the Board will be obliged to inform them that there are *no funds.* These are *the facts*, my brother, and happy is that disciple of Christ in America, who can say in view of them, *I have delivered my soul.*"

THE MOST WONDERFUL PEOPLE.

EIGHTEEN hundred years have passed since two disciples, journeying by the way, heard themselves addressed with that awakening rebuke, "O fools, and slow of heart to believe all that the Prophets have spoken." (Luke xxiv. 25.) May we not hear, as it were, the same heavenly voice speaking alike to Jew and Gentile, and reproving our dullness of understanding and our blindness of heart? What if these things are marvels? What if we cannot discern with certainty the mode and time for the accomplishment of the divine purposes affecting the ancient people? What is the whole of their history, from Egypt to the dispersion, but a series of perpetual wonders? Take but the smallest fraction of their personal records, analyze the successive events, and they resolve themselves into as many miracles. Witness the division of the sea, the angels' food, the rock that followed them, the garments which waxed not old, and the feet that swelled not; the opening of the earth, the fire from heaven, the parting of the waters of Jordan, the walls of Jericho, the sun standing still in the valley of Ajalon. All the events connected with them—the earliest and the latest—while they show remarkably God's power, are nevertheless full of mystery. What more mysterious than that there should spring from one "as good as dead, as many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable?" (Heb. xi. 13.) What more mysterious than the way by which they are led out of Egypt on the exact day foretold four hundred and thirty years before? (Exod. xii. 40, 41.) What more mysterious than the providential ordering by which they were brought back from the captivity of Babylon at the precise termination of the predicted seventy years? (Jer. xxv. 11, 12; xxix. 10, compared with Ezra i. 3.) What more marvellous than the downfall of their temple, the aptest type of their national history, within forty years of our Lord's prophecy? Once the wonder of the world—now not one stone left upon another; once the glory of all lands—now without a mark or token to tell the travel-

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ler of its site. Or what more marvellous than their own career as a people? Once the sole depositories of God's truth, the subjects of a direct theocracy, the witnesses of a perpetual miracle—now "an astonishment, a proverb, and a by-word among all nations," (Deut. xxxvii. 37.) whither the Lord has led them; once the freest of all nations, so that their boast was, that they were never in bondage to any man, (John viii. 33) yet brought successively under the yoke of Chaldeans, Medes, Greeks, and Romans. Nay, in its present crisis of penal degradation and dispersion, how mysterious is this people! There is a dignity in their very disgrace and infamy. Though cast down, yet not dejected utterly; though stricken sorely, yet not annihilated; aliens and vagabonds, but not swept away from the face of the earth. Christian men can never look at them without associations of solemn interest and awe. They cannot but remember, that of them, as concerning the flesh, Christ came—that of them was the goodly fellowship of Prophets—that of them was the glorious company of the Apostles. Would we could add, that of them, too, was the noble army of martyrs! And though subjected to whip and scourge, and scorn and contumely, by their conquerors, and though they have been abused, the Egyptians, Assyrians, Babylonians, Syro-Macedonians, and Romans, have all in their turn been razed from the list of principalities and powers. Yet they, the hated ones, they yet survive. The blessing and the curse of Balaam are both yet in force, and both inseparably connected with their history. "Blessed is he that blesseth thee, and cursed is he that curseth thee." (Numb. xxiv. 9.) Though God has made a full end of all the nations whither he has driven them, he has not made a full end of them. (Jer. xlvi. 28.) Hath he smitten him as he smote those who smote him? or is he slain according to the slaughter of them that are slain by him? (Isaiah xxvii. 7.) Truly we may say, all these things are wonderful, too wonderful for us to know; they are marvellous in our eyes; but we must add, nevertheless, with all the certainty and assured belief of men who have seen with their open eyes, and heard with their ears, and unto whom all their fathers have told it. This hath God wrought."—*Bishop of Winchester.*

NEWS FROM THE CHURCHES.

Paris, Tennessee, March 2, 1845.

Brother Sandy E. Jones has been with us a few weeks, holding meetings most of the time to large and attentive congregations. Considering all circumstances, he has had great success. Twenty-one were added to the cause from the sects and from the world. He has left for Dresden and Jackson.

J. R. HOWARD.

Chippewa, Wayne county, Ohio, March 9, 1845

The good cause of our Master is progressing in this region. Some thirty seven have been baptized upon a profession of their faith in this vicinity within the last ten months There was a church organized about two months since, of twenty six members. We have had eight additions since that time. May the good Lord prosper us and all that love him in every place!

W. A. BELDING.

Pittsburg, Pennsylvania, March 7, 1845

We have had our brother J. H Jones laboring in our meeting in Allegany City for some time past, say two weeks. The result has been sixteen persons added, each of whom obeyed that form of doctrine preached first at old Jerusalem. Our brethren attended in large numbers throughout the meeting, and frequently had to stand up, that strangers could have seats.

In a word, we have had a refreshing season; and now that brother Jones has left us, we pray the Lord's blessing on him wherever he goes!

L. O. C NICKLIN.

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Nicholasville, Kentucky, February 20, 1845

On Friday before the second Lord's day in January, 1845, I held a protracted meeting near Fredericktown, in Nelson county, Kentucky We had seven additions At Hillsborough, on the third Lord's day, we had five additions; and in Springfield, Washington county, on the third Lord's day in February, where we had the most interesting meeting I ever saw in that place. It closed with four additions, and the prospects are very flattering for much good in future if some of our able Evangelists could visit the congregation.

W. P. CLARK.

Burlington, Boone county, Kentucky, March 7, 1845.

I have received into the churches at Vevay and Republican, Switzerland county, Ia., within the last year, about fifty-seven persons; and the whole number of additions by my ministry, within the last five years, amounts to about seven hundred and fifty.

I am now laboring at Cynthiana, Harrison county, and Mount Carmel and Cooper's Run, of Bourbon county, Kentucky; at all of which places, I think, a majority of the members are improving in Christian character. May the good Lord greatly bless them

J. M. HOLTON.

Windham, Ohio, February 25, 1845.

I have attended meetings of days in Shalersville, Hiram, Garrettsville, and Mantua, in Portage, and Farmington, Southington, Lordstown, and Champion, Trumbull counties, since our August yearly meeting. There accompanied me at different points brethren B. F. Perky, Hillock, Bartholomew, Ney, and Ryder; some at one, and some at another of the meetings. Total amount of additions, 59. Churches generally doing well. Much need, however, of a better understanding, and a good system of co-operative organization. There are now in Trumbull county some 18 churches and about 2000 members. In Portage county an equal number; on the Reserve, not far from 20,000, according to the best data now in possession.

HARVEY BROCKETT.

Philadelphia, Pa., March 10, 1845.

NOTICE.—In the April number of the Millennial Harbinger, of 1843, an announcement appeared of the exclusion of *James M. Morrison*, from the congregation of Disciples meeting in Race street, Philadelphia. The congregation deem it but justice to the said brother now to announce through the same medium, that he was on Lord's day, March 2, 1845, again restored to full membership in the church.

J. W. M'MAHON,
Clerk of the Congregation.

OBITUARY.

PITTSTOWN, February 5, 1845.

Brother Campbell—As I assume my pen I can but see gloom depicted upon every countenance in consequence of the sudden death of our inestimable sister SHERMAN, wife of Elder Wilber Sherman, of this place, who departed this life on the first instant, after a short illness of three quarters of an hour, in the 56th year of her age.

Our beloved sister became a member of the Baptist church some twenty-one years ago, and continued an ornament in the same until about seven years since, when she learned the way of the Lord more perfectly, and became a member of the church of Disciples in this place, which we trust is built upon "the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone" Since that time she was not only a mother indeed in her family, but a pillar in the church of our blessed Lord and Saviour Jesus Christ—as an instructress to the instructor, as well as to the young and babes in Christ—a friend to the weary stranger, and a comfort to the widow and orphan; besides, she has left a devoted husband and eight children who must now mourn, but most of them not as those who have no hope; also, she has left a large circle of relations, friends, and acquaintances who have been warned by her holy character and godlike character—who can but admire the same, and say, "O that I were a Christian like unto her, then would I not fear to die!" But what is our loss is her gain She has gone to reap the reward "which the Lord the righteous Judge will give to them that love his appearing"—"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me"

"You glitt'ring toys of earth, adieu;
A nobler choice be mine;
A real prize attracts my view—
A treasure all divine"

C. L.

NOTE TO THE EDITOR.

Williamsburg, Va., November 2, 1844.

Mr. Campbell—As a subscriber to your journal, I am pleased to find on page 475, (No. x. vol. i. 3d series) of the October number, that you purpose "devoting some attention" to some of the so called "benevolent" societies of the day. I had thought previously to my seeing the promise just referred to, to write an article for the Harbinger, soliciting the aid of your pen on the subject of *Odd-Fellowship, Druid, &c Societies;* particularly as to

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whether *their* modus operandi does not overlook, or slightly regard the LOFTY claims of Christianity! To say nothing of the point of these associations, *seeming* to *seek* to supersede the precepts and charities, which the scriptures inculcate, by failing to give credit to the Christian religion, in every case in which a Jew, an infidel, or a scoffer is connected with such societies, is it consistent for a CHRISTIAN to join these bodies, when he is prohibited from ascribing, *in the assembly* of the brotherhood, the BENEVOLENT principles of these associations, to what, *as a Christian*, he is bound to regard as their *only* true source; viz. the blessed spirit of Christianity. Of course, where the society or association is composed of anti Christians, it cannot be expected that a Christian would be allowed to "render unto God the things that are God's;" but, query, has a Christian or faithful disciple of our Lord any business to connect himself with any body, in all the meetings of which he may not freely and fully ascribe to Christianity—to the Gospel, ALL the praise of ALL truly benevolent enterprizes?

Do give us an article on the present subject, at least in the December, if not in the November number of the Millennial Harbinger ——— Yours respectfully,

JAMES L. C. GRIFFIN, M. D.

THE CHRISTIAN FAMILY MAGAZINE.

IN the February number of the Harbinger, the old friends of brother Burnet were no doubt pleased to see that he is again buckling on the armor editorial, and determined to battle anew in the great cause of human improvement. His 'Christian Family Magazine' is indeed already opening its stores of provisions, and from the samples which it exhibits, we may expect a valuable addition to our present means of popular and general edification All sorts of useful knowledge, religion, literature, and science, are embraced within the scope of its plan; and to those who have before been made acquainted with brother Burnet's editorial ability, nothing more than an announcement of his intentions will be necessary. To all others, who feel interested in encouraging a useful family periodical, we commend this as embracing in its field a range of topics both improving and beneficial. The utility of family visiters, in the form of a newspaper or pamphlet, is too well known to need comment here; it is only necessary that we be careful in selecting one of those that minister to the right development of the youthful mind, and the wholesome ailment of the mature. Creation, Providence, and Redemption, are the great chapters of human study; and every thing having a tendency to enlarge our conceptions and deepen our knowledge of any one of them, is worthy of our attention. With creation science has especially to do; and to simplify her laws, unfold her wonders, and reduce to the popular apprehension the sublime truths that, for the most part, lie buried in cumbrous and forbidding tomes, or involved in the still mere inextricable forms of mathematical formulas, were a work deserving the labors of a philanthropist and the patronage of the public. A knowledge of history is only second in value to experience, and under the heads Literature as well as Science, we may expect the Christian Family Magazine, in its monthly visits, to bring us something interesting, instructive, and useful. P.

THE POPE AND THE CHRISTIAN ALLIANCE.

ACCORDING to the Metropolitan Catholic Almanac for 1844, the Roman Catholic Church numbers 65 Cardinals, 12 Patriarchs, 174 Archbishops, 584 Bishops, 71 Vicariates, 9 Prefectures, 95 Coadjutors, Auxiliaries, Suffragans, &c., 3627 Missionaries, and 160,842,424 souls. A statement in the Times of October last carries this last data up to 200,000,000. The number of the lower secular clergy and that of the regular clergy is not given.

The following are the statistics of said church in the United States:—Dioceses, 21; Apostolic Vicariate, 1; number of Bishops, 17; Bishops Elect, 8; Priests, 634; churches, 611; other stations, 461; Ecclesiastical Seminaries, 19; Clerical Students, 261; Literary Institutions for Young Men, 16; Female Academies, 48; Elementary Schools *passim* throughout most of the Dioceses; Periodicals, 15; Population, 1,300,000. Late accounts carry the population up to 2,000,000.

In 1836 there were in the United States 12 Bishops, 1 Archbishop, 341 Priests, 300 Churches, 10 Colleges, 31 Convents, and 600,000 of the Roman Catholic denomination. *New York Herald.*

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THE POWER OF TRUTH.

The celebrated Gilbert West and Lord Lyttleton, both men of acknowledged talent, had received the principles of infidelity from a superficial view of the scriptures. They agreed together to expose what they termed the imposture of the Bible, and Mr. West chose the Resurrection of Christ, and Lord Lyttleton the Conversion of Paul, as the subject of their criticism. Both sat down to their respective tasks full of prejudice, and a contempt for Christianity. But what was the result? They were both converted by their endeavors to overthrow the truth of scripture. They came together, not as they expected, to exult over an imposture exposed to ridicule; but to lament their former unbelief, and to congratulate each other that they had discovered the truth of revelation. They published their inquiries, which form two of the most valuable treatises now existing, in favor of the truth of God's word—one entitled "Observations on the Conversion of St. Paul;" and the other, "Observations on the Resurrection of Christ."

ON THE BEAUTIES OF THE PSALMS.

BY BISHOP HORNE.

Composed upon particular occasions, yet designed for general use; delivered out as services for Israelites, under the law, yet no less adapted to the circumstances of Christians under the gospel; they present religion to us in the most engaging dress; communicating truths which philosophy could never investigate, in a style which poetry can never equal; while history is made the vehicle of prophecy and creation lends all its charms to paint the glories of redemption. Calculated alike to profit and to please, they inform the understanding, elevate the affections, and entertain the imagination. Endited under the influence of Him to whom all hearts are known and all events foreknown, they suit mankind in all situations; grateful as the manna which descended from above, and conformed itself to every palate. The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands, and lose their fragrancy; but those unfading plants of Paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened, fresh odors are emitted, and new sweets extracted from them. He who has once tasted their excellencies will desire to taste them again, and he who tastes them oftenest will relish them best.

BATHING.

A French physician visited Damascus with a view to settle. Seeing the luxuriant vegetation around it, he exclaimed, "Ah! this is the place for me—plenty of fever." Entering the city and noticing the abundance of water, he said, "More fever—no place like Damascus." "But what building is that?" he asked. "A bath." "And what is that?" "A bath." "And that other building?" "A bath." "Curse on the baths!" said the Doctor, "they will take the bread out of my mouth. I must seek fever and practice elsewhere." So he turned back and hied him elsewhere.

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THE

MILLENNIAL HARBINGER.

THIRD SERIES.

VOL. II. BETHANY, VA., *MAY*, 1845. NO. V.

OUR POSITION TO AMERICAN SLAVERY—*No. V.*

REGARDING the relation of Master and Slave, it is not immoral, because existing amongst Patriarchs, Jews, and Christians, regulated by various and numerous divine laws and statutes; and because amongst masters, there were the greatest saints under all dispensations of religion;—Abraham, Isaac, Jacob, Job—the Jews in mass—and the church of Christ among the Gentiles. There is not one verse in the Bible inhibiting it, but many regulating it. It is not, then, we conclude, *immoral.*

But the duties of masters and servants are all divinely enacted, not of hired servants only, but of bond servants also. *Every Christian master* is under the highest obligation to discharge these duties faithfully. If he do not, the indignation of the Lord will fall upon him.—It is the duty of the Christian church to take cognizance of the conduct of all its members who are masters or slaves, and to see that their respective duties to each other are faithfully performed; especially, that the servants who are members of the church are properly provided for and permitted to enjoy all the privileges of moral and religious instruction.

The discipline of the church is the only discipline under which Christian slaves can be placed by Christian masters. If they will not faithfully serve their Christian masters, who "partake of the benefit" of their labors, then are they, after proper instruction and admonition, to be separated from the church, and to be put under whatever other discipline a *Christian* master under the existing laws of the state may inflict.

We cannot judge beyond the pale of the Christian church. We cannot, we dare not, "judge them that are without." But when Christian slaves have unchristian masters the members of the church may entreat for them, and use all moral and persuasive means to

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secure to their Christian brethren liberty to worship the Lord according to his word. They may also endeavor to have rigorous statutes modified or annulled. They may have laws enacted to secure to them a fair and full trial in all cases jeopardizing life and happiness; also, inhibiting the sale of slaves for debt, or the separation of a husband from a wife.

We have before said, and in different forms, that American slavery, either in theory or in practice, in the statute book or in the customs of society—and the question of the morality of the relation of master and slave, as defined by Dr. Wayland and all "authors of moral science," are just as different subjects as the being of a God, and Polytheism and Mythology. The relation may be altogether moral, and the statute book altogether immoral. The relation may be wholly justifiable and appropriate on scriptural authority and evidence, and yet in the manners and customs of any community highly censurable and injurious to both parties. Again, the *expediency* of what is lawful, or the expediency of the continuance of the relation in this age, nation, and condition of society, may be matters justly debateable, both politically and morally; while the relation abstractly and scripturally contemplated, may be demonstrably moral—provided only the Bible be admitted as umpire in the case.

We cannot, therefore, be too explicit in disentangling this question as to the morality of the relation from every other question on the subject. Besides, it is the only one with which Christians, as such, have to do. The laws of the land have made the relation at least *legal*, and being a municipal affair, it may be considered, approbated, reprobated, enacted, or annihilated, just as the sovereign people please; but only in a lawful and honorable way—not by violence, intrigue, or disrespect of either persons or laws. The power that can create can destroy.

Again, it may be as lawful and expedient to form an Abolition, or a Liberty, or a Pro-Slavery party, as to form a party known by the designation Whig or Democrat, Aristocrat or Republican. But I have before shown, and again repeat, that Christian union and communion are not in the least to be affected by such parties, any more than by any other political denominations. The only question of which the church can of right take cognizance, is the single question, Is the relation of master and slave, in all cases and in all circumstances, a sin? That a time may come when, in the judgment of the slaveholding states, free labor will appear incomparably more honorable, more profitable, and more favorable to domestic and state prosperity and happiness, I think is almost certain. Two censuses like the two last

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will not, in my opinion, leave a pin in all the South on which to hang a doubt. That our state wealth would increase more in twenty years under a free labor system than it will in forty, under a slave labor system, *taking into account the increased value of lands and products*, is, to my mind, speaking after the manner of political economists, as clear as any other problem connected with the whole subject of national wealth and prosperity. When that no very far distant day arrives, then I would say to the master, as Paul once said to the slave—"IF THOU MAYEST BE MADE FREE USE IT RATHER." But till that day arrives, which, in my opinion, would arrive much more speedily if the South were permitted to follow its own policies without any foreign interference,—let all Christian men mind their own business. Action produces reaction. Action at the North produces reaction at the South, and these are always equal to each other. Is there any instance on record in proof that slavery has fallen by foreign interference! But such questions as these are only alluded to and not discussed, nor to be discussed by us. Any allusion to them here is intended to suggest modes of thinking and acting upon a subject at present too exciting to be discussed, and to lead Christians to the discharge of their duties, both at the South and the North, as the New Testament prescribes.

I regard every Northern abolitionist Christian professor, who, in the spirit of the party, seeks to promulge his notions at the South in any way or manner productive of discontent or insubordination on the part of the slave, or in any way or manner outraging the feelings of the moral or Christian master, as not only indiscreet and highly unchristian, but also in direct conflict with the objects sought to be accomplished by the truly benevolent and intelligent abolitionist.

To preserve unity of spirit among Christians of the South and of the North is my grand object, and for that purpose I am endeavoring to show that the New Testament does not authorize any interference or legislation upon the relation of master and slave, nor does it either in letter or spirit authorize Christians to make it a term of communion. *While it prescribes the duties of both parties, masters and slaves, it sanctions the relation*, and only requires that these duties be faithfully discharged by the parties; making it the duty of all Christian churches to enforce these duties and to exact them under all the pains of Christian discipline, both from the master and from the slave—leaving it to the Lord to judge, correct, and avenge those that are without.

Every man who loves the American Union, as well as every man who desires a constitutional end of American slavery, is bound to prevent, as far as possible, any breach of communion between Christians at the South and at the North. No sensible abolitionist, who

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either loves the Union or who desires the amelioration of the condition of the slave, can look upon the disruption of the Methodist community, according to the philosophy of Mason's and Dixon's line, but with the most profound regret. Any one pleased with such a result, as to its bearings upon slavery, is a fanatic rather than a philanthropist or a Christian. A. C.

REPLY TO "A DISCIPLE" ON THE SUBJECT OF SLAVERY.

BETHANY, March 29, 1845.

Respected Brother—I HAVE received in due time and order the papers you have been so good as to send me, for which please accept my hearty thanks. In the meantime, however, the contents of these letters upon the subject of slavery, signed by "A Disciple," appear to me very unscriptural, and, of course, inconclusive. From Genesis xvii. 12, &c. wherever the distinctive terms—"*born* in thy house," or "*bought* with money;" or the word "*bond-servant*,"—man or maid, occur, as in Leviticus, xxv. 39, &c., he confounds them with the terms —"hired servant." Now if all these terms respectively signify the same thing, why are they expressly used to describe different classes of servants?—the former, as being absolute property; the latter, as only hired for a limited time? See the above quotation: Lev. xxv. 39, &c.—"If thy brother that dwelleth by thee, be waxen poor, and be sold to thee, thou shalt not compel him to serve as a bond-servant: but as a hired servant, and as a sojourner he shall be with thee, and shall serve thee till the year of Jubilee; and then shall he depart from thee: to his possession shall he return, and his children with him to the possession of his fathers."—"Both thy bond-men and thy bond-maids which thou shalt have, shall be of the heathen that are round about thee; of them shalt thou buy bond-men and bond-maids.—Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever: but over your brethren, the children of Israel, ye shall not rule one over another with rigor." And again, "If a poor brother sell himself to a rich neighbor, who is a stranger, not an Israelite, he may redeem himself, or one of his relations may redeem him, and hold him in servitude to the year of Jubilee." "But as a yearly hired servant shall he be with

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him: he shall not rule with rigor over him in thy sight." See verse 53. Now if the distinctions above specified, respecting the servitude of bought strangers, and of bought or hired Israelites, signify the same thing, either in respect of duration or treatment, then language has no meaning at all, how plain soever it may appear.

Again, that bought servants are considered as property, is evident from Leviticus xxi. 21, 26, 27, 32. For according to verse 21, if the servant die in consequence of a punishment inflicted by his master, the latter is not to be punished "because he is his money." Now is not a man's money his property? Again, if an ox that was known to push with his horn, killed a man or a woman, his owner knowing him to be accustomed so to do, his owner was liable to be put to death, or to ransom his life with whatever sum of money was laid upon him. But if the person killed was a man-servant or a maid-servant, then the owner was to give the master thirty shekels of silver, as a restitution. And was not this property for property, according to legal valuation? We learn that Joseph's brethren sold him to the Midianites for twenty pieces of silver, (Gen. xxxvii. 28,) which was one third less. Again, if a master smite out the eye or tooth of his man-servant or his maid-servant, the person thus injured is to be liberated on account of the injury thus sustained. Whereas, if the person thus injured was free, that is, his own property, then the person that injured him was to suffer the same penalty; that is, "eye for eye, tooth for tooth," &c.

Again, we have the same evident distinction between the different classes of servants made, Exodus xii. 44, 45, with respect to the passover:—"Every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A foreigner and a hired servant shall not eat thereof." Now, according to the covenant made with Abraham and his covenanted seed, Genesis xvii. 12, 13, "Every man-child in your generations that is born in the house, or bought with money of any stranger, that is not of thy seed, must needs have been circumcised." But if their circumcision dissolved the relation of bond-servant, then they could have had none such: therefore, the command, Exod. xii. 44, above quoted, would have been vain.—Morever, it is also evident, that a Hebrew and his children might become bond-servants by his own free choice: see Exodus xxi. 2–6. For if he was single when he became a bought servant for six years, and his master gave him one of his bond-maids to wife, his children by her were his master's property; and if he did not like to leave his wife and children, he might also become his master's property for ever; that is, as long as he lived, by having his ear bored through with an awl to the door-post, in the presence of appropriate judges.

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The writer of the letters under consideration calls my attention, in his eighth, to 1 Cor. vii. 20–24, gravely asking me "if I believe the Apostle Paul was so unwise, as to give such directions in relation to an institution he meant to support, as would, if obeyed, infallibly abolish it?" I answer, that it does not appear from the Apostle's letter, above quoted, nor, indeed, from any of his writings, that he was an advocate for slavery; but only for submission to the divine will with respect to our temporal lot. Wherefore he says, "Let every man abide in the same calling wherein he was called. Art thou called being a servant? care not for it." Thus evidently showing that he meant their temporal condition—the place they occupied in civil society. Yet by no means forbidding them to change it for the better, if they could lawfully do it:—"But *if thou mayest be made free*, use it rather." But however that might be, they were in the meantime spiritually free. "For he that is called in the Lord, being a servant, is the Lord's free man." And also, that—"he that is called, being free, is Christ's servant." That therefore all such should continue so, that thus they might be wholly at his disposal, both soul and body. Wherefore, he says to all such, "Ye are bought with a price—be not ye the servants of men" And then concludes the subject as he commenced it; saying, "Brethren, let every man wherein he is called, therein abide with God." Thus inculcating the doctrine of universal contentment with our natural or temporal lot, so far as Christianity is concerned; not, however, prohibiting us to change it for the better, if we consistently can. But, upon the whole, in none of his addresses, either to Christian masters or servants, does he insinuate that slave-holding, or a state of slavery, is inconsistent with Christianity: and, therefore, neither can we assert that it is so, in a consistency with our holy religion.

Our brother, "Disciple," in the close of his eighth letter, seriously asks, "Will brother Campbell affirm it as his opinion, that God intended (by certain directions referred to, 1 Cor. x. 24–33, and xiii. 5, and Phil. ii. 4.) to ratify, to sanction, and to support the institution of human slavery?" My reply is, that it is not human opinion, but the divine testimony respecting slavery, that I am exhibiting.—That he that said, "Thou shalt love thy neighbor as thyself," (Levit. xix. 18.) has also said to the same people, "Of the children of the strangers that sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be *your possession*. And ye shall take them as an *inheritance for your children after you, to inherit them for a possession;* they shall be your bond-men for ever." Lev. xxv. 45. I now ask brother "Disciple," Is it his

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opinion that God means what he says? Or if the above injunction was recorded in the Constitution of the United States, would they not be chargeable with ratifying, sanctioning, and supporting slavery? And even suppose the said Constitution should contain a law prohibiting a citizen, upon pain of death, to steal his fellow-citizen for the purpose of selling him: and also a law for the protection of fugitive slaves who had fled to these States for protection: I ask, would either of these laws, being in the same Constitution, nullify the former? or prove the said Constitution to be antislavery? And if not, there is not a law in the Bible that condemns it; for the Bible laws are given to the people to whom they are addressed;—the law of Moses—to the Israelites;—the law of Christ—to Christians. Therefore, though neither Jews nor Christians may steal men and sell them; yet neither the one nor the other is prohibited from purchasing and possessing them as bond-servants. Nor are these assertions matters of opinion; they are matters of fact: for there is no such prohibition to be found in the Bible, either to Jews or Christians. But there are commands to treat them well, both naturally, morally, and religiously; which, if duly attended to, would so ameliorate their condition as to render it truly blissful; and, of course, infinitely preferable to that of heathenism, out of which they were brought.' And this, I think, is the divine reason for the scriptural permission of the practice, both amongst Jews and Christians: and these are the only two classes for which God has legislated since the mission of Moses: and these, indeed, are the only classes of character amongst whom, in their respective eras, the kind of slavery, which the Bible authorizes, could be considered as a special blessing. And this is the only kind of slavery, that I deem admissible; that is, the kind of slavery which Paul and Peter describes with approbation, as tending to the salvation of the parties concerned, and to the honor of Christianity. I am not, therefore, to be considered as advocating the cause of American slavery; nor, indeed, of slavery of any kind, absolutely considered: but only in so far as the Bible authorizes it; and when managed accordingly, to the real good of the parties. This far the church is concerned, and no farther. That is, to see that the parties do their duties to each other according to the law of Christ; and if not, to cast them out of his church.—Therefore, if a master, professing Christianity, do not give to his servants that which is just and equal; namely, what the law of God and of our nature justly requires; that is, a just competency of food, raiment, and rest; with the enjoyment of the natural family relations of husband and wife, of parents and children; with a religious education in the knowledge of the Good Book, and the consequent enjoyment of all religious privileges:—I say, if he do not these things, he

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stands condemned by the law of Christ, for not doing to others, what he would justly desire of them, in similar circumstances. Likewise, if a professing servant do not honor and obey his master, and serve him faithfully in all things, according to the apostolic injunctions, he likewise forfeits *his Christian character*. Therefore, all such characters should be cast out of the church. Nor can any human laws justify the neglect of Christian duties, or be any excuse to the transgressor. See Acts iv. 19. "Whether it be right in the sight of God, to hearken unto you rather than to God, judge ye." Therefore, in all such cases, Christians must follow the example of Daniel, Shadrach, Meshach, and Abednego; that is, lose their lives rather than disobey God, if the case require it. And, surely, to rob our fellow-creatures of their natural, moral, and religious rights, above specified, is direct rebellion against God; and, of course, the laws that justify it are expressly antichristian: consequently, the person that obeys them, justly forfeits *his Christian character*.——Yours, very respectfully,

THOMAS CAMPBELL.

P. S. I have nothing to do with friend "Disciple's" remarks upon the Epistles of James, and Paul's to Philemon; for, as he says, I have taken no notice of either; and therefore am not responsible for his remarks upon these two epistles: I have nothing to do with them. T. C.

THE FAMILY CIRCLE—*No. III.*

Elihu. At our last Bible lesson we succeeded in establishing the chronology of the world down to the birth of Abraham. We are now to enter upon another period of sacred history, and shall commence with calling for the roll of lineage from the *calling* of Abraham down to the descent into Egypt. Give us, then, my dear Martha, the *formula* of this period.

Martha. I do not know that I comprehend altogether what you mean by the *formula* of a period of history.

Elihu. I may not have fully explained the whole philosophy of this new scheme or plan of prosecuting Bible studies. You will recollect that God has given us the history of one single family from Adam to the foundation of the Christian church; and with the history of that family he has given to us all the facts, precepts, promises, and doctrine of salvation, indicative of his own character, of human character, of man as he was, is now, and shall be hereafter. We have, therefore, only to study one single family, comprehending some seventy persons in the maternal line, and some sixty-four or five persons on the paternal line. With the names of these persons and their relations we connect the whole history of the Bible, which is indeed the basis

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and means of all its development. The formula, then, with us intimates the arrangement of the names of those persons that lived in a given period belonging to our Lord's ancestry. Give us, then, the formula of the first three ages of the world, Martha.

Martha. I suppose the names Adam and Eve, indicative of a portion of their history, would be the formula or symbol of the first age; from the fall to the deluge, the second period, would be Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, Noah; the third age, from the flood to the call of Abraham, would have for its formula the names of Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abraham.

Elihu. You are right. You must then commit these names so perfectly that you will remember them all your life, just as you remember the names and the order of the letters in the English Alphabet; for just as certain as you have all the books in the English language all comprehended in the English Alphabet, you have all the revelations of the Bible associated with the names of these patriarchs and distinguished progenitors of the Lord. James, my son, repeat the formula of the fourth age or period of human history.

James. Isaac, Jacob, Judah, Phares, Hezrom. These bring us down to the descent into Egypt.

Elihu. My dear Sarah, tell me how many years are included in this fourth age of the world.

Sarah. My brother James and I were calculating that this morning. He made it two hundred and fifteen years—i. e. he made the whole interval from the call of Abraham to the descent of Jacob into Egypt, to consist of two hundred and fifteen years. His data were, Abraham was 75 years old when he left Haran at the call of God. Isaac was born in his one hundredth year. Jacob was born in the sixtieth year of his father Isaac. And when, in the second year of the famine, Jacob went down into Egypt and appeared before Pharaoh, when asked his age, he informed the Egyptian king that he was then one hundred and thirty years old. Adding, now, the twenty-five years from the call of Abraham to the birth of Isaac, and the sixty years from the birth of Isaac to the birth of Jacob, to the one hundred and thirty years of his life at that time expired, we have the period of two hundred and fifteen years, making the descent into Egypt to have happened in the year of the world two thousand two hundred and ninety-eight, or seventeen hundred and six years before the birth of Jesus Christ.

Elihu. How do you know, James, that Phares and Ezrom were born before the descent into Egypt?

James. Their names are enrolled amongst the seventy souls that went down into Egypt with Jacob the father of Joseph.

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Elihu. You have then found no less than twenty-five of our Lord's ancestors in the single book of Genesis—born in the period of two thousand three hundred and sixty-nine years, with whose names are associated all the revelations of the book of Genesis. I should be glad if you could also trace the Jewish lawgiver's descent from Adam. I did not require you to do this; but as that is a matter of record, I shall propound it to any of you who can state it.

What! Not all silent! I must call upon your mother, then, to develope this point.

Mary. James, I should have thought, from his former inquisitiveness, would have noted a passage which he has so often read—Exodus vi. 16–20. From these verses we learn that Moses was the son of Amram, the son of Kohath, the son of Levi. Now as Jacob was the father of Judah and Levi, and as Jacob was the twenty-second in descent from Adam, Levi, like Judah, was the twenty-third; Kohath, the the twenty-fourth; Amram, the twenty-fifth; and Moses, the twenty-sixth from Adam.

Elihu. This is worthy of remembrance. We shall now make a few remarks on the age of the world at this time. But first let me ask James for the data of Joseph's birth.

James. You taught us, from Genesis, that Joseph was *thirty* years old when he stood before Pharaoh. There were then seven years of plenty immediately following his elevation; and it was not till more than two years of the famine that his father Jacob went down into Egypt. We make the descent of Jacob and his sons into Egypt to have happened in the fortieth year of Joseph, which was the one hundred and thirtieth of Jacob, as he told Pharaoh, Genesis xlvii. & 9. Joseph, then, was born in the ninetieth year of Jacob, and survived his father fifty-three years; for Joseph died being one hundred and ten years old, and his father died at one hundred and forty-seven.

Elihu. According to the data found in Genesis, the interval between the death of Joseph and the birth of Moses was only *sixty-five years.*—Joseph died in the year of the world 2368, and Moses was born in the year of the world 2433.

Sarah. I desire to know, father, from what passage you learn that Moses was born in the year of the world 2433.

Elihu. The law was given to the Jews fifty days after they came out of Egypt; or, according to Paul, (to the Gal. iii. 17.) four hundred and thirty years after the call of Abraham, which you have already learned was the year of the world 2083. To this add 430, and we have 2513, the date of the law. Now Moses was eighty-years old at the giving of the law; which, subtracted from 2513, makes his birth

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to have occurred in the year 2433; which, again subtracted from 2368, the year of Joseph's death, leaves the difference 65—the exact interval between the death of Joseph and the birth of Moses.

Here, then, observe how rapidly the seventy-five souls of the Abrahamic family that went down into Egypt increased. In two hundred and fifteen years, from seventy-five they became about three millions! When Joseph died they were increased to about two thousand four hundred. When Moses was born they amounted to some eighty thousand, and when he arrived at his eightieth year they were about three millions strong; thus doubling every thirteen years and a fraction. How the Lord multiplies a nation when he pleaseth!

Again observe, that as Levi was born about the seventieth year of Jacob, and died at the age of a hundred and thirty-seven years, in the year of the world 2375, and as Moses was born in the year 2433, the interval between Levi and Moses was only about fifty-eight years, and, of course much less between Levi and Amram, the father of Moses. Moreover, as Levi and Isaac, his grand-father, lived together or were contemporaries for fifty years—as Shem lived five hundred and two years after the flood, and as Isaac therefore was born fifty years before Shem died, Levi must have heard from Adam through four persons; that is, Levi heard Isaac, Isaac heard Shem, Shem heard Methuselah, and Methuselah was contemporary with Adam two hundred and forty-three years. The knowledge and experience of Adam was communicated to Methuselah from Adam in person. The experience and acquirements of Methuselah were communicated to Shem, who was his contemporary for ninety-seven years. Shem communicated the intellectual acquisitions of Adam and Methuselah through ten generations to Isaac, who gave them to Levi, of whom Moses said, "He shall teach Jacob thy judgments and Israel thy law."—Now as Levi lived a hundred and thirty-seven years; and Kohath, his son, one hundred and thirty-three; and Amram, his son, a hundred and thirty-seven, and the interval between the death of Levi and the birth of Moses was only fifty-eight years; the history of the world came to Moses through five persons only.

Having now traced the genealogy of the lawgiver Moses, the oldest and most interesting historian in the world, up to Adam through five and twenty ancestors, himself the twenty-sixth person from Adam; and having also traced the royal branch of Judah up to Adam, through four and twenty generations, (Aram being the twenty-fifth,) we have got the crown of David and the mitre of Aaron connected in the person of Jacob, and branching off into two families through which they were severally and distinctly to descend through fifteen centuries, until, in

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their antitypical fulness and glory, they should meet in one person, and be by him translated from earth to heaven, and thus made effectual to the protection, sanctification, and salvation of all "the true Israel of God." And here we shall leave the subject for the present.

A. C.

Richmond, Va., April 1, 1845.

A BRIEF SCRIPTURAL EXHIBITION OF THE LAWS AND DUTIES OF MATRIMONY.

When our bountiful Creator had formed man in his own image, after his own likeness, he said, "It is not good that the man should be alone; I will make a help *meet* for him." In order to this, he cast the man into a deep sleep and took out one of his ribs, of which he made a woman, and presented her to the man, who gratefully received her, saying, "This is bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave to his wife; and they shall be one flesh." According to this it is evident that the matrimonial relation was designed but for the union of two; that is, of one male and one female, for matrimonial purposes. And it appears from Genesis iv. 19., that Lamech, a descendant of wicked Cain, was the first who violated this divine law of our nature. But we learn, that, in process of time, polygamy not only became fashionable, but also divorcement—See Deut. xxiv. 1–4. See also our Lord's answer to the Pharisees upon this subject, Matth. xix. 3–9. "They came to him tempting him, saying, Is it lawful for a man to put away his wife for every cause? And he answered, and said to them, Have ye not read that he that made them at the beginning made them a male and a female? And said, For this cause, shall a man leave his father and mother, and shall cleave to his wife; and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder. And I say to you, whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and whosoever marrieth her that is put away committeth adultery." Thus our Lord settles the matter concerning divorce. Moreover, while the practice of polygamy was permitted, that is, under the Mosaic dispensation, a man was not permitted to take his wife's sister to wife, during her lifetime. See Lev. xviii. There were also other laws prohibiting marriage within specified limits of consanguinity, which, for the

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natural reasons assigned, have never been repealed. See Lev. xviii. 6–17. To all these, therefore, Christians should manifest a pious reverential obedience; and especially to the duties enjoined upon the parties, under the matrimonial relation; for upon the faithful performance of these depends not only their social happiness, both natural and spiritual, but also that of their posterity. For, saith the Psalmist, Psalm xxxvii. 25, 28, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread:—But the seed of the wicked shall be cut off."

And who are the righteous but they who love and obey God? and, of course, perform their relative duties to each other, and "train up their children in the nurture and admonition of the Lord." But can this be done in families where the parents do not dwell together in love?—do not treat each other with kindness and respect? Surely it cannot. Therefore, Christian husbands are commanded to love their wives, even as Christ loved his body the church, and gave himself for it: so ought men to love their wives even as their own bodies. Also, Christian wives are to submit themselves to their own husbands as to the Lord: for the husband is the head of the wife, even as Christ is the head of the church. Therefore, as the church is subject to Christ, so let the wives be to their own husbands in every thing. Eph. v. 22, 23, 24, 25–28. Now as families are the very moulds of human character,—the formative seminaries of society; it is therefore perfectly consistent with the divine goodness to be so particular and copious, in giving directions to parents how to conduct themselves for this all-important purpose. See Deut. vi. 6–9, and xi. 18–21; Psalm lxxxviii. 1–8; Col. iii. 18–21; Tit. ii. 1–5; 1 Pet. iii. 1–7.

Upon the whole, as the marriage relation lies at the very foundation of society, therefore the teachers and rulers in the churches should be very particular in inculcating upon the parties the duties incumbent upon them to each other, and to their families; and where these are neglected or transgressed, if scriptural admonitions and exhortations will not produce the designed effect, the persevering disobedient ought to be formally rejected; especially where the law of Christ expressly enjoins it, as in the case of adultery, above specified, Matth. xix. 9. See also Matth. v. 31, 32, with 1 Cor. v. 11, 13. "Therefore put away from among yourselves that wicked person." In so doing God will be glorified, and Christian character saved from reproach. T. C.

From the Religious Herald.

EPISCOPACY.

Brother Sands—The following letters were not originally designed for the press, but the lady for whom they were prepared has expressed

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a wish that they should be published. Others have since united in that wish.

Upon reflection, I have thought their publication might be profitable. If the views I have presented in them, should be deemed unscriptural, yet their publication may be the occasion of calling forth what is true.

I have seen no written defence of our views on this subject. The discussion has been confined, as far as I know, to two bodies of clergymen, who are the antagonist claimants of an estate, that, in our opinion, belongs to the church. Learning has thrown its lore around this subject, until its investigation is discouraging to humble minds. My aim has been to present it in New Testament simplicity—so that the humble disciple of Christ can understand it.

Yours, respectfully,

TH. STRINGFELLOW.

LOCUST GROVE, CULPEPPER, VA., July, 1844.

My dear Sister—Your reply to my last letter has been received. In that letter it was my design to satisfy your judgment, if I could, that to commune with persons at the Lord's table, who were baptized before they professed faith in Christ, was without the sanction of the New Testament. You say you "think my argument ought to be satisfactory." I am thankful that you do, and hope you will act accordingly

I received the pamphlet you sent me, containing the essay of Bishop Onderdonk, of Pennsylvania, on Episcopacy. This essay wss published, and has been actively circulated for thirteen years, in all parts of the United States, by an organized body of the Episcopal denomination. It is the object of that body to give circulation to views which are approved. This essay may, therefore, be considered as the embodied sentiment of the Episcopal church on this subject—not to be set aside by anonymous writers, in an occasional number of an Episcopal periodical.

You inform me in your last letter, that the subject of *Episcopacy* "has claimed your earnest attention;" and then ask me "how the reasoning of this essay can be refuted." Perhaps it would be prudent for me to be silent; but as silence might be wrongly interpreted, I will give you the views which have been suggested to my mind on this subject by the New Testament.

The object avowed in this essay is, to prove from the Scriptures that a few clergymen, now called Bishops, are really the successors of the Apostles; and, by consequence, to prove that all other clergymen ought to be subjected to their control.

The Bishop's argument is this, that the officers mentioned in the New Testament, under the name of bishops, elders. and deacons, were *inferior* to the Apostles in four inherent rights; but that modern Episcopal bishops, in these four inherent rights, are *equal* to the Apostles.

He admits that if this *equality* cannot be proved. Episcopacy falls to the ground—but at the same time admits, that if Episcopacy falls, Parity will succeed to the Episcopal claim; or, in other words, that if a few clergymen, now called Episcopal bishops, should fail in

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proving themselves to be invested with the apostolic powers, then he will admit that all the clergymen of the world have succeeded to these powers.

I am free to admit, that when the Bishop has proved the assumption, upon which the Episcopal theory rests—that is, that Episcopal bishops do really possess the powers which the Apostles of the New Testament possessed, then his work will be done.

That Episcopal bishops do possess these powers, is the thing he assumes—it is the thing he asserts—and it is the thing he must prove. That it never can be proved, is evident from the fact, that miraculous evidence only can prove apostolic authority. While miraculous powers were conferred on many, in the apostolic day, that were not invested with apostolic authority—yet there were miraculous signs of that authority, which none could exhibit but Apostles.

To these miraculous signs of apostleship, Paul refers in the expression, "Truly the signs of an Apostle were wrought among you in all patience, in signs and wonders and mighty deeds." 2 Cor. xii. 15; Rom. xv. 14–19. Whenever these signs of apostolic authority are exhibited, we must yield submission to the claim.

It may be proper for me to state in this place. that if the *Apostles*, in their *authority* and *infallibility*, were now *absent* from the church, then there would be some show of reason in insisting that they should have *successors* to represent them in these prerogatives. But the Apostles occupy, by their writings, the same infallible and authoritative place in the church now, that they, in person, occupied when present with the church; and therefore they need no authoritative representatives or successors. (Matth. xix. 28; Acts i. 7, 8.) By their writings they now speak the will of Christ to the church, and enforce the authority of Christ in the church, just as they did when they were personally present with the church. Both Christ and the Apostles are now *in the church*—the first by his spirit, the last by their writings—as they were in the apostolic day. But I must be excused for thinking that they have not taken up their dwelling, exclusively, in Episcopal bishops, as the authorized interpreters of the divine mind, and as the conscience-keepers of mankind.

The true question at issue in this controversy, is a question of original, inherent power, between the clergy on the one side, and the followers of Jesus Christ on the other. It is a question that involves the right of private judgment and of conscience, in things which relate to men and their Creator. Episcopacy means an absolute right in bishops to govern. Presbyterianism means an absolute right in presbyters to govern. Both systems assert that clergymen are the divinely consecrated fountains of authority in the church of Christ—with a right to perpetuate their own official existence—and to transmit to successors four inherent spiritual rights, which they claim to have received by succession—not from the church—but from the Apostles.

An inherent right is defined by the Bishop to be 'a right which cannot be taken away, or justly suspended, (except by punitive discipline,) but is always valid." (See page 15.) The inherent spiritual rights which they claim a right to exercise and transmit, are thus summed up by the Bishop at page 11:—First, "the right to ordain." Secondly, "the right to confirm." Thirdly, "the right of general

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supervision." Fourthly, "the chief administration of spiritual discipline." In all other spiritual rights, the theory admits an equality with bishops on the part of the inferior clergy.

Do you understand what is meant by the language of this summary. If you do not, I will tell you: when analyzed, "the right to ordain" means an absolute right to make all officers in the church—"the right to confirm" means an absolute right to make all private members—"the right of general supervision" means an absolute right to govern all churches—the right of "the chief administration of spiritual discipline," means the absolute right of inflicting pains and penalties for all disobedience in the church—in other words, to ordain is to make officers—to confirm is to make members—supervision is to govern both—discipline is to exclude both for disobedience.

This is a princely inheritance for Americans to bestow on mortal men. These inherent rights may suit the angels of heaven; but you will agree with me, that they define the character of an earthly tyrant.

Episcopacy, in its true colors, is enough, it seems to me, to make a free man tremble; but if it be of God—if indeed he has clothed a self-creating and self-perpetuating body of ecclesiastics with such powers, (no matter how wicked,) according to the Bishop's own showing, so long as they continue in office, (see page 5,) why let us submit to them, because what God ordains is ordained in wisdom and righteousness. The question to be settled is this—Has he done it? This question must be settled by the New Testament; and although Episcopacy gives you and myself no right to judge this question, yet by the law of Christ, and by our civil law, we both have a right to sit in judgment upon this question, and to decide for ourselves whether the New Testament was designed to teach that God has ordained the Episcopal clergy to be our conscience-keepers. For if Episcopacy, in the sense of the Bishop's argument, be true, then this is true as a consequence.

Episcopacy asserts that the Apostles exercised four inherent rights, viz.—the right to make officers—the right to make members—the right to govern—and the right to enforce authority—and then claims for Episcopal bishops a transfer from the Apostles, of these four inherent rights, which, "except for discipline, never can be retracted, suspended, or modified, except by the giver or givers." (See page 15.)

Presbyterianism, according to the Bishop, asserts that these four rights were exercised by the Apostles; but claims that the transfer was made to the Presbyterian clergy: or, in other words, to presbyters in general.

The Baptists assert that these four rights are inherent in the church. (By church, the New Testament means a congregation of saints worshipping in one place.)

Before I enter upon the examination of the scriptures, as to what is true on this subject, a few observations on some remarkable features in this standard essay of Episcopal orthodoxy will be in place. And,

1st. While the Bishop claims the four inherent rights above named, for Episcopal bishops, yet he agrees that if he fails to prove that Episcopal bishops have a right to make or ordain ministers, that he will then yield up that, and the other three rights, to the Presbyterian clergy, or to presbyters in general. In any event, the church is not to share in his liberality. (page 11.)

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Now, I ask you, if there can be such a connexion between the right to make or ordain ministers, and the right to make or receive members, &c. that one of these rights cannot exist in clerical hands without the other? If, for instance, a right to make or ordain ministers, was proved to exist in the hands of the clergy, would that prove that in their hands also was the right to make members—the right to govern the church—and the right to punish offenders? Certainly not. The Bishop does not even pretend to such a connexion. Yet, if he cannot get the whole loaf, he will have no bread. That these elements of power, or these inherent rights, belong to the church, and not to the clergy, seems (see page 11) to be an idea too contemptible to be entertained by this highly gifted Bishop.

2d. A second feature is, that though he stands ready to give up all four of his inherent rights if he fail to establish that of ordination, yet he labors to establish three of them; that is, ordination, supervision, and discipline; while he offers no argument or proof whatever for the other one, that is, confirmation.

3d. A third remarkable feature is the Bishop's admissions. He admits that the very office he claims for episcopal bishops has not even received a name in the New Testament This admission speaks volumes. He admits that the term bishop, now applied to the superior clergy, is a term never used by the Holy Ghost in the New Testament, to indicate an officer possessing the powers now claimed by Episcopal bishops. He admits, without reserve, that the term bishop, in the New Testament, indicates nothing more than a common minister or presbyter. (page 12.) Again, he admits that the term Apostle designates an office that does not now exist in the Christian church; and yet he contends that the Apostles have successors in office, and that they have transmitted to these successors, four inherent rights which belonged exclusively to them; and then contends that these successors, (who are without a scriptural name for themselves or their office,) are Episcopal bishops. He admits, too, that the name bishop, which they have assumed, is a clerical robbery of later date than the apostolic days (page 12)—and the law of transfer, by which they have come into the possession of their ecclesiastical estate, is a law no where written in the New Testament.

A cause that can make these admissions and live, must be a wonderful cause indeed!

I cannot let these admissions pass without pressing them on your particular attention. The high claims of Episcopacy have, by these admissions of the Bishop, received a fatal, a suicidal stroke. Let me state a case by way of illustration.

Suppose some of our official dignitaries in the government of these United States should boldly lay claim to supreme authority, legislative, judicial, and executive, combined; and suppose these claims to be made on the pretended ground of a transfer of such authority from the sovereign people, who established for themselves and their successors a constitutional form of government; and suppose that in the constitution no such transfer appears, but, on the contrary, much that militates against such a claim; as, for instance, there is no name of their pretended office—no description of the qualifications or the duties of the incumbent—no directions as to the mode of appointing him; and

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in addition to all this, suppose that all the powers claimed by these usurpers were clearly delegated by that instrument to constitutional agents Now, under such circumstances as these, how long, suppose you, would the high claims of these non-descript dignitaries, these nameless usurpers, live amongst a people trained to ask, "Where is the constitutional authority for the rights or powers here claimed?"—Your own good sense will see the analogy and make the application.

If this theory of Episcopal rights were the one which the New Testament was written to teach and enforce, then the New Testament would be filled with the evidence to prove it. These four rights, in a social body, are tremendous elements of power; and in the apostolic age these rights were necessarily in exercise by some hands every day. Is it to be credited for a moment, that such powers as these were in daily exercise for thirty years, by a self-perpetuating aristocracy in the apostolic church, and yet that no notice whatever should be taken of the fact? That no written law or rule to govern the subject, should be given forth by the Holy Ghost? Any one who has the patience to read the reputed writings of the ancient fathers, will see that in many instances Episcopacy occupies a chief place. This prominence harmonizes exactly with modern Episcopacy—modern Episcopacy runs to these writings for support. Now, if the Episcopal theory, which these ancient writers disclose, was the theory of the Apostles, then the book of "Acts" and the apostolic letters to the churches would be full of it. The Apostles would have exhibited in this case the same solicitude upon this subject which the ancient fathers exhibit—and furnished the law of succession and subordination, as they do. In short, there would, in this case, have been a perfect harmony between the original apostolic scriptures and these writings of the ancient fathers. But the very first thing which strikes the mind, concerning these writings of the fathers, and those of the Apostles, is the perfect discrepancy between them on this subject. This fact proves the Babylonish paternity of these ancient writings. If you can believe that the instructions of the fathers on this subject, and that of the Apostles, are from the same fountain, then throw away your New Testament.

I will now examine the Episcopal theory of inherent rights—not by the ancient fathers, but by the word of God. This is the test to which the Bishop says this question must be brought. In this he is certainly right. And,

1st. The first Episcopal right, in the Bishop's catalogue, is that of ordination, or making ministers. In an argument to prove where this right resides, it is proper that its constituent elements should be defined. In whosesoever hands it may reside, it should be distinctly understood what it is. A right to ordain, is a right to do two things—first, to choose the officer; secondly, to confer upon him the power to officiate, availably for men, and acceptably with God. It is claimed by Episcopacy that this right resides in Episcopal bishops only.

To sustain this claim, the Bishop must, from the scriptures, prove two things—first, that the Apostles claimed and exercised this right themselves; and, secondly, that Episcopal bishops have succeeded to this right, by a law from Jesus Christ, which is plainly written in the New Testament. This is what he ought to have done—this is what must be done, to satisfy a mind that is rational on this subject.

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But in place of this, he tells us at page 23, that he "has showed apostles and elders to have been distinct classes of ministers;" (this, by the way, is doing a large business for 23 pages;) and then adds, "that the former ordained is allowed on all hands, and is clear from scripture;" and then, at the bottom of the page, refers his readers to "Acts i. 26; vi. 6; xiv. 23; and 2 Tim. i. 6," as the proof of it. Now, if these passages really proved, what he says "it is allowed on all hands" they do prove—(that is, "that the Apostles ordained,") yet nothing would be proved in support of modern Episcopacy. He would still have to prove that Episcopal bishops, under a written law from Jesus Christ, are expressly invested, as the successors of the Apostles, with a right to ordain, as the Apostles did, and to exercise the other three rights named in the Episcopal catalogue.

Now, in these four passages is the Bishop's positive proof that the Apostles claimed and exercised an inherent power, which included a right from God to choose whom they pleased for the ministry; and that they claimed and exercised an inherent power, which included a right from God to invest the person they selected with spiritual power and authority, to exercise an available ministry, and to prove by consequence that Episcopal bishops are their successors in these clerical rights.

Let us examine these scriptures. I will state, however, in advance, that if they should prove (which they do not) that, in the Episcopal sense, the Apostles ordained—yet they would not prove that the Episcopal bishops may of right do all that the Apostles did. That Episcopal bishops have a right to do this, is a point to be proved by testimony of the same character as that which proved a man to be an Apostle.

The first passage in Acts chap. i., ver. 26, is the conclusion of a historical account that begins in the 12th verse. In this account the historian informs us, in the 13th verse, that after the ascension of Christ, the eleven Apostles "returned to Jerusalem;" in the 13th verse, that "they abode in an upper room;" and in the 15th verse, that the number of the disciples that abode in the upper room "was about one hundred and twenty." He then tells us, that "Peter stood up in those days" in the midst of these disciples, and addressed himself to them. In the 21st and 22d verses, the historian tells us that Peter, in this address, informed these hundred and twenty disciples, that of the men who had been with them for a certain length of time, an Apostle "must be ordained" to fill the place of Judas, who had fallen by transgression. Now, I wish you to remember the thing which Peter says must be done—he says an Apostle must "be ordained."—This being the thing to be done, we wish to know how it was done, and who did it. In the 26th verse, which is the verse referred to by the Bishop, the historian tells us that the disciples who had been addressed by Peter on this subject, and who had been instructed by him as to the requisite qualifications of the candidate, "gave forth their lots," (or votes,) and that Matthias got a majority of the votes, and "was numbered with the eleven Apostles."

I want you to bear in mind, that in these verses an ordination to the highest office in the kingdom of Christ, is described in all its circumstances, for our instruction. I affirm that this description proves posi-

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tively that an inherent right to ordain an Apostle was exercised, in this case, by the church, and not by the Apostles; and if by the church in this case, then in all other cases, unless we are expressly informed to the contrary. How any man can refer to this description of Matthew's ordination, for any other purpose than that of proving that the power to ordain belongs to the church, and not to the clergy, I know not.

Here we see, that in the incipient stage of the church's existence, the Apostle, Peter stood up in the midst of the church, and called upon the members to ordain an Apostle. The circumstantial detail of this ordination, is the written law of God to guide us in ordination. It stands in writing at the beginning of the church's history as an index. It points directly to the church, as the source of the ordaining power. This description of an ordination to office, drawn by the inspired pen, shows that the choice of the church, formally expressed, is ordination. This description of an ordination was written to guide the church in the exercise of this right. The church is here taught, that in choosing an officer, regard must be had by the church, to those qualifications specified by the Holy Ghost through the Apostles. The proper qualifications for this office were first specified by Peter; after which the account proceeds to tell us, that two persons deemed suitable were put in nomination by the church. We are then told that the church, by a majority of votes, made the choice—the choice publicly and formally expressed, was the ordination—because it put Matthias into the office of an Apostle, "with the other eleven Apostles."

Now, can I get you to remember these simple facts—the first fact is this, that here is an ordination, described by the inspired pen, to the very highest office in the kingdom of Christ. The second fact is this, that this ordination was made in the presence and by the direction of the Apostles themselves. And the third fact is this, that this ordination to the highest office was made, not by the Apostles, but by the church. Now, the recorded description of this ordination was intended by the Holy Ghost to teach the church in all coming time, what ordination is. It was intended to teach also, that the Apostles caused the church to carry out the principle in practice, that the right to choose and set persons apart, (even to the very highest office,) belonged to them. Yet, strange to tell, the Bishop and his clerical associates refer to this description of an ordination, made by the church, as proof that the right to ordain belonged to and was exercised, not by the church, but by the Apostles. This is a full and perfect description of ordination to office in the church of Christ. It is the first description that is given of ordination. There is but one description more given in the New Testament. From the two we are to get all the knowledge on this subject which the New Testament was designed to furnish; therefore, we should not pass them lightly over, but stop and study them until we see in their light what ordination is. It is impossible for an unprejudiced mind to misunderstand them.

The Bishop's next proof of the same thing is in Acts vi. 6. This passage relates to the ordination of seven persons to an office that required high moral attainments and very high order of gifts to fill it. Let me here remark, that this is the second and last ordination to office that is described in the New Testament; that is, after the death

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of Christ. This ordination took place soon after the day of Pentecost. The first ordination, already noticed, was made to the highest, and this to the lowest office in the church. A full description of these two ordinations was deemed sufficient by the Holy Ghost to furnish all the necessary information for guiding the church on the subject of ordination, in all her future history. These two ordinations, then, furnish the pattern which we are bound to follow. No other ordinations are described to which we can look. The record tells us, in this case as well as in the other, that when the circumstances occurred which made these offices necessary in the church, "the twelve" Apostles "called the multitude of the disciples," (that is, the whole church,) "unto them," and when they were gathered together they thus instructed them:—"Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. And the saying pleased the whole multitude—(bear in mind that it pleased the whole church, and not a select part,) and they (the church) chose (elected) Stephen, a man full of faith and the Holy Ghost, and Philip, and Prochorus, Nicanor, and Timon, and Parmenas, and Nicolas, whom they, (the "whole multitude," after they had elected them,) set before the Apostles; and when they (the Apostles) had prayed, they laid their hands on them." In this second ordination we see no intimation given that the Apostles possessed or exercised the right of choosing the officer.

Now, the right of choosing the officer is the essential element of the ordaining power. The "whole" church is here called upon by the Apostles to exercise the power of electing or choosing these officers themselves, just as they had been required to do in the case of Matthias. In this ordination the Apostles prayed for the persons the church had chosen. In the ordination of Matthias there was no prayer. In this ordination the Apostles laid their hands on the persons the church had chosen. In the ordination of Matthias no hands were laid on. Prayer and laying on of hands are confessedly, by the Bishop, no part of ordination. (See pp. 17, 18.) Separate, then, these two acts from this ordination, and there remains but two other acts—that of choosing the officers, and that of setting them before the Apostles, after they were chosen—the church performed both acts—the first act was their ordination—the second act was the formal declaration of it. This formal declaration was necessary in this case, because they were chosen by the church to take charge of the church's treasure that had been put into the Apostles' hands. In giving it up to other hands, it was proper that the church should be responsible for the persons chosen by herself to take charge of it. It was proper, too, in this case, that the Apostles should be formally and publicly authorized by the church to commit what they held to these seven persons. Here, then, is another of the four scriptures referred to by the Bishop, to prove that the Apostles, and not the church, possessed and exercised a right from God to choose officers for the church, and to impart authority to these officers, that should make their ministry available, for objects that cannot otherwise be obtained; and to prove, by consequence, that these high apostolic powers are now in the hands of Episcopal bishops. The Bishop's theory, or rather the Episcopal theory of ordination, is positively contradicted by these two descriptions of ordination; and

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these are the only descriptions of ordination to office during the apostolic day.

I have said that the right of choice is the essential element of ordination. The ordination of Matthias proves this positively. In his case the choice of the church, publicly expressed, without any other act whatever, was his ordination. And, that choosing to office, was ordaining to office, is proved positively by the ordination of the twelve Apostles by Christ. Luke says in chapter vi. 13., that "he called unto him his disciples, and of those he chose twelve, whom also he named Apostles." Here choosing them, is ordaining them, because that which Luke calls "choosing twelve" Mark calls "ordaining twelve." Mark says that Jesus called unto him whom he would, and "ordained twelve" to preach, &c. We are now inquiring where this power to choose, which is the power to ordain, resides; and we see clearly, as regards the twelve Apostles, and, I may add, the seventy disciples, that it resided in Christ. Christ exercised it in each case by "choosing whom he would." In each case he did nothing more than choose. This choice of his was their ordination; because to ordain, and to choose, are one and the same thing. The ordination of the twelve and of the seventy by Christ, and the ordination of Matthias by the church, proves this positively. When Jesus chose the twelve he laid no hands on them—he used no other ceremony, he performed no other act, but that of choosing. The same is true to the letter when the church ordained Matthias. A right to choose, then, is a right to ordain. The exercise of this right is ordination.

The question at issue is this, Where does the right reside? We have seen that it dwelt in and was exercised by Christ, while he was in the flesh. Ordaining the twelve and the seventy proves this. Now, the question of questions, because decisive of this controversy, is this, To whom did Christ transmit his right when he ascended to heaven? The Bishop says, To the Apostles and their successors. I say, To the church; and I prove it positively, thus.—(please let the proof be remembered:)—Jesus chose or ordained twelve persons to fill the highest office in his kingdom; one of these twelve persons destroyed himself: the Holy Ghost directs that another should be chosen or ordained to fill his place. Now, as Christ chose the twelve, it is clear that if he passed the right to do what he did into the hands of the Apostles and their successors, then the Apostles will choose or ordain successors to supply Judas' place. On the other hand, it is clear, that if Christ passed the right to do what he did to the church, then the church will choose or ordain a successor to fill Judas' place. This we are expressly told they did do by the direction of the Holy Ghost in Peter. They gave forth their votes: Matthias got a majority of the votes; and that vote of the church numbered him with the eleven Apostles. Therefore, it positively proves that the right to choose or ordain to office was transmitted by Christ to the church. The same thing is also positively proved in the ordination of the seven just noticed; the choice of the church was their ordination. After they were ordained, or chosen, they were set before the Apostles as the servants of the church, selected by the church, to receive from the Apostles what the church had put in the Apostles' hands. The Apostles, then, prayed for them, and laid their hands on them, to impart

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(as we may suppose from Acts viii. 13–19; see also Acts ix. 12–17,) supernatural gifts to aid them in the duties of their new office.

The next passage referred to by the Bishop to prove a clerical right to ordain, is Acts xiv. 23. It forms a part of the account given us of the missionary work accomplished by Paul and Barnabas, and to which they had been appointed by the direction of the Holy Ghost at Antioch. In prosecuting their mission they returned from Derby and revisited Lystra, Iconium, and Antioch," "to confirm the" faith of the "disciples" they had made in those places, and to "exhort them" to steadfastness in their "sufferings;" and "when they had ordained them Elders in every church, they commended them to the Lord." The last clause is referred to by the Bishop, to prove that the Apostles possessed and exercised the right to ordain, which, as we have seen, is the right to choose officers for the church. Now, we have examined the two ordinations made in the presence, and under the direction, of the Apostles—that of Matthias, and that of the seven—and the Bishop will admit that these are the only ordinations to office that are described in the New Testament, after the ascension of the Saviour.

By the light of these two ordinations, therefore, we must both learn in what ordination consisted, and where the right to ordain resided. The Bishop agrees that we are not at liberty to infer any thing in the face of positive evidence to the contrary. Therefore, we are not at liberty to infer that ordinances which are not described are different from those which are described. Yet we may lawfully infer that the ordinations in these churches, which are not described, were such as those which are described in the case of Matthias, and in the case of the seven. We have no right to infer they were such as are no where described in the New Testament; and these two ordinations, as has been remarked, are all that are described as having been made either by the Apostles or by the church.

Now, in the case of Matthias and the seven, we are plainly told what part the Apostles bore in ordination. In each of these cases the Apostles first informed the church that certain officers were necessary. We must therefore infer that Paul and Barnabas did the same in all these churches. Secondly, in the case of Matthias and the seven, the Apostles pointed out to the church the qualifications proper for the office. We must therefore infer that Paul and Barnabas did the same. Thirdly, in the case of Matthias and the seven, the Apostles instructed the church that they were to choose from among themselves such persons as possessed these qualifications; and in each case this was done by the church as the Apostles directed. In each church in these cities, therefore, we must infer that Paul and Barnabas gave the same instruction, and that these churches followed it. This is the pattern given us in ordinations which are described. The ordinations made by Paul and Barnabas are not described. We are bound to conclude, therefore, that Paul and Barnabas followed this pattern in all those churches. If Paul and Barnabas followed any other model, there is no record left us of the fact, by which it can be known. If we admit they departed from this model, we may make their ordinations to be one thing as well as another. We are at sea without a compass. Paul and Barnabas ordained elders in these churches, just as Moses chose judges of Israel. While it is expressly said that Moses chose them,

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yet the congregation chose them by his counsel. What was done by his direction, is said to be done by him: so in this case.

The separation of Paul and Barnabas, at Antioch, by fasting, prayer, and laying on of hands, is regarded by many as an ordination to office. The Bishop does not so regard it. In this he is certainly right, because Paul and Barnabas were both in the highest office already. Paul was put there "by Jesus Christ and God the Father." (Gal. i. 1; see also the first chapter.) These two Apostles were separated from the church at Antioch, to perform a particular work that belonged to an office they already held.

Neither does the Bishop think that the laying on of hands of the presbytery, (1 Tim. iv. 14,) was to ordain Timothy to office. Timothy was no doubt in office before; and, like Paul and Barnabas, was set apart to a particular work belonging to that office; and by laying on of hands, in all probability, received miraculous gifts to aid him in the discharge of his work. Therefore, the ordinations of Matthias and the seven, furnish the pattern which the Bishop (as well as myself) is bound to suppose Paul and Barnabas followed in these churches. From the premises the conclusion must be, that these churches chose their elders by the counsel of Paul and Barnabas; and that Paul and Barnabas prayed for the elders chosen by these churches, and perhaps laid hands upon them to communicate the gifts of the Holy Ghost, the better to qualify them for their work.

The Apostles, by prayer and laying on of hands, in the case of the seven deacons, may be regarded also as concurring with the church in the choice they made. The same concurrence was no doubt expressed in the ordinations made by Paul and Barnabas in the above churches. A concurrence between the ministry and the church is proper now, and should be practised in all cases—the ministry being a part of the church.

His next reference in support of Episcopal ordination is to 2 Tim. i. 6. "Wherefore I put thee in remembrance that thou stir up the gift of God that is in thee by the putting on of my hands." If I understand the Bishop, he takes this to be a gift of all the powers that are included in "ordination," "confirmation," "supervision," and "the chief administration of spiritual discipline." Of such a gift, to an individual, I have never read—of nine gifts of the Holy Ghost I have read. By this same Apostle they are enumerated in the following order, to wit:—First, "wisdom;" secondly, "knowledge;" thirdly, "faith;" fourthly, "healing;" fifthly, "working miracles;" sixthly, "prophesying;" seventhly, "discerning of spirits;" eighthly, "tongues;" ninthly, "the interpretation of tongues." As this catalogue contains all the gifts communicated by the Spirit, we are bound to suppose, that, to fit Timothy for this work, some one of these gifts was bestowed him. Well, we are told that the church at Corinth "came behind" no church in these gifts. (1 Cor. i. 7.) We are told that the hundred and twenty members of the church at Jerusalem received these gifts on the day of Pentecost. (See Acts 1st and 2d chaps.) These gifts were expressly promised to the three thousand at their baptism. (Acts ii. 38.) A few days after this five thousand new male converts were filled with these gifts the day after their conversion. (See Acts ii. 4–31.) The members which formed the church in Samaria, received these

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gifts soon after their baptism. (See Acts viii.) All the first Gentile converts, which constituted the church at the house of Cornelius, were filled before their baptism, with these gifts. (See Acts x.) Paul wrote to the Romans that he longed to see them that he might impart to them some of these gifts. (Rom. i. 11.) Now upon what principle can the Bishop claim for Timothy the gift to ordain, &c., any sooner than he can claim the gift to ordain for all these churches? If possessing a spiritual gift qualified Timothy to ordain, so it did these various churches. This was a miraculous gift bestowed on Timothy. This was not the gift of office. It cannot be shown that office was bestowed by laying on of hands, in any case whatever. Hands were laid on the sick, but not to confer office; hands were laid on the Samaritans to confer gifts, but not to confer office; hands were laid on the twelve men at Ephesus to confer gifts, but not to confer office; hands were laid on Paul by Ananias to confer gifts, but not to confer office, for that he had before. (See Acts xxvi. 12–20.) Office was conferred by Christ on the twelve and on the seventy, not by laying on of hands, but by choosing them; office was conferred on Matthias, not by laying on of hands, but by the choice of the church; hands were laid on the seven, but not to confer office, for that was given them by the vote of the church. Even the Bishop admits that laying on of hands is no part of ordination.

Now these are the four passages relied on by the Bishop, and a body of exceedingly intelligent clergymen, who have published, and who for many years have been circulating his pamphlet, to prove that they have succeeded to a spiritual inheritance from God, upon which the world is dependent for the inherent virtue that makes the ordinances of Jesus Christ available for human salvation. For, certainly, if these ordinances are as efficacious without having merit from the Episcopal fountain infused into them, then the claim set up by Episcopacy is ridiculous. If all the functions of a Christian ministry are as efficacious in other hands as they are in Episcopal hands, then there is no motive to contend for Episcopacy. And I presume that a decent respect for common sense and common observation among us, would rebuke any measure of Episcopal zeal that might be disposed to deny the efficacy of a gospel ministry in non-episcopal hands, although it is evident that if the Episcopal theory were true, that then it would be true also that the merits of the atonement could only come forth to men through the medium of Episcopacy.

He who denies this, makes the whole scheme, according to the principle of consistency, supremely ridiculous. On this point I consider the Catholic church consistent. They assert, what the Episcopal theory requires, that salvation can only come through Episcopal hands. If this consistent view of the subject was boldly avowed, the theory would no doubt bury its advocates in our country under its own ruins.

I have now examined the four scriptures to which the Bishop refers as proof that Episcopal clergymen have an inherent right to ordain all officers in the church—that is, to choose them and invest them with supreme power and authority; and you ask me how the reasoning is to be refuted? The argument is, that "the Apostles of the New Testament were superior to the Elders of the New Testament—that the

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Apostles ordained, and that the Elders did not." Now, if I were to admit the premises, the Bishop's conclusion would not follow, any sooner than it would follow, that, because the Apostles worked miracles, therefore Episcopal bishops work miracles. Two of these passages, however, (and these two are all that describe ordination) prove in the most positive manner, that the Apostles did not ordain, in the Episcopal sense of ordination; that is, as efficient agents to choose the officer, and to confer authority upon him. The case of Matthias shows this beyond all doubt. Matthias, by ordination, was invested with the powers and the authority of the highest office. Yet his ordination consisted in the choice of the church, and nothing else—made under the immediate direction of the Apostles. The Apostles neither chose him nor conferred office upon him—the church by her vote did both. The ordination of the seven consisted in the choice of the church, made in the presence, and by the direction of the Apostles.

These ordinations are the first that were made: they are all that are described. We have no others described to guide us. Paul and Barnabas had no other pattern to follow when they left Derby to ordain elders in every church. Paul had no other pattern to give to Timothy at Ephesus, or Titus in Crete, when he wrote to them to ordain elders. This pattern shows that the Apostles gave counsel on this subject to the churches, as they do still; but it shows also that the churches possessed and exercised the power of choosing, which is the power of ordaining the officer. If the whole church, as in these cases, have the right to choose, Episcopacy is dead; for choosing to office is ordaining to office. It was so when Christ chose the twelve; it was so when he chose the seventy; it was so when the choice of the church fell upon Matthias; it was so when the church chose Stephen and the other six deacons. Except from these four ordinations—the two by Christ, and the two by the church—we cannot get one ray of light on this subject.

These four scriptures, which have been examined, are referred to by Episcopacy for the purpose of proving what the Bishop says "is admitted on all hands, and is clear from scripture;" that is, "that the Apostles ordained." These four passages contain, then, the positive proof, which Episcopacy adduces, to support the Episcopal right of ordination. The balance of the proof is assumption and inference. And in the proper place I will satisfy you that such assumption and inference is positively forbidden by the facts of the New Testament. I think I may say, that the Bishop's reasoning to prove that the Apostles ordained, is "refuted" by the fact, that the church ordained Matthias and the seven, as his own scriptures show in the most explicit manner.

As I shall only advert incidentally to the subject of ordination again, let me here say, that these four passages, adduced by Episcopacy to prove that the Apostles ordained, certainly fail of proving the fact. As I have remarked, the first and second of these passages are the only ones in the New Testament which describe ordination and tell us what it is; (that is, after the death of Christ.) These two passages inform us that the right to ordain belongs to the church, and was exercised by the church under the immediate direction, and in the very presence of the Apostles. Consequently it cannot be "clear from

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scripture that the Apostles ordained." On the contrary, "it is clear from" these two passages of "scripture that the Apostles did" not "ordain." The third of these four passages refers to ordination, but does not tell us what it is. As this third passage does not tell us what ordination is, we are obliged to go to the descriptions given us of ordination in the first two passages to find out what it is. But because this third passage says Paul and Barnabas ordained elders, it is claimed that Paul and Barnabas were the efficient agents, and not merely the instruments. You need not be told that it is common in scripture to say a person does a thing, when it is done by his direction as an instrument only. This is the form of speech used in the passages which say that Moses chose the judges of Israel—that Moses built the tabernacle—and that Solomon built the temple. What others did by their direction, is said to be done by themselves. So in the third passage, Paul and Barnabas are said to do, what was done by the church, under their direction. The fourth passage has no reference to the subject of ordination, but refers to a miraculous gift conferred on Timothy by the laying on of Paul's hands. Laying on of hands, the Bishop says, is no part of ordination. Hands were never laid on to confer office. Both Christ and the Apostles laid hands on to confer miraculous gifts, but never to confer office.

The next right claimed by Episcopacy is confirmation, or a right to receive members into the church. That this right also is in Episcopal hands, the Bishop affirms, but offers neither argument nor scripture in support of it. To disprove it, I will remark, that the church at Jerusalem, in refusing to admit Paul when he sought to "join himself to them," proves that the right to receive or make members was in the hands of the church. The same right is recognized in the Roman letter as belonging to the church, when the Apostle teaches, "him that is weak in the faith receive ye, (Rom. xiv. 1.) but not to doubtful disputations."

Again, when the end was gained for which the incestuous man at Corinth was excluded—that is, when he was reformed and made penitent, the Apostle in his next letter advised the church to restore him to their fellowship again: "confirm your love to him." (1 Cor. v. 8.) This shows that confirmation, or receiving of members, was in the hands of the church; and if in their hands, then it was not in the Apostles' hands. This right is a very important one in a social body. But as the Bishop offers no proof that it is in clerical hands, I shall content myself with these references as proof positive that it is in the hands of the church. The Apostle Paul so understood it when he went up to Jerusalem the first time to join himself to the church. It is written (Acts ix. 26,) that he "essayed to join himself to the disciples," and they refused to receive him until satisfied by credible evidence that he was worthy of their fellowship. If the right of confirmation, or receiving members, had been in clerical hands, then Paul would have applied to the Apostles for admission, and they would have received him. As he did not apply to the Apostles, but to the church, it is to be regarded as inspired proof from God, that the right of reception, or confirmation, belonged to the church.———Having given you my views of the right of ordination and confirmation in this letter, in my next I will give you my views of supervision, or government.

Yours affectionately, TH. STRINGFELLOW.

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QUERIES BY A. S. H.

March 17, 1845.

Query 1. WHAT are we to understand by the expression, 1 Tim. iii. 10., "And let these also first be proved; then let them use the office of a deacon, being found blameless"?

Answer. The meaning of this injunction is determined by the conjunction *also*—which signifies, *in like manner*—always referring to something immediately preceding, as mentioned or described. Now the preceding context is descriptive of the character and qualifications which a person must possess, to render him eligible to the office of a bishop. And how could this be ascertained but by personal and social investigation?—that is, by conversing freely with the person by himself upon the specified subjects both of knowledge and practice; and also with his acquaintance, both in the church and out of it: see verse 7th. Thus were his character and qualifications to be proved, before he could be lawfully chosen to occupy the office of a bishop.—The Apostle having given these directions for selecting proper characters for the bishop's office, immediately proceeds in like manner with respect to the deacon's office, verse 8, saying, "Likewise must the deacons be grave," &c. "And let these also first be proved;" that is, as he had ordered those to be, who were designed, or desirous, to occupy the office of a bishop: for it appears from verse 1st, that a man might lawfully desire the office of a bishop, and, of course, offer his services to his brethren for that purpose; but that he could not lawfully assume it without a legal trial and ordination; and, for this purpose Timothy is solemnly charged—to lay hands suddenly on no man, lest, by so doing, he should become partaker in other men's sins: see chapter v. 22—by thus introducing unqualified persons into those sacred offices. Therefore, the Apostle enjoins a similar attention to be paid to the character of the candidate for each.

Query 2. What is meant by the expression, 1 Tim. v. 20., "Them that sin rebuke before all, that others also may fear"?

Ans. It evidently appears from the preceding verse that the Apostle meant, that if any of the elders were accused and found guilty, being tried according to the process described in said verse, that his being publicly rebuked in the presence of the church, would be a terror and a warning to others, to excite them to abstain from similar evils.

But it is also asked—"Did it require Timothy, and, more generally, all evangelists to rebuke elders of churches?"

Answer. It appears that Timothy was prophetically called to the evangelical office, as Paul and Barnabas were to a special missionary work by the prophets and teachers of the church at Antioch: see Acts

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xiii. 1–3, with 1 Tim. iv. 14.—"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." Now this must have been the gift of office;* for none could confer miraculous spiritual gifts by the imposition of their hands but the Apostles: see Acts viii. 5, 6, 14–17. For although Philip astonished the Samaritans with his miracles, yet he could not confer miraculous powers upon the converts; this was reserved for the Apostles Peter and John. Now, Timothy being thus divinely favored with the gift of the evangelical office, and, no doubt, with the gift of the Holy Spirit also, by the laying on of Paul's hands: see 2 Tim. i. 6; 7, with Acts xix. 6, 7; he was, therefore, duly qualified to perform all the duties of the evangelical office; namely, to preach, teach, and rule: see 1 Tim. i. 3, 4, and iv. 11–16, and 2 Tim. iv. 1–5, with Titus i. 5, &c. &c.

Query 3. Lastly it is queried whether the Apostle may not intend the elders of the churches, whom he thus instructs and requires to admonish disorderly members.

Answer. It appears from the context immediately preceding, that the Apostle is instructing and authorizing his beloved and faithful co-operant, Timothy, how he should proceed with respect to the different classes of character, both natural and official, which constitute Christian society; beginning first with the elderly men and women, verses 1–2, and ending with the ruling elder, verse 17–20. Now it is evident that Timothy was thus instructed both to authorize him, and also to instruct and authorize others, how to act towards each other as Christians. The elders that ruled well, were to be counted worthy of double honor, (that is, with respect to support;) especially they that labored in the word and doctrine, (that is, both in preaching and teaching.) The former of those epithets, namely, the word or gospel, being connecteed with its proclamation for the conversion of sinners: the latter, namely, doctrine, or teaching of divine truths, for the edification of saints. Now the elder that both evangelized the world, and taught the church, would incur so much more expence, than he that confined his labors simply to teaching and ruling the church: that he, therefore, would "*especially*" need a prompt and liberal support. These things being evidently so, it follows, of course, that Timothy was to exemplify the apostolic injunction for rebuking the faulty, as well as for honoring the worthy, amongst the elders. Indeed, the obvious import of the 19th verse, and its immediate connexion with the 20th, which contains the subject of the proposed query, renders it impossible that

* All ministerial offices for the conversion of sinners, and the edification of saints, are called *gifts:* see Eph. iv. 8, 11, 12

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it should mean any thing else, but the rebuke of those impeached elders that should be found guilty when tried in the manner prescribed in the preceding verse: "Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear." It is also as evident from that most solemn charge immediately following, that the Apostle is speaking directly and immediately to Timothy: "I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that *thou* observe these things, without preferring one before another, doing nothing through partiality?"

Upon the whole, the sameness and close connexion of the subject, from the commencement of the chapter to the end of the 22d verse, being all an enforcement of relative duties, by the agency of Timothy, according to the Apostle's directions, addressed to him for that purpose, renders it impossible to admit that the Apostle is addressing any other.

Much respected brother, son Alexander not being at home, I undertook, at the request of brother Pendleton, to consider your queries.—And, upon a close investigation of the text, have been induced to present the above answers, as unexceptionably evident.

Yours, very affectionately,

THOMAS CAMPBELL.

MISSION TO NEW ENGLAND.

The subject of Missions is one of daily increasing interest. Thousands of dollars are expended in making translations of the scriptures and in employing persons both to disseminate them and expound their teachings. Not only the religious, but the merely benevolent, are taxed to carry out the great work of enlightening the heathen, and they acknowledge their obligation to help, by contributing, in many instances, most liberally to the purposes proposed. In all this there is much to admire, and something to marvel at. That persons who know and enjoy the blessings of Christianity, should be disposed to extend them to others, is but the necessary result of a clear apprehension of their relations to God and their fellow-beings; but that any should deem it their duty to give the scriptures to the heathen, and themselves live in daily ignorance of Christ and his salvation,—without God and without hope in the world,—seems a paradox in metaphysics difficult of explanation. Yet it is true, that persons who do not practically regard the precepts of the scriptures, and who take no interest whatever in their teachings, will and do give, in some instances, quite

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liberally to the support of missions and the dissemination of the scriptures. It is not, however, so much to marvel at this seeming inconsistency, as to draw from it an argument against another and still more striking one, that we have mentioned it. It is more in accordance with human nature, perhaps, that we should think others in need of things which we have, but do not use, than that we should deem those things we admit to be essential to our own happiness, unnecessary to that of others; and so we would conclude, that it would be much more natural, for a Christian, who acknowledges his entire dependence upon the Bible for all the spiritual life and light which he enjoys and which any can enjoy, to be zealously engaged in spreading that light and diffusing that life to others, than that a careless and indifferent citizen, who practically places no value upon the word, should be awakened to even the smallest degree of liberality in promoting its circulation.

The argument stands thus: If mere benevolence prompt a man to aid in the dissemination of Bible truth, how much more ought Christianity? and if the man, who is under no higher obligation than that which grows out of his relations to his fellow-man, can feel it his duty to contribute liberally in many cases to the support of missions, both home and foreign, how much more the Christian, who not only feels all the obligations which can influence the merely benevolent, but who perceives those infinitely higher and more binding duties which result from his relations to God and our Saviour? How different, too, are the sanctions in the two cases: the one, has his own conscience and public opinion as the only censors upon his conduct: the voice of one he may stifle, and the cries of the other he may disregard; but the other has these, and besides the authority of God, who neither errs nor is deceived. Not only actions, but motives, which give to them their moral tinge, are alike evident to Him; and all his followers not only know, but admit, that by Him they must be judged. But there are many relations admitted without the duties which result from them being fully realized in the lives of Christians; and amongst these we think there is no relation more generally apprehended, than that of Christians as citizens of the kingdom of Christ, and no duties more generally neglected than those which grow out of this relation. No man who is even a professor, will deny that he is a citizen of the kingdom of Christ. He will say with Paul, he is "no longer a stranger nor a foreigner, but a fellow-citizen with the saints and of the household of God." Now this kingdom is to be extended—of its increase there shall be no end—and its citizens are the agents divinely appointed for the purpose. Nothing can be more evident from the scriptures than

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this. The kingdom has its interests and its necessary expenses, and we must attend to them by promoting the one and defraying the other.

But this is a voluntary citizenship, and our labors are all free-will offerings. God loves a cheerful giver. We have no penal laws of compulsion. Whatever may be the result of a neglect of duty, it is in the hands of God to decide. Still the reward is no less certain for being delayed. Every man shall be judged according to his deeds, and liberality and covetousness will both stand forth, uncovered and naked, in the day of final adjustment. Now, brethren, what are our efforts in spreading the influence of the gospel? As a society of Reformers, striving to bring the world back to primitive Christianity, where are our labors of love and our contributions for the support of the ministry? What are we doing? Can any one cite us to the liberality of our churches, or point us to their enterprizes for spreading the glad tidings of peace, as plead by the reformation? It is true that many of the churches are supporting a minister to preach to themselves, though it is deeply to be lamented that examples of this principle of self-preservation are so few and far between; yet we cannot boast or glory—nay, we cannot console our consciences, as loyal subjects of our King, by pointing to any system of broad and extended usefulness which we are supporting. Many—a large majority of our churches are laying supinely upon their oars, and doing absolutely nothing to the advancement of the cause of Christ. A world lying in wickedness is around us; we witness and admit it; the means of converting them are, through the divine blessing, entrusted in a great measure to our hands; and we see them move on, day after day, adding its myriads to the company of the damned, and we hold on to the treasure that corrupteth and hoard it in coffers or squander it in show, rather than invest it in the cause of the Redeemer, or cast it upon the pure waters of life, whence, after many days, it might return to us increased with the usury of riches, incorruptible, undefiled, and that fade not away.

Let us try to bring this matter home to ourselves. We are citizens, by the accident of birth, of the state in which we live; and, therefore, under obligations to conform to all its laws, that are not incompatible with revealed truth; and at the same time, in return for the blessings which we enjoy from its protection, bound to contribute to its support and maintenance, and often to its extension. This we do willingly apparently; but, virtually, in all cases by compulsion, since the exaction is independent of our volition. But we are, by choice, citizens of another kingdom, better and more to be desired than all the kingdoms of the earth. This we voluntarily enter. It has its blessings,

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and at the same time its expenses; and as the first are *to* its citizens, so the second are *from* them. These two are likewise inseparable.—There cannot be a full enjoyment of the blessings of Christianity without expense. Now a rational nature would make its willingness to contribute to any institution proportionate to its importance and value. Hence if Christianity be as valuable only, and no more so than the blessings of this life derived from government, we should be equally willing to contribute to its support and extension: that is, for every dollar we pay into the state treasury, we should be willing to pay one also into the treasury of the church; and this upon the supposition that the blessings of the church are no more valuable than those of the state. Measuring by this rule of comparison alone, how infinitely short of our duty do we come! Sum up all the contributions laid upon us for the support of the state, and add those we voluntarily make for public improvements and other enterprizes of a purely temporal nature, and set on the other side the pittance we give to the support and propagation of the cause of Jesus Christ, and what a contrast! Yet if we act rationally—that is, if our conduct is to be taken as the true exponent of our principles, how evident is it that we value this life more than that which is to come!

I have supposed an equal value in the state and church, and we find there is not an equal price. But how immeasurably short do we come when the weight of the two obligations is compared by a due estimate of the importance of the two kingdoms! Still we would waive the advantage, and solicit our brethren universally to give as much to the support of Christianity as they do to the state—to keep an accurate estimate of all they expend upon the various social outlays of a purely temporal tendency, and balance the account by giving an equal amount to the church, and we have no fears that great and lasting good will be the result. An opportunity for showing their liberality is furnished to the churches in the project presented below in the letter of brother Finney. Some such scheme ought to be always in operation, because there are always regions in which reformation needs be pleaded. If these shall come to any churches who have a heart to appreciate the benevolent and Christian motives which urge this mission, and a hand to lend in its aid, let them signify it by raising a contribution for the purpose, and forwarding it to the Editor of the Harbinger. Or if churches cannot act in this matter, let individual responsibility be acknowledged in individual contributions. Males and females are alike bound and alike privileged to throw in their mites and lend their assistance. Cannot some enterprizing person in every community, where this mission is known and approved of, give his attention to the

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business, and make a collection for its accomplishment? We are assured that it only requires effort to insure success. As intimated in the letter following—a regular account of all contributions and their appropriations, will be presented to the churches through the Harbinger—as well as a faithful record of the success and usefulness of the enterprize. To any who are undecided as to the utility of this movement, we commend the following letter of Dr. Finney, who is now, and has been for some time actively engaged in stirring up some of the churches on the Western Reserve to second him and others in the undertaking. We hope their efforts may prove but a beginning to movements that will be permanent and extensive. We should be more alive, not to the interests of party, nor to those of *the reformation*, considered as something apart and distinct from Christianity, but to the great object of human redemption. We cannot but see that the field is white to the harvest, and at the same time deplore the want of laborers. Well for us, if this dearth arise not from the covetousness of the churches! Let each for himself see that this charge lie not at his own door—and that when the Master cometh that which he hath be not taken from him. P.

CLEVELAND, O., March 24, 1845.

Dear brother Campbell,

Since I left Bethany, I have been engaged in our enterprize for extending the gospel reformation into NEW ENGLAND, and am happy to announce that our beloved and worthy brethren WESLEY LANPHEAR, of Wellsburg, Va.; JAMES GASTON, of Columbiana county, O.; and WILLIAM COLLINS, of Geauga county, O., if the Lord so will, have consented to join me and set out for the land of the "Pilgrim Fathers," some time in the month of June, to be absent some three or four months, engaged in the proclamation of the gospel as delivered by Christ and his Apostles. Our contemplated route is through the states of New York, Vermont, New Hampshire, Massachusetts, Connecticut, stopping at such times and places as contingencies may seem to indicate while on the way. We shall be obliged to take public conveyance, go prepared to defray all attending expenses, both for travel, board, and procuring places in which to address such as may lend a listening ear to simple gospel truths, unadorned and unadulterated by flight of fancy, or eloquent scintillations of glowing imaginations.

The Bible alone is the choice casket of the truth we go forth to proclaim; its hallowed principles are to illumine the paths we tread; its soul-renovating precepts are to control our conduct; its glorious promises are to inspire our souls to action; and as "peace on earth and good will toward man" was the anthem of the holy messengers who came shining from the realms of eternal day to announce the birth of the Prince of Peace, the great King, under whose immaculate standard we do battle against sin, it shall be the motto of our banner; we can then say to the people, We come not to scatter the firebrands of

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discord, but to bear the olive-branch of peace; we come to cage the vulture, and let loose the dove to nestle in the bosom of society; we can say to a world of professing Christians, now torn and rent asunder by the unhappy divisions which convulse the church, the body of Christ, that these things are not so taught in the Holy Book that tells us, "God is not the author of confusion, but *of peace* as in *all* churches, of the saints"—we can with meekness and with fear call upon saint and sinner to rally around the crimson standard of Emanuel, taking the word which is able to save for their only guide; to be called by Bible names, and to be governed by Bible precepts. We can say to them, that under the Christian dispensation which we live, the wolf and the lamb are to lie down together; that we are to beat our swords into ploughshares, and spears into pruning-hooks, while nations are to learn war no more—that, in fine, the principles of our blessed Master are to change, renovate, and remould the society of mankind, and instead of the unhallowed passions that have been cultivated and indulged until the world has been almost bathed in human blood, shed by the hands of brother in war with brother; there are a new set of incentives to be planted in the human heart—love instead of hatred—peace in place of war—joy and delight where sorrow, weeping, and woe pervaded a world polluted by sin. We are to go forth on the errand of the Saviour of man, possessing the same meek, mild, yet unflinching spirit which he displayed on earth; teaching his doctrine, having all our actions, all our impulses, all our emotions emanating from the same sacred source of all truth.

New England, the theatre of our intended enterprize, is well known to be the nursery of the "mighty West"—her sons and her daughters are choice exotics in the Western vales; this rugged clime gives them a robust constitution; and their minds being well stored in youth with gems of intelligence that shine in future life, they are eminently calculated to carry into practice any thing they undertake—morality and utility are carefully instilled into their minds by intelligent mothers, and religion has been a grand desideratum of life since their ancestors planted their first colony on Plymouth rock; yet it is a melancholy fact, that, at present, scepticism and downright infidelity in Christianity sit like an incubus upon the moral faculties of that investigating people. The *mysticism* which has been cast around the simple gospel by teaching it in words of man's wisdom, has at once robbed it of its charms, and produced divisions, contensions, and unholy strife, until thousands bewildered, disgusted, and overwhelmed in a labyrinth of perplexities, land upon the soul-chilling ground of materialism. I am, myself, so recently from the ranks of that class, I can but feel the deepest solicitude for them. They in vain fly to philosophy; she has no boon but eternal sleep—stoicism may steel and benumb the heart and its sensibilities for a time; but when the grave is opened to receive the lifeless remains of a dear friend, and the infidel is called to mingle his tears with heart-riven mourners, he can look down into the deep, cold vault, and see nothing but an eternal home for the object of his fondest affections, and as the earth falls heavily upon the coffin, a gloomy sound thrills his heart, and a lingering image of the past is the only solace! Death to him is oblivion, and the grave the common home of all excellence and malevolence. We will open the volume of

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inspiration and show him how life and immortality are brought to light through the gospel; unfold to him the grand scheme of salvation, and invite him to join the happy band whose aim is to do good here and rejoice in bliss hereafter!

When Christianity can be seen as a system of government, and taught as a science in harmony with the laws of nature, as well as consistent with itself, proving its entire adaptation to the wants of man, then will the philosopher, the statesman, the peasant, and all the reflecting, alike rally around her standard; infidelity will vanish before her, and human inventions be hid in the bright halo of her glory on earth! But the whole responsibility now rests with the church—the Saviour came from the scenes of bliss, with a commandment from the Father—he sealed his mission with his blood on the cross. *He* gave the glad tidings to the twelve Apostles to carry to a lost world; they sealed their mission with their blood on the martyr's block—they gave the gospel of salvation to the church that it might sound out the word, and the world of man be saved from sin and its wages. What an overwhelming thought that WE, who fully believe *the gospel* to be the power of God unto salvation, and that this converting power is committed into our hands, must meet our Lord and martyred Apostles at the great day of final adjustment of all things, and answer the question, "When you had learned the truth, what, and how much did YOU do as an individual to spread the news that your fellow-men; your brothers; your sisters; your parents; your children; the whole family of lost men *might* be saved?" O gracious Lord, WHO can be able to answer this in a manner to receive for answer, "*Well done, thou good and faithful servant*"?!!

My soul almost shrinks within me—I have been an infidel, and know his anguish—I have many, *many* friends who are such now—I have to thank the heavenly Father, that I have been spared to gain a hope of meeting those I love beyond the tomb; I arose from the emblematic grave of my once dead but risen Saviour, and commenced with trembling the defence of the cause I had so much abused.—Nineteen months have since passed, devoted wholly to my Master; and by your advice, united with hundreds of others, I now undertake to go to the land of my fathers with the truth of Heaven; I shall enjoy the company of three esteemed and able brethren, whose high reputation for piety and talent need no encomium from me, provided we can obtain the *means for their support and expenses;* they have all families depending upon them for bread; they will require an outfit of some little cost to make them comfortable and respectable in personal appearance; and for all this we shall and must depend wholly upon the brotherhood with whom we labor; I think the plan you proposed at Bethany is the best; let it go forth in the Harbinger with a strong appeal to the churches to aid the enterprize, till each individual in all the congregations add but the widow's mite, and the aggregate sent to you would be a nice sum; no danger in these hard times of getting too much, for, as we talked when there, the mission must be continued again and again; *other* brethren stand ready to follow at a future time; and means should be constantly accumulating there for that purpose; devote a part of the Harbinger to reports from *persons* and *churches;* and there shall be a strict report made by the mission of the means expended and the work accomplished.

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I am happy to say that all churches I have submitted the plan to, seem to take a lively interest in it, and promise to do something for it; we give them the chance as you proposed. I have just returned from a long tour, having visited in this state thirty churches—Sullivan, Ashland, Wadsworth, Norton, Ravenna, Franklin, Akron, Massilon, Dalton, Fulton, Columbus, (no church there,) Reynoldsburg, Green, Georgetown, Wellsville, New Lisbon, Fairfield, Warren, Mogadore, and Burton, are among those which seem extremely flourishing: may the Lord bless all!

I remain your brother in the Lord,

N. H. FINNEY.

The following letter of our venerable father Campbell embodies in so sententious, intelligible, and practical a form, the true principles of the reformation, and at the same time sets forth, with such perspicuity and force, the rules and motives which should regulate and influence those who are engaged in pleading the cause of religious reform and primitive Christianity, that we deem it worthy, not only of a more general circulation than its private address can give it, but also of the most serious and candid consideration of all whose calling in life may bring them under the scope of its design. We are persuaded that there is much error amongst us upon the points alluded to, and that both the cause of truth and the usefulness of many proclaimers, will be promoted by a radical reformation, according to the rules and under the motives herein presented from the scriptures. P.

BETHANY, April 17, 1845.

Much respected Brother—I sit down to address you according to promise.

Hearing that it is your intention, with others of our brethren, to visit the Eastern States this summer, for the purpose of calling their attention to the ancient gospel, I wish you great success. That blessed gospel, that great good news from heaven, is calculated to fill the human heart with gratitude and gladness; yea, "with joy unspeakable and full of glory" 1 Peter i. 8, 9. But, it may be asked, ARE there two gospels?—There may be, and is, indeed, a modern exhibition—yea, exhibitions of what is generally called *the gospel*. And, it seems, that this practice began very early: see Gal. i. 6, 7. There is, however, but one genuine, pure, heaven-born gospel: namely, the love of God in Christ to a perishing world: John iii. xvi.—and the provisions of this love for our present and eternal enjoyment of it. Now, this infinitely important and all-comprehensive subject, as to the preaching and teaching of it, justly divides itself into two parts; indeed, it is so divided by the Great Teacher himself. Matth. xxviii. 19, 20. Namely, first to preach it to an unbelieving world, and then to baptize and teach the believers of it all things divinely intended for their actual enjoyment of it. Now this, as reformers, we have publicly and solemnly pledged ourselves to do, from our proposed commencement: namely, "not to teach any thing as matter of Christian faith or duty, for which

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there cannot be expressly produced a "thus saith the Lord," either in express terms, or by approved precedent." See our Declaration and Address, published in Washington, Pa., A. D. 1809. Thus we have proposed, as reformers, to confine ourselves to the profession and practice of Christian faith and duty, as expressly declared in the Holy Scriptures: and this, also, in an uncontroversial manner: see the said Declaration, page 52 That thus holding forth the truth in love, as expressly revealed in the sacred volume, we might let controversy die a natural death. And as the faith and duty, which constitute the whole of our divine religion, consist in the belief and obedience of the gospel and law of Christ, Matth. xxviii. 19, 20, and not in human opinions, they can, therefore, make no part of our holy religion; consequently, we have nothing to do with them, unless they go to deny or corrupt it; and, if so, the best way to obviate them is fully and scripturally to teach what they oppose, without any express reference to the opinions and arguments of those opponents, unless they publicly challenge us either by word or writing: and, even if they should, we should meet them with Christian dignity, speaking the truth in love; and thus contend scripturally and "earnestly for the faith once delivered to the saints." And this being done, leave it so, without so much as once alluding to it in our public teaching, more than if it had never happened. Thus continuing, not controversially, but practically, to speak the truth in love, we will do what the Holy Spirit commands and intends; and thus leave Satan to do his own part; that is, to keep up controversy. In the mean time, however, we should carefully advert to the plain systematic distinction between preaching and teaching; the former being intended for the conversion of sinners; the latter for the comfort and edification of saints, as above suggested. These things being so, we should, therefore, when addressing sinners, in order to their conversion, exhibit a clear scriptural view of their real condition as such, on account of the heinous, malignant nature, ruinous effects, and terrible consequences of sin. Next—of the love of God, to such, as it is manifested in Christ, for their redemption and salvation from its ruinous effects and terrible consequences. And lastly, call their attention to the means divinely intended for their actual and immediate enjoyment of the proposed salvation from the guilt, the love, the practice, and the punishment of sin. From the first and last of these evils, viz. the guilt and punishment of sin,—by faith in the blood of Christ—that is, in his sufferings and death, divinely confessed in baptism. Mark xvi. 16, with Rom. vi. 3, 4. From the second and third, viz the love and practice of it, "by obeying the truth through the Spirit" 1 Peter i. 22, with Acts ii. 33, 39, in which the gift of the Holy Spirit is promised to all the baptized, for this blissful purpose. That so being made free from the love and practice of sin, they may be the children of God, have their fruit unto holiness, and the end everlasting life. These three topics duly and scripturally illustrated and enforced, are divinely calculated and intended for the conversion of sinners, and are, therefore, explicitly and primarily contained in the five historical books of the New Testament: whereas the twenty-one Epistles, with the Revelation of John, are all directed to saints, and are, therefore, directly intended for the edification of the church. Nevertheless, we may occasionally appeal to both these portions, for

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the instruction both of saints and sinners, if so be we do not call the attention of the one, to what belongs to, and is exclusively addressed to the other. For as there are many things in the Epistles asserted concerning sinners, which they ought to know and realize; so there are many things in the historic books that directly apply to saints.—Wherefore, the Apostle Paul charges his son Timothy, in his second Epistle, ii. 15., "Study to show thyself approved to God, a workman that needeth not to be ashamed, rightly dividing the word of truth:—giving to each his portion of meat in due season." See Luke xii. 42. That we may all be graciously enabled to do so, is my ardent desire for myself and all my fellow-laborers in the good cause. But with respect to the latter of those two all-important subjects, that is church edification; the first scripture lesson for this blissful purpose is Christian union. The want of this is a rent in the very foundation of social happiness and prosperity. See Matth. xii. 25—"Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." Therefore, Christian union upon Christian principle, that is the belief and obedience of the gospel and law of Christ, is the very first thing to be urged upon professors in every place, after a preparatory exhibition of the gospel for the conversion of sinners, and for the reminding of professors of the common foundation upon which they all professedly stand. This will remind them of the relation, the *seven fold relation*, upon which they professedly stand to each other; which Paul exhibits, when he most earnestly and solemnly inculcates this all important duty: see Eph. iv 1–16. "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all"

What a pity that Christians should be divided by a difference about the one baptism, which is the very door of the church, by which we enter into the one family,—under the one Father!!—A difference which lies at the very commencement—yea, at the very foundation of our Christian profession! For no person was considered a Christian in the apostolic churches, who had not confessed Christ as his Lord and Saviour in baptism. See Rom. vi. 3–7, with Gal. iii. 26, 27, &c. And this difference not only about the action to be performed, but also about the proper subject of it! Alas! alas! this radical evil! But we cannot help it. All that we can do is to show from the Good Book, that neither the action nor the subject is left indefinite: but that the former, is always a believer; and the latter, such a use of water as represents a burial; namely, an immersion. But this radical evil is not the only thing that affects Christian unity. There are many other unscriptural notions and opinions, which have unhappily destroyed Christian unity, which must be obviated; either by showing that they are not divinely inculcated, either as matter of Christian faith or duty; or by showing, that if what is expressly inculcated for these purposes were truly realized, those notions and opinions could be of no service: for that every thing which they are supposed to effect would be perfect without them; so that they could be of no use, there would be no room for them. The former method, however, I should prefer for public popular teaching; though the latter might be useful in private conversation; or in cases of argumentation; but the less of this the better, if we can consistently avoid it.

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Thus, respected brother, I have taken the liberty to suggest my views and impressions, respecting the arduous and important undertaking, in which you, and some others of our beloved brethren, are about to engage. I wish them to become common property, and have therefore addressed them to you, knowing your zeal, and communicative talents, by your letters addressed to son Alexander.

Yours very affectionately,

THOMAS CAMPBELL.

OUR POSITION TO AMERICAN SLAVERY—*No. V.*

Being now in Augusta, Georgia, and not having with me a copy of my last article upon this subject, I cannot promise a very logical connexion between the present and my preceding essays. But, inasmuch as sundry positions assumed in my former essays require a little amplification, and as we intended to devote a few pages to their fuller development, we are not fastidiously sensitive on the logical adhesiveness of this essay with its predecessors. Whether clearly and definitely stated or not, in what has already appeared, our position, however it may be regarded or sustained, is based on three propositions—rather, indeed, on three well established facts, viz.—

1. Roman slavery, certainly no better than American slavery, pervaded all the countries in which those churches existed to which the apostolic epistles were addressed, and in which the relation of master and servant is at all alluded to.

2. In the primitive church there were masters and slaves while they were yet under the personal inspection and guidance of the Apostles themselves.

3. From a particular and full induction of every passage in the New Testament that alludes to the relation of master and slave, or to the relative duties of masters and slaves, there is not any indication of the unlawfulness of the relation; but simply a recognition of it, with very clear and specific directions to the parties, how they should conduct themselves to each other in the discharge of those duties.

These propositions or facts being admitted, and we believe there are very few enlightened and candid men, whether abolitionists or anti-abolitionists, who will presume to controvert any of them, and especially the first and second,—the path of duty is a very obvious one.—It is not our duty at present to attempt the proof or confirmation of them. Nor is it at all necessary, since our most learned and talented antislavery men admit them; at least, go so far as to say with Doctor Wayland,—that the two first are certainly and indisputably true; and

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as respects the third, it is certain that Jesus Christ did not forbid the continuance of the relation.

Now as our tenets are the apostolic writings, which, while they inculcate a strict adherence to the *faith*, the *precepts*, and *ordinances* of Christ, allow to every man the right of private opinion and judgment in all other matters, we never can, without a renunciation of our tenets, make any man's opinions about the expediency or inexpediency of the continuance, or of the existence of such an institution, on the part of the state, a term of Christian fellowship. Amongst the peculiarities of our profession there is a prominent one—that *we are not allowed to make our own private judgment, interpretation, or opinion, a ground of admission into, or of exclusion from, the Christian church.* The faith, the precepts, the ordinances, and the promises of the gospel, are public property; while our own reasonings, inferences, and opinions are private property, and are so to be regarded by all. The precepts of the gospel are to be obeyed, its models to be imitated, its spirit to be cherished, cultivated, and displayed in all the acts of justice, brotherly kindness, and charity. Opinions as to the policy or impolicy, the prudence or the imprudence of any set of measures, or of what other persons ought to do in certain circumstances, whether similar or dissimilar to our own, not being matters of revelation, or of express precept, are not to be causes of alienation and schism among the members of the household of faith. To remind our brethren of this peculiarity of our Christian profession, and to demonstrate, if necessary, its bearings upon our position relative to American slavery, is the sole reason of our introducing this subject to their consideration at this time.

The necessity of a timous consideration of our position and of our duties and obligations in relation to a crisis rapidly approaching in this controversy on this subject, may be argued, were it at all questionable, from recent developements in other religious associations.—The Methodists, Baptists, and some other denominations are threatened with new schisms and new centres of association on this ill-fated institution. Mason's and Dixon's political metes and boundaries, the established bourne of the Slave States and the Free, are about to be the extreme latitude of Methodistic charities between Northern and Southern professors. One denomination of Presbyterians has already declared non-fellowship with any and every master of a slave in the whole nation. The Baptist Board, regulating missions, has recently passed resolutions on this subject indicative of schism; and unless retracted, or nullified by other measures, must eventuate in the disruption of the denomination.

Apprehending that we are all men of like passions, and that in our

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communities there are persons of different opinions and theories on this subject, it becomes us to recur to first and fundamental principles, to anticipate any unfavorable issue of views and feelings, and to fix our minds upon the profession of allegiance to the Lord, and the ground of union, communion, and co-operation which we have assumed before the universe in our ecclesiastical relations and duties. This view of our duty, and not to appear upon the arena of political strife, or to aid or hinder any political party, is the reason and justification of our introducing this subject to the consideration of our readers. As American citizens, the members of our churches have the same political rights with the members of all other communities. They may become "Whigs" or "Democrats," "Liberty" or "Pro Slavery Men," according to the views of political expediency and propriety. On these views we all have our opinions. When called upon to express mine, I do so freely and without reserve. I neither compromise nor conceal any thing.

For myself, I greatly prefer the condition and the prospects of the Free to the Slave States; especially as respects the white portion of their population. Much as I may sympathize with a black man, I love the white man more. As a political economist, and as a philanthropist, I have many reasons for preferring the prospects and condition of the Free to the Slave States; but especially as a Christian, I sympathize much more with the owners of slaves, their heirs, and successors, than with the slaves which they possess and bequeathe.—These opinions I express as freely in Georgia as in Ohio and Pennsylvania, and frequently hear them expressed by the masters themselves.

From all these views and convictions, from my understanding of the Bible, Old Testament and New, from the whole genius and spirit of Christianity as indicated by its founder and by the Apostles, I am constrained to take the position I now occupy; and, therefore, I affirm the deep and solemn conviction, that any Christian man who exacts more from master or slave than the duties enjoined upon each towards the other, as these duties are developed and defined in the Holy Scriptures, as a term of communion in the Christian church, does that which neither Jesus Christ nor any of his Apostles has authorized him to do, and makes himself a transgressor of the law of Christ. That he has the same right to present before the rulers of his own particular church any brother, master, or slave, who, to his own personal knowledge and belief, is living either in the neglect, or in the violation of those precepts and obligations, that he has in any other case of moral or religious delinquency; as, for example, in the case of extortion, violence, or defamation, we will with equal assurance affirm and maintain.

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That there may be many such defaulters, both among masters and slaves, is a question not to be debated. It is as clear as the gospel. If, indeed, all members of churches were to discharge their duties to their servants all over the South, I presume a happier serving population than they would not be found within the bounds of the American Union. In consequence of this neglect, unbelieving masters are emboldened to do what they otherwise would not presume to do. Hence arises a sort of double necessity for the enforcement of the Christian precepts. So great are the number of church members holding slaves, that were they to be faithful in discharging all Christian duties to their servants, the condition not only of their servants would be improved, but the condition of all other servants would also ultimately, if not immediately, be improved. Servants have their rights as well as masters. Now as Jesus, the great Master, is "no respecter of persons;" and as he was both the master and the slave, we may be assured that he is as jealous of the rights of the slave as he is of the rights of the master, and that he will as promptly and as fully avenge all aggressions upon the rights of the slave as he will all aggressions upon the rights of the master. Can any one imagine that the Lord will punish the slave for purloining the property of the master, and not punish the master for withholding the wife of the slave, or for refusing the moral instruction due to his slave as one of those for whom Christ died! I have long been of opinion that were Christian masters to discharge all their duties to their slaves, abolitionists would have no more against them at the bar of public opinion than they now have against their slaves.

But as we have not space in the present article for the amplification of certain positions suggested in a former number, we shall only, in confirmation of our second and third propositions or facts, transcribe, with a few remarks, a few verses from Paul's first Epistle to Timothy, chapter vi:—"Let as many servants as are under the yoke count their own masters as worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness:—he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."

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1. By "*servants under the yoke*," it is almost universally agreed that Roman slaves are intended.

2. It is also morally certain that some of these had "*believing masters*."

3. Those who had unbelieving masters are commanded to "esteem them worthy of all honor," to serve them faithfully, lest the word of God which they had professed should be spoken against.

4. Those who had "believing masters" were also to honor, or "not to despise" their believing masters, because as *Christians* they were their brethren, while *in law* they were their masters. On this account, indeed, Paul commands them to serve them better, because their masters are faithful and beloved, and partake of the benefit of their labors. Can any precepts be more definite, precise, and intelligible? Here, then, we have *believing masters*, and *believing servants under the yoke*, or in bondage, in the same church, and addressed by the same Apostle. Can any one deny it with any show of reason? I envy him neither his talents nor his education. It is, indeed, demonstrably evident.

5. But, observe—I am commanded, or at least Timothy was commanded, and I through him, thus "to *teach* and to exhort both servants and masters." How unlike he?—or how far otherwise does he teach, who says to masters, "You cannot be Christians unless you dissolve the relation and emancipate your slaves!" How unlike the preacher or Christian who exhorts a servant "to run away from his master, rather than to do him service." Paul so plainly portrays the churches of such exhorters that I will only request them to contemplate their image in the mirror of verses 3, 4, and 5.

I will only add my conviction, that Paul was as great a philanthropist, and as true a friend of human rights as any man living among the millions of American citizens. He was also no respecter of persons, and would certainly have commanded many so called Christian masters and Christian slaves to be cast out of the church for their violation of moral right and neglect of the relative duties enjoined upon them.

A. C.

OUR POSITION TO AMERICAN SLAVERY—*No. VI.*

Having intended and intimated an amplification and development of certain positions assumed, indicative and defensive of our attitude in reference to the pending agitation on the subject of "American Slavery," we proceed to accomplish that design. Our position is not that of a politician, an economist, a mere moralist; but that of a Christian. Our premises are not the Declaration of American Independence, the bills of political rights or wrongs, natural religion, natural conscience, natural liberty; but the Christian Oracles. I launch my feeble bark upon no such shoreless ocean, I steer by no such misty metaphysics, I have no such sandy anchorage in my horizon. Those who may assail my position, will, therefore, not expect me to respond to any thing they may allege deduced from such airy, imaginative, and murky premises. I am no believer in the infallibility of the dictates of natural religion, natural reason, natural conscience, natural liberty, natural law. I stand or fall by supernatural religion or revelation. Hence my position, and the reasons of it, can be clearly stated, amply sustained, and satisfactorily demonstrated

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from the New Testament, and to those who admit its divine authority. I know some men, and have heard of others, who candidly aver the resolution to abandon the Bible *so soon as it is made evident that it sanctions the relation of master and slave.* Such is their faith in their own reason, and such their preference for natural law, conscience, and religion, that, if any sacrifice is to be made, they will sacrifice the Bible to their theory rather than their theory to the Bible. I have nothing to say at this time to such *Christians* as these!

When I affirm that the New Testament recognizes *without censure* the *relation* of master and slave, I do not say that it sanctions the *legalized treatment* of either masters or slaves according to the American or any other code. I do not say that the New Testament authorizes a master to treat his servants as he treats his mules or his oxen; that if he feed, clothe, and house them well, find them abundance of wholesome food in health, medicine and medical attendance in sickness that then he has "rendered unto them that which is *just* and *equal.*" They have souls as well as bodies; they have powers of reason; they have conscience, moral instincts, moral feelings, and are susceptible of spiritual enjoyments, of immortality, and eternal life. They have the rights of husbands and of wives—of parents and of children; and any code that takes these away from them is not of God, but of men. Moral training, religious and moral instruction, they must have among their inalienable rights and privileges. These cannot be withholden by Christian masters without the forfeiture of Christian character and Christian privilege, no matter under what code of laws such injustice be perpetrated.

When, then, I strongly affirm my long cherished and deeply impressed conviction that the New Testament sanctions the relation of master and slave, when such relation is providentially existing in any community, I do not maintain that it sanctions any man in "man-stealing," in taking away the liberty of any man born free, or in withholding from those "born in his house or bought with his money" any of these specified rights, immunities, and privileges above enumerated. But I do maintain that, for reasons right and just in the sight of the Lord, he has sanctified the relation of master and slave, and commanded the servant, or *doulos*, to obey the *despotees* or master, and the *despotees* to give to his *doulos*, or slave, that which is just and equal, knowing that he, too, has a *despotees* in heaven; and that he has, in no case, commanded the master to emancipate his servant, nor the servant to leave his master. Nay, he has commanded him to abide in the calling of a servant, without caring for it, allowing him the choice if he "may be made free to use it rather." So far, then, the duties of masters and servants are clearly and accurately defined.

Now a Christian can exact, and is in duty bound to exact from *Christian* masters and servants the full performance of all those correlate duties and obligations; but over those without the church he has no such power. "Those that are without the church" are wholly beyond his jurisdiction and judgment. But he may become an *abolitionist* it is said. And who is an abolitionist? One that is theoretically opposed to slavery. Then are many slave owners abolitionists; for they, too, as *political economists*, are, in theory, opposed to slavery. I know them by thousands who would, as political economists, and some too as *philanthropists*, now possessed of slaves, at any time consent to the genius of the universal emancipation of all the slaves in Virginia, not because of the immorality of the relation, but because of the unprofitableness thereof, and because of its bearings upon their domestic peace and comfort and that of their beloved

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offspring. The same is true of many in Kentucky, Tennessee, and, I presume, in other states.

But the technically denominated *abolitionist* is quite a different personage. His opposition to slavery is not because of its merely economical bearings and effects, nor because of the domestic inexpediency of the system. He regards slavery as morally wrong in its very essence. The slaveholder is, with him, a man-stealer, and the avails of his slave-labor robbery. He thinks it morally right to make use of all the powers of association with Turk, Jew, or Infidel, to put it down—peaceably if he can, forcibly if he must. He is one who would dismember the church and dissolve the union for the sake of annihilating the immoral and unholy relation. This is that definition of an abolitionist in reference to whom I have said, *as a Christian*, no man could be an abolitionist; I might, perhaps, also have added, *nor as an American citizen.*

But it is said there is an abolitionist or liberty man of a more American character. He is one opposed to slavery as respects the *nature* of the relation, regarding it immoral, if not in the abstract, at least in all the concrete of the statute book. He enters into an association with every one who pleases to join it, for the purpose of enlightening the community upon the genius, tendency, and turpitude of the institution; and endeavors by speeches, writings, and votes, and every constitutional way and means to annihilate it. When such a case is fairly made out, and the whole creed perspicuously expressed, if called upon, I may give my opinion whether such a one can be consistently a member of such an association and of the church of Christ. As at present advised I have no opinion to give.

But we have said, 'The state is the world, not the church: the church cannot constitutionally undertake to reform the state.' This is certainly a truth. It is, indeed, a truth deserving and requiring development; a truth not yet fully appreciated by many Christians. We have, however, room but for a remark or two. The gospel is not a system of morality for the moral improvement of any nation or state. It contemplates something more sublime and salutary. It gives life to the "dead in trespasses and sins." It 'creates men anew in Christ Jesus." Its legitimate product is "a new creature." The heart being "purified by faith," all its streams are pure. The motives conceived in, and the words and actions issuing from a pure heart, are certainly pure. It is the good tree that yields good fruit. Pure morality, that is, truth, righteousness, and mercy are its genuine fruit. "The fruits of the Spirit are love, joy, peace, long suffering, gentleness, goodness, fidelity, meekness, temperance, against which there is no law." They that are Christ's have "crucified the flesh with its affections and lusts."

The church, we repeat, cannot constitutionally undertake to reform the state. The state, so far as not in the church, is composed of men in the flesh—men who live in obedience to all the lusts and passions of the animal man. To attempt to adorn such with Christian morality by any association with them for temporal ends and objects, is as absurd as for a missionary to attempt the reformation of an American Indian by substituting for his blanket and trinkets a fashionable suit of broadcloth. This will make him a buffoon rather than a gentleman. Indeed, the most polished gentleman, merely a gentleman, is just as far from the kingdom of heaven as the most lordly son of the desert. He that cannot cordially recognize the person and the claims of the Messiah, can never practise his heaven-originated morality. If he assume it, he is as awkward as a pigmy in the apparel of a giant. A politician reasoning with the Emperor of Morocco

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on the obligations of his crown to become a Jeffersonian democrat, is a philosopher compared with him who seeks by arguments on the moral obligations of an American citizen, merely as such, to become a genuine philanthropist.

But there is a grand cheat in this affair fatal to the eternal fortunes of many a deluded moralist and philanthropist. Should you succeed in persuading any mere citizen of this nation to become an abolitionist, in its most popular and harmless import, in all its real or fancied benevolence, justice, and mercy, on the plea that he is in this character more acceptable to God, more honorable amongst the spiritual nobility of the universe, or more morally meritorious, you have only deluded him, by a false logic and a flimsy rhetoric, into the belief of a most injurious, if not a soul-ruining fallacy. No motive, not derived from the belief of the gospel and personal devotion to its author and finisher, can sanctify any action or enterprize attempted by man. Even a young nobleman, of the most elevated political and legal morality, whose social excellencies extorted admiration and respect from the Messiah himself, was repudiated by him because of the want of this divine faith, and left amongst the vilest of the vile, an enemy of God and an opponent of the pretensions of the Saviour of the world.

That men out of Christ's true church can do any thing honorable to him or to themselves, in the true evangelical sense of the Christian Scriptures—that they are more worthy of divine approbation, nearer the kingdom of heaven, more pleasing to God than those whom they contemn for the lack of those excellencies of which they imagine themselves possessed, is one of Satan's most successful means of delusion and ruin.—A mere abolitionist, and a mere slaveholder of the purest and noblest virtues which each ascribes to himself, or possessed of all the misanthropy, immorality, and sin, which the one ascribes to the other, are, *as mere citizens out of Christ's kingdom*, equally reprobate and obnoxious to the indignation of Heaven.

The world makes saints, heroes, and philanthropists, according to its own false and misguided taste. Hence the reprobates of one age are the saints of another. What patriot saints have nations worshipped from avarice and ambition! In what a blaze of glory has the patriot hero expired in the well-fought battle-field! What clouds of incense and hymns of adulation are offered at his shrine! They have erected monuments of the most costly magnificence to his memory, and celebrated his natal hour with every festive and grateful token of respect.

In the world's morality the duellist is a man of unsullied honor, though bespattered with the blood of his murdered rival; and he who wades through slaughtered legions to a throne, is enshrined in the affections of the people whose fortune and whose fame is secured by his elevation. With such lessons as these inscribed upon a thousand pages of the world's dark history, who will presume to reform the state by any argument or motive levelled to its apprehension and suited to its passions and its interests? Such a chimera never found a place in any sane mind enlightened by the gospel of Christ. Well did John say, "YOU ARE OF GOD, LITTLE CHILDREN, AND THE WHOLE WORLD LIETH UNDER THE WICKED ONE."

There yet remains a still more exceptionable position in a former essay. "What the laws of a state sustain, abstractly right or wrong, (in theory, not condemned in the sacred scriptures.*) it is the duty of every Christian man to respect, and to offer it no violence whatever." Of course, these are matters of mere human reason from what are supposed to be natural

* The words in this parenthesis were strangely omitted in the essay from which this sentence is taken.

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instincts and natural morality. All our duties are clearly ascertainable from the doctrine and precepts of the New Testament. With me it is a position not to be debated, that nothing is tolerated in the New Testament that is sinful, immoral, or in tendency injurious. When, then, any political arrangement, institution, or law is enacted, whether it be in our abstract reasonings from our natural or educational notions, right or wrong, not being in contravention of any precept or consecrated usage in the apostolic writings, should we think it on the whole inexpedient and politically injurious in things pertaining to this life, it is not to be violently assaulted or resisted by any law-abiding Christian. As Paul said to the Corinthian servant, "If thou mayest be made free, use it rather;" so we say, If by any lawful or constitutional means it can be annulled, endeavor to have it so annulled. For example;—a portion of the citizens of a state object to slavery as an incubus upon its prosperity. Now in such cases it may be the duty of a Christian man to use all the means allowed him by law to have this political evil removed; or, should any Christian man think that it would, upon the whole premises, *because of the moral abuses of the system*, be a benefit to master or servant, or to both parties, that it be abolished, he has not only a political, but a Christian right to effect its abolition—but only by constitutional means. He has no right to act upon either master or slave in any way detrimental to the other party; to offer any violence to the laws, or to aid in the violation of them, because of his own opinions or convictions. He must "be subject to every ordinance of man," and to "the powers that be, because they are ordained of God," as saith the eternal and almighty King. These views, as it appears to me, are so scripturally and rationally obvious as to commend themselves to the unsophisticated good sense of any Christian and intelligent community.

We have room at present only to add, that while the church has no *direct* power or authority either from its Head, or from the scope, design, and spirit of the institution, to attempt the reformation of the state, or to unite with any worldly or political party to effect a revolution, or a change, in its institutions; it has an immense *indirect* power upon every community by the reflex light of the gospel through its example. For did all Christian professors, holding slaves, treat them according to the duties enjoined upon them in the New Testament, allowing to them all the rights and immunities of husbands and wives, of parents and children, with all the opportunities of moral instruction and improvement which the Bible, reason, conscience, and the golden rule of all morality enjoin, —*doing to others as they would, in similar circumstances, have others to do to themselves* —how greatly changed would be the aspects of this institution in all those communities where it exists! And to secure this great object, it becomes the elders of all Christian communities to see that the relative duties of masters and servants be faithfully performed, on pain of all the solemn sanctions and penalties enacted by the great Lawgiver, King, and Judge of all, who is no respecter of persons—who knows neither master nor slave, neither king nor subject, neither the noble nor ignoble of earth; but who will render a just and righteous judgment, retributing to every man according to his works. In this way they will not only greatly reform the church, but indirectly reform the state and very much ameliorate the condition of both master and servant. For in the end, and upon all the premises before us, whatever contributes to the honor, comfort, and prosperity of the one, must, by a law as immutable as God is just and righteous, contribute to the honor and happiness of the other.

A. C.

Augusta, Georgia, April 10.

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THE

MILLENNIAL HARBINGER.

THIRD SERIES.

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NOTES ON A TOUR TO THE SOUTH—*No. I.*

ON Monday, the 10th of March, in company with brother R. L. Coleman, recently returned to Bethany from his tour to Kentucky, I left Bethany on a tour to the South. We safely arrived in Baltimore in some six and thirty hours, having in the meantime passed through a little winter and spring. We found at both ends of the journey a vernal air, while on the Alleghany summit we passed through fierce winds and wintry snows. It is well for man, in this New World, at least, that he is the creature of all climates, and that his skin is a very sublimated gum elastic as respects its easy expansion and contraction. Better still, that his kind Father and Creator fitted him for all climates by sending him naked into the world, so that he can put as many or as few skins upon him as the seasons or the climes demand from him. Many a learned metaphysician would have sat at least one moon on the question, 'How shall man be dressed to adapt him to all climes, from Nova Zembla to the Cape of Good Hope,' before he would have come to the clear demonstration that the only way to secure this great end would be to send him into the world without a house over his head, like a lobster, or a coat upon his back, like a sheep or a bear. From all which I infer that God is both wise and good; and that man would do well to use his wisdom in crossing over the mountains, especially in the spring and autumn, by having an extra skin or two in his trunk in case of an emergency.

In Baltimore we were refreshed by the brethren, and had the pleasure of addressing them on Wednesday and Thursday evenings, assembled in their house in St. Paul's street. The church in Baltimore is in a healthful state under the administration of their discreet and excellent Elders, the much esteemed and beloved Austin and Dungan. Brother Dr. Hall, of Kentucky, had visited them during the interval between our passing through and return, and several had been added

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to the communion of the faithful. On Thursday night we left for Virginia, and safely arrived in Fredericksburg on Friday morning.—We continued there till Lord's day morning, at the residence of our kind Christian hostess, sister Walker, so long known and so much beloved by all that have ever preached the ancient faith in that old and venerable town, in the environs of the grave of the mother of Washington, and the jail which held the old Baptists in the reign of colonial Episcopacy.

In this unfortunate town the cause of truth has been put to open shame through the inexperience of some, and the subtlety of the spirit of "no-soulism"—whose influence, like that of the canker-worm, blights every thing verdant and fruitful—before which the land is like the garden of Eden, and behind it a desolate wilderness.

We spoke thrice to the citizens and the brethren in attendance—brother Coleman once, and I twice. It appears from some intimations that a spirit of scepticism touching the very marrow of the gospel—the divine nature of the Messiah—the necessity and virtue of the atonement through his blood—the quickening efficacy of his Spirit, had seized some two or three of the once more prominent members of the church at Fredericksburg; and, as a natural consequence, they turned aside into vain jangling, and have become cold, distant, and worldly.

My experience and observation still deepen my conviction that a religion without the blood, the water, and the spirit—without the atonement, and the quickening influence of the Holy Spirit, is not at all adapted either to the exigencies of man or to the genius of human nature, and that the profession of it is of little consequence to any man. A Bible without a better sacrifice than animal victims—without a Saviour superhuman, superangelic, supernatural, and divine, is not the Bible for me, nor a Bible full of consolation to any one. Upon the whole, that theory of religion which most abases the sinner and exalts the Saviour, is greatly more rational, as well as more scriptural, than that which abases the Saviour and exalts the sinner. The former is the tendency of the original gospel—the latter, the tendency of human science falsely so called.

From Fredericksburg we went on Lord's day morning to Antioch—not to Antioch in Syria, nor to Antioch in Pisidia—but to Antioch in Caroline, Virginia. We had there a very pleasant meeting with the brethren in that part of Caroline, and much enjoyed their communion. The unaffected simplicity and piety with which Elder Wolfolk presided at the supper and in the worship was truly impressive and refreshing. I found a growth in grace and knowledge very apparent in the pillars of this church since last I saw them; but some of the

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excellent spirits with whom I communed on my last visit, whose congenial spirits rejoiced with us in the fulness of Christ and the hope of the gospel, have gone over to the majority and entered the land of rest. Amongst these were the very excellent and amiable sister Dickerson, and the pious and exemplary brother Saunders, whom I saw a few days before his departure.

After addressing the church and citizens twice, we made a visit to Concord Academy, under the tuition and management of brother Frederick Coleman. As a classical Academy and Preparatory School, it is believed not only by the community, but by the Faculty of the University of Virginia, that is has no superior in the United States.—Mr. Coleman is one of the greatest American amateurs of classic literature I have seen, and indoctrinates his pupils into the more profound mysteries of Grecian and Roman etymology, syntax, and prosody. We spent a very pleasant day at the Academy, and had the pleasure of addressing the students on the sublime origins of things and the destiny of the universe. Thence we departed to meet our appointment at Newton, King and Queen.

By some unwarrantable mistake the meeting at Newton was announced for the day before that I named. This occasioned the disappointment of a waiting congregation, and also prevented me the pleasure of seeing my worthy friend Elder Andrew Broaddus, who was there in attendance. The next day, Wednesday, the 19th, we addressed, at the residence of Dr. Dew, a very interesting audience, on the "end of the commandment," and after dinner spent a very agreeable evening with brother Boulware at his residence in this vicinity.

Our next appointment, for the 20th, was at Smyrna, some fourteen miles distant; where we met in a very cold day with a good congregation, and spent a very interesting night with our brother Dr. Duval.—Next day we proceeded to Tappahannock church. Our appointment at that place was not generally known, and therefore our audience was not as large as usual. Thence we returned as far as sister Pendleton's, the relict of our much lamented Philip B. Pendleton, with whom we spent an interesting and pleasant evening, and on next day visited Elder Thomas M. Henley, at whose house we addressed, in the evening of the 22d, a very attentive audience.

Father Henley has for a long time been afflicted and confined to his house. But though his outward man had greatly wasted since last I saw him, his inward man had been renewed and strengthened. He was strong in faith, ardent in hope, and ready to depart at a moment's warning, without a doubt and without a fear—one of the most enviable and happy of mankind. His well known candor and transparency of

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character have extorted from all who know him an admiration of his honesty and a confidence in his piety and devotion seldom surpassed. We had much interesting conversation with him and family, and spent under his hospitable roof one of the most happy nights of my tour.—Like the descending sun, which seems to enlarge itself and brighten just at its setting, this good old patriarch never before appeared to me so admirable in all that adorns human nature as on this occasion. We left him on Lord's day morning, with but a feeble hope of seeing him again; but we left him rejoicing in hope of the glory of God, and anticipating the day when all the saints shall meet in the New Jerusalem to part no more.

From Father Henley's residence we went on to the church called Jerusalem, whose place of worship is in the capital of the venerable King William. There is, however, about as much philosophy in calling a county King William, as in calling either a meeting-house or the people that meet in it, Jerusalem. King William's territory in his days was much more than the county that bears his name; and the Jerusalem that now is, is certainly more comprehensive than the church or the meeting-house which now exist in that village. We met there, indeed, the largest congregation we had till then addressed east of the Blue Ridge. We spent with the church and the citizens a pleasant day. Brother Coleman addressed the church at the supper, and brother Bullard, from south of James river, so well known and so much esteemed and beloved by all that do know him in central and southern Virginia, addressed the citizens and disciples in the evening. Our subject of discussion there was, the destiny of the saints as set forth in 1 Cor. xv.

Next day we spoke at an old Episcopal meeting-house, most fantastically called *Cat Tail*, whether from Indian or English associations I am not so learned as to ascertain; and the day following at Mangohick, another colonial edifice, whose architecture is in the style of James I. Both at Cat-Tail and Mangohick we had a very attentive audience, composed of all the denominations in the vicinity. The priesthood and its hallowed associations were topics of consideration in these vicinities. On our way to Mangohick we had a very pleasant visit to Major Dabney's residence, well known to the brethren not only in King William, but in the regions round about. The family name is, it would seem, a corruption of the name D'Aubigne, whose brightest representative at present in Europe, has given to us the splendid history of the age of Luther. The Virginia Dabney's are not only of French, but of Huguenot origin. I find these Americanized French Huguenots in Virginia and Kentucky, true to their Protestant

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ancestry, are generally zealous in the cause of the present reformation. I am, perhaps, somewhat partial to the Huguenots, not merely because I find a number of them in our communities, but because, by my mother's side of the house, I am probably of the same stock and lineage; and there is still so much of the flesh about us all, especially when ennobled by any intellectual or moral excellence, as to interest us especially in those from whom as a nation or people we may have descended. In this case, however, I find full as much to admire in sister Dabney as in the Major, or any other Dabney in the Old Dominion.

From our brother Dr. Fox, in the vicinity of Mangohick, with whom we dined, we retired to brother R. Campbell's and spent an agreeable evening with that family and our Baptist brother and sister Southwood, a few years since from Old England. Brother Southwood and his good lady are a very fair sample of the best order of English Baptists. The old gentleman, well educated in English Baptist Theology, and well read in the sacred scriptures, because of his quaint liberality of sentiment and candor, is not predestinated to be exuberantly popular amongst the Baptists. To be popular in some regions three things are essential:—1st. That should the candidate for popularity happen to be more intelligent than his associates, he must rather seem to be a learner than a teacher. In the second place, he must be a reasonably moderate flatterer and eulogist of all his associates. And should he ever appear to differ from his fellow-laborers in any one point, he must seem to borrow the premises from them, and only claim the license to deduce a corollary from their own reasoning which they may have but partially noticed, or perhaps forgotten. As our venerable brother Southwood does not possess these prerequisites in an eminent degree. I do not anticipate for him a very great share of admiration; still amongst his associates he is a very companionable, instructive, and edifying teacher.

He has on hand a number of copies of Hinton on the Prophecies, a Baptist work of a popular character—a sort of condensed view of the more catholic and popular interpretation of the Apocalypse and Daniel —with a reference to the four great Empires—chiefly devoted to the fourth and the Apocalypse. It is, as a miniature work for young persons and those not well read on the subjects of which it treats, worthy of their perusal, and probably as useful to that class as Towers on the Prophecies. I have not, indeed, had time to give it a very careful examination, and can only say, that, for a single duodecimo of 375 pages, it contains a condensed and popular view of the best interpreters

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of former times, without any peculiar originality of thought or profoundness of research on the part of its respectable author.

By brother Campbell we were conducted to brother Carter's, and thence to Richmond. In the city of Richmond we continued for a few days, and delivered some five lectures on the central ideas and foundations of human and divine institutions. These lectures were heard by a numerous and attentive audience, interspersed with addresses by brethren Coleman, Bullard, and Shelburn.

The church in Richmond still enjoys the labors of brother James Henshall, and his labors there and in Eastern Virginia have not been in vain. The congregation in Richmond has gradually grown up to a very respectable stature, both in the number and character of its members. Few preachers have improved more by reading and study within the last seven years than brother Henshall. He has become learned and critical in many departments of sacred literature, and is always an edifying and entertaining speaker. This church has enjoyed the administration of an intelligent and prudent eldership, and the evangelical and didactic labors of brother Henshall for several years, much, as I learned, to the mutual satisfaction, interest, and happiness of all concerned. The brethren that compose this congregation, are, indeed, many of them persons of much experience and weight of character, and have, despite of many unpropitious incidents, held on their way in a most exemplary manner.

I have frequently thought that it would be of much advantage to a community, such as that in Richmond, and to an evangelist and teacher like brother Henshall, if he would occasionally exchange for two or three months with some brother of similar standing, or with some evangelist in some other field of labor. It would be of advantage, in my humble opinion, to all concerned, whether the preachers might be regarded as equal or unequal in all respects. I need not expatiate on the particulars: they will readily occur to those who reflect much upon the subject. Let those who doubt make the experiment. An incident growing out of my visit, and immediately before my departure for Georgia, will be found in the present number; to which I refer my readers for some notes on my tour. The sequel I must reserve to our next number. A. C.

MINISTERIAL CHARACTER—*No. IV.*

Rebuke not an elder, but entreat him as a father; the younger men as brethren, the elder women as mothers, the younger as sisters *with all purity*. 1 Tim. v. 1, 2. Let no man despise thy youth; but be thou an example of the believers in word, in conversation, in love, in spirit, in faith, in *purity*. iv. 12.

THERE was much wisdom and kindness displayed in the law of Moses, in fixing the commencement of the actual services of the priests

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at an age of full maturity of mind and development of character. The age of thirty is generally an era of full development and of self-government. It seems to have been favorably regarded in the opening of the New Institution. Jesus began his ministry at the completion of his thirtieth year. His harbinger John had advanced nearly to the same age; and, with the exception of Timothy, all the distinguished ministers of the New Institution were full grown men. Extraordinary endowments and particular emergencies may sometimes authorize a departure from this rule; but that boys of twenty should be evangelists, and young men of twenty-five elders, and men of thirty scribes and editors, is a precocity and a prematurity, however common now-a-days, at war with the oracles of reason and experience, as well as with the first principles of the oracles of God. Alas for the people on whom the curse denounced on Jerusalem has fallen—"I will give children to be their princes, and babes shall rule over them." The Papal system and an educated clergy, trained in schools, originated the present customs and gave them currency; but from the beginning it was not so.

Our legislative halls are filled with some respect to age. In the national councils it requires at least manhood to make a legislator, and some years beyond that to make a senator. But, according to the usage of the present day, a youth, a strippling in his 'teens, may be the pastor of a church, a domestic or a foreign missionary, and have an influence in the inverse ratio of his years. Now, if in this precocious age and climate, this state of things is to be continued, I commend all young preachers, if not "to tarry in Jericho till their beards grow," at least to get married as soon as convenient. From what I sometimes observe, and more frequently hear in other communities, I would be inclined to think that not unfrequently young men undertake the ministry more for the sake of wooing some young lady to themselves than for the sake of wooing sinners to the Lord. So much of their conversation is with young ladies, so much of it concerning young ladies, and so much of their time occupied in waiting upon them and inquiring after them, to say nothing of other indications, that it is highly expedient that those who really desire to be useful should just as soon as possible place themselves on the safe side, and at once identify their fortunes with some one of the sex.

Now if the Apostle Paul thought it expedient in writing a letter of general instructions to Timothy, then a young man, a bachelor, I presume, not so very young either when left at Ephesus; if, I say, he thought it necessary to direct one so distinguished for all the Christian graces to address the "younger sisters with all purity," may we not

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suggest to the unmarried and youthful laborers in the ministry of reconciliation the necessity of getting married betimes and of giving no occasion to the adversary to speak reproachfully of them? Some, indeed, may, like Paul and Barnabas, deem it most expedient to continue solitaires "for the kingdom of heaven's sake;" but in that case they address the young women as *sisters*, and without any other associations than that of being related by faith and piety. To address a young lady as a *sister*, is very different from addressing her as a *candidate for matrimony*. The additional phrase, "with all purity," indicates that such addresses should be free from any other associations than those which spring from sisterhood.

Young preachers are not unfrequently more popular with the young sisterhood than with the young brotherhood; and this is a temptation to the frailties of human nature which only a few—a very few master spirits can resist. It not unfrequently gives rise to a levity of conversation, to a foolish and insipid jesting, which is not convenient. What a contrast between the exhibition of some preachers in the pulpit and out of it! There they handle the sublime themes of a spiritual and eternal world; but, anon, the same evening, perhaps, they are sometimes heard discussing some of the frivolities of the Ladies' Book with a zest and a levity wholly at variance with every principle of good taste and Christian decorum. Some even go farther than these familiarities, and invade the precincts of common politeness by the grossness of their language and their actions. Instances of this most culpable aberration from all that is courteous and tolerable in cultivated society, have not long since come to my ears. The following epistle will explain what I mean:—

" * * * Grove, March 7, 1845.

Dear brother Campbell—I lately attended the ministry of a certain Mr. Nameless, so celebrated for his oratorial powers and his prodigious influence in this section of the state. I must confess I was fully as much displeased with his want of grace out of the pulpit, as I was pleased with his grace in the pulpit. He speaks well; reasons and declaims with considerable ability: but his conversation is egotistic, and his familiarity with young ladies, especially the sisters, is to me perfectly disgusting. I wish I could describe to you an evening I spent with him at the house of brother L———'s, with whose daughters he seemed indeed to have a very intimate acquaintance. The evening was spent in reading passages of the Ladies' Book—in comments upon beauty—upon the latest fashions—upon love, celibacy, marriage, intermixed with occasional paroxysms of laughter both loud and long; in the midst of which he went to worship, singing a beautiful hymn, and making a loud and boisterous prayer. Soon after I retired to bed, leaving him in company with the young sisters in an adjoining parlor. The conversation, intermitted for the sake of wor-

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ship, was resumed with much zest by the preacher, and by the young ladies, who, led on by their pastor, seemed to feel themselves authorized to participate with him. I was kept from sleep more than an hour, reluctantly, hearing without listening, a very light frothy conversation. I know not when they retired to rest; but a late rising next morning and a late breakfast were vouchers that it was not at a very early hour. After breakfast I resumed my journey homewards, and had his company for a few miles. On parting with the young ladies his salutation was so gross that I could not but ask him for his *beau ideal* of those customs. His defence was, that Christians might go even farther than this, and salute the sisters with a holy kiss;—that for his part, he believed in so saluting the sisters, and he hoped that good taste in that particular would soon be popular and prevalent;—that he had sometimes done so, and intended to do so just as often as he thought it expedient;—the ministers of the denomination to which he formerly belonged had done so often in his presence; and if there was any evil in it, it was to him that thought evil. Will you, in your essays on Ministerial Character, touch a little on this subject?

Truly yours, CANDIDUS."

Had not such a one better listen to Paul?—Address "the young women, *as sisters*, with all purity." Such conduct on the frontiers of civilization may possibly be endured; but we are pleased to learn that that longitude is far west of us. Christianity, in letter and spirit, reprobates all such behaviour as intolerable among Christian people, much more in those who should be ensamples to the flock.—Of all such I will say with Cowper—

"Some, decent in demeanor while they preach,
That task perform'd, relapse into themselves;
And, having spoken wisely, at the close
Grow wanton, and give proof to ev'ry eye—
Whoe'er was edified, themselves were not!
Forth comes the pocket mirror.—First we stroke
An eye-brow; next, compose a straggling lock;
Then with an air, most gracefully perform'd,
Fall back into our seat, extend an arm,
And lay it at its ease with gentle care,
With handkerchief in hand depending low:
The better hand, more busy, gives the nose
Its bergamot, or aids th' indebted eye
With op'ra glass, to watch the moving scene,
And recognize the slow-retiring fair.—
Now this is fulsome; and offends me more
Than in a churchman slovenly neglect
And rustic coarseness would."

From such occurrences, and others not so gross, I opine that young men had better desist from entering upon the ministry of the word until they have taken to themselves wives, or have been confirmed in habits of gravity, self-government, and a just respect for the sanctity of the office of a minister of Christ. I know, indeed, some very

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admirable young proclaimers of the word whose profession and behaviour very happily agree; still the number is not great, and I question more and more the propriety of countenancing so indiscriminately the advances of inexperienced and very imperfectly educated young men into the Christian ministry. I more and more appreciate the wisdom of having married men, men of families, and well experienced in the discharge of such duties, filling prominent places in the Christian kingdom. Even widowers themselves, unless well advanced in years, are not generally so exemplary as those who have wives. Indeed, I am fully persuaded it is seldom good for man to be alone, especially in an age like this, in which *help meets* are still equal to the exigencies of society—so that, without much difficulty, every man may have his own wife, and every woman her own husband. I will, then, said Paul, "that young women marry," &c.; and I will that young preachers also marry, and learn from the most ancient, venerable, and authoritative precept ever given to man, the social duties; and especially those of self-government, and a due respect for the things that are decorous and of good report among men.

Indeed every man's left side needs help: for thence, as it seems to me, woman was taken. This is the reason why she is called *a help meet for him.* He needs a prop on that leaning side to hold him up; for which she is secured by his strong arms from falling into evil.—Hence, as Paul saith, "the man is not without the woman, nor the woman without the man, in the Lord." He needs her more delicate sensibilities, her soft expostulations, and her soothing tenderness, as much as she needs his manly counsels and protection. If the oak needs not the ivy, as much as the ivy the oak, for support; the oak is nevertheless sheltered and beautified by the mantle with which the ivy shields and adorns it. Eleven out of twelve of the Apostles have sustained our position; and if, because of impending distress and greater labors, Paul always chose a Barnabas or a Timothy, rather than a Mary or a Martha, for his companion, his counsels are with us, and therefore his counsels and the examples of the others authorize the conclusions, which we commend to the consideration of all concerned in them.

A. C.

THE THOMASITES *VERSUS* A. CAMPBELL.

THE following document will show, in part, what manner of spirit animates the animal souls of our *materialist friends*, under whose counsels and with whose concurrence, it is alleged, Mr. Magruder sought the vengeance of the law, under the pretext that I had most

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grievously injured his ministerial character in my notice of his proceedings in the Baltimore Lord's Day Convention. The organ of this little triumvirate, called "*The Herald of the Future Age*," (of malediction, I presume,) true to its own spirit, has endeavored to create the opinion that I conceded, or took back, what I had said concerning the port and bearing of Mr. Magruder in said meeting, under the threats of the penalties of the law. I now, therefore, lay the whole subject before my readers, that they may see with their own eyes, that while desiring as much as in me is, according to Paul, "to live peaceably with all men," *I have not retracted one word nor conceded one item that I have ever written or spoken on the subject of Mr. Magruder.* Our principles are defensive, not offensive. I have never sued any man on any account in my life, though few men of the present day have had more justifiable reasons of all sorts, and especially in the department of slander. My views and character have been slandered in the most gross and libellous style; but I leave the adjustment of these matters to Him who judges righteously, and who will clear up all these matters in the final judgment. May the Lord have mercy upon all them in that day who have sought to injure me in any way whatever!

I feel myself obliged to do every thing, which in honor I can do, to avoid all occasion of such proceedings; but in the case now related I have not one word that I had either written or spoken of Mr. Magruder or his proceedings which I could retract.

Mr. Magruder is a lawyer. Unless he have recently received ministerial office from Doctor Thomas or his friends, he has now neither spiritual office nor cure known to me on the broad earth—except a monthly oration to some two families in the mountains of Virginia, called "Free Union Church," can be so denominated. They are a very FREE community, no doubt; and probably a little lax with their orator in allowing him to spend three Lord's days at home, or abroad, for every one he spends with them. Their *union*, then, is perfectly FREE—a union without obligation. Of all unions, a FREE UNION is the most convenient and commodious sort of association!

As Dr. Thomas publicly declared himself not of us, and announced his intentions, while yet in Illinois, of forming a new institution on his new theories, and came to Virginia for this purpose; and as his arrival in Charlottesville was announced to take place soon after my departure, he may have organized something in that place; especially as Mr. Magruder, awaiting his arrival, had not there publicly spoken on the subject of religion since his exclusion from the church. But of this I am not informed.

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I therefore have not injured him in his spiritual cure, nor in his legal profession; and on reading and considering all that I have learned from the persons who witnessed his demeanor, and from the Editors that delineated his proceedings in that body, as exhibited on the following pages, I am at a loss to imagine on what account Mr. Magruder could claim $12,000 worth of injury done him by my publishing what was witnessed by fifteen hundred persons, and printed in Maryland, New York, Pennsylvania, and read in Virginia, &c. Did he consider himself so much aggrieved and injured by being announced as not one of us! This is too high a compliment to our reputation! Has he lost any good name of use to him as a lawyer or a citizen worth 12,000 dollars! If so, I comprehend it not. But the truth is, other objects are sought; and I, of all persons who noticed him, must be made the victim of a prosecution. The persons that ministered to the whole affair, and that carried his communications to me, were amongst the personal friends of Dr. Thomas; and, therefore, it was all a retaliatory measure.

I am now informed, since writing the following article, and since it was in type, that the suit was not dismissed according to agreement—that it was continued till it would be seen what notice I should take of the whole proceeding. Well, I have fulfilled all the conditions, and now we shall see what faith is in the parties. It was no condition that I should retract any thing I have said. I have, to the letter, fulfilled all the conditions.

It is, moreover, the few scattering adherents of "the mortality of the soul" who are busily disseminating the fabrication that I was compelled to do by civil process, what I would not have done without it. Indeed, threats have been held out from some of that party, that for my notices of them I may yet be prosecuted. Well, be it so. When *men* sue *Christians* at the law, they are put under an inhibition of not suing again. It is in reference to this case our Lord commands us to turn the other cheek, and to give the remaining mantle.

I have published his letter and Mr. Lemmon's letter, and all the documents touching the procedure had in the case, that the public may see what part I have acted, and the reasons why I have so acted on this occasion.

Any man may sue another at the law under pretence of injury sustained. Paul himself was sued; most of the Apostles were imprisoned or banished; and the Saviour himself was prosecuted by two courts;—first, that of Annas and Caiaphas, and then that of Pontius Pilate. I am, indeed, in good company, and I care just as little for the persecution of any one of that clique as I now care for Dr. Sleigh, who, after he had sued me, ran away to England, whence he came, fearful of the consequences of his own wicked ways—the reward which his own guilty conscience anticipated. A. C.

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PROSECUTION, IF NOT *PERSECUTION*, FOR RIGHTENESS' SAKE.

It will be recollected by most of our readers that a certain "National Convention" was held in Baltimore during the last week of November, 1844, called "*the Lord's Day Convention*," for the most important object of promoting a more scriptural observance of the Lord's day amongst all Christian communities. At this convention a certain Allan B. Magruder, Esq., of Charlottesville, Virginia, acted a conspicuous part in endeavoring to enlighten the Convention on the difference between the Jewish and Patriarchal Sabbath and the Lord's Day. In this movement, if not solicited by Mr. Richard Lemmon to attend there, he was aided by him in some endeavors to effect that object. Having already laid before our readers, with expressions of approbation, an article from the pen of Mr. Lemmon on the sanctification of the Lord's Day, we cannot be supposed to dissent from those views in any remarks which have appeared on our pages, or any where else, upon the course pursued by one or both of these gentlemen during the sessions of that venerable and learned Convention. The views entertained and expressed in that document are our own views, clearly and fully developed in the Christian Baptist. It was, then, the course pursued by Mr. Magruder in that body, which elicited from me any notice of him whatever. If that course did make or leave the impression that himself or Mr. Lemmon was opposed to the sanctification of the Lord's Day, or to a more scriptural observance of what some improperly call "the Christian Sabbath," and if they were regarded as advocating our sentiments, views, or practice, and in a manner by us approbated, we felt it a solemn duty, however painful, to say of him who procured for himself so much odium, and for his cause and profession, to declare that he was not one of us. This we did in little more than a single page, as appears in the January number of the Millennial Harbinger, p. 38. In doing this we did but discharge a duty we owe to the Christian community to which we belong, in the peculiar relation sustained by us to them. This called for a letter from Mr. Magruder, expressed in such terms as were, in our opinion, unworthy of a place on our pages. We, however, gave the substance of it, as the reader may see by comparing the letter itself with that summary, found on page 133. This, it seems, provoked a series of retaliatory measures of a vindictive character. The Religious Herald was solicited to open its pages to his fulminations against us. It consented, offering to me space for reply. I promised to reply when leisure favored, provided his allegations were worthy of response.—

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Meantime, while in Richmond, note No. 1, was addressed to me, which, with the details following, I shall now hasten to lay before the public, interspersing my comments, or reserving them for the close, as prudence and propriety may seem to require:—

EXCHANGE HOTEL, RICHMOND, VA, March 29, 1845.

Mr. A. Campbell:—Sir—The misrepresentations contained in an editorial article styled "The Lord's Day Convention," which appeared in your "Harbinger" for January last, being of a character highly injurious to me, on the 30th of the same month I addressed to you a respectful note, designed to correct the errors in question, and requesting its early insertion in your paper.

In the March number of your periodical, you allude to the receipt of my letter of the 30th January; but instead of spreading it before your readers, as my *defence* to your statements, (which I had every right to expect you to do,) you re-iterated the injurious and erroneous charges originally complained of, in a manner more offensive than was their promulgation in the first instance.

Resolved not to submit in silence to these aggressions, yet willing to afford to you every opportunity to repair the injury you have inflicted, I send you herewith the unsolicited testimony, in refutation of your charges, of an eye-witness of my entire course on the occasion of the late Convention at Baltimore. It is contained in the accompanying extract of a letter from Mr. Richard Lemmon, who is well known to you as a Christian gentleman of approved probity and veracity.

Claiming the right to be heard by those before whom I have been assailed, I respectfully request that my letter to you of the 30th January, a copy of which I here send, with the testimony of Mr. Lemmon and this note, may be speedily inserted in the Millennial Harbinger.

I hope you may find it convenient to reply in writing to this request, in the course of the day.

With all proper respect, yours,

ALLAN B. MAGRUDER.

RICHMOND, VA., March 29, 1845.

A. B. Magruder, Esq.—Sir—Being on the eve of my departure from this city to Georgia, on a tour of labor for some weeks, and having understood that the accompanying documents, now returned to you, are already in type in this city and to appear in print in a few days, I prefer to await their appearance before I decide what course to pursue in this affair.—Being also informed that space will be allowed to me in the same columns to respond to any thing you may write, so far as I may regard your communication worthy of a response; it is most expedient, (should I think the subject worthy of my notice,) that my reply should appear in the journal which you have already chosen as the medium of your assault upon me.

With kind wishes, I remain, with all due respect, your friend,

A. CAMPBELL.

RICHMOND, March 31, 1845.

Mr. A. Campbell:—Sir—If the publication in the paper in this city, (to which you refer in your note to me of the 29th inst.) be any obstacle in the way of your inserting my defence (the document sent) in your Harbinger, that publication will be suppressed; *provided* you will agree

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promptly to lay my letters to you and Mr. Lemmon's statement before your readers.

An answer in writing is requested.

Yours, &c.

A. B. MAGRUDER.

RICHMOND, March 31, 1845.

A. B. Magruder, Esq.—*Sir*—Not desiring in any way to injure any man, neither in appearance nor in fact; and although I have already given the substance of your defence, if it will be any gratification to you, although it should be of little or no interest to my readers, I will insert in the M. H. your letter of March 30th, with such references to Mr. R. Lemmon's communication as will exhibit your proper attitude in the affair.

Yours, &c.

A. CAMPBELL.

In less than two hours after the delivery of said note to Mr. Magruder, and just when preparing to start in the rail road cars for Georgia, a writ was presented me by the Sheriff, informing me that Mr. Magruder regarded his character *minus* TWELVE THOUSAND DOLLARS, because of my notice of his appearance in the Lord's Day Convention, or that he should be damaged in his good name to the full amount of twelve thousand dollars, if I did not publish Mr. Lemmon's whole letter explanatory of his proper attitude in that grave and venerable assembly. I say, Mr. L's. whole letter; for I had consented to publish his own letter to me and such parts of Mr. Lemmon's letter as affected his standing in the Convention without even the threat of a suit. This all being done, still, unless such parts of said letter as did not refer to his standing in the Convention were published in the Millennial Harbinger, although published in Mr. Sand's Herald, and in every other Herald of the present age, and in the "Herald of the Future Age," his reputation would suffer *eleven thousand nine hundred and ninety-dollars ninety-nine cents and ten mills!!* Of such tremendous power to save or to destroy is the leaving out, or the insertion, of a few sentences in the Millennial Harbinger.

Having for the first time been thus legally informed of the immense potency of my sentences, or of my leaving out a single sentence of the epistle of Richard Lemmon, Esq., privately written to Mr. Magruder, and that too concerning a matter of which fifteen hundred delegates to a convention were witnesses, and concerning which the public prints had taken notice—such as the *Sun*, the *American Republican*, and *Baltimore Daily Clipper*, of the 28th, 29th, and 30th of November last, I felt that I needed legal advice, and immediately set out in company with brethren Coleman and Henshall to seek it. At the suggestion of those gentlemen we called on James Lyons, Esq., of Richmond, who immediately informed us of the fact that he was employed by

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Mr. Magruder—a fact not known to any of us. Before leaving his office he observed that he thought that there was neither reason nor moral propriety in such proceedings amongst good men—that the profession of law had enough to do in adjusting the actual wrongs with which the world abounds—and that Christian people should settle their difficulties in some less offensive and exceptionable way; and that for his part, such was his respect for religion and religious men, that although to his pecuniary interest to encourage litigation, he would rather in such cases be a pacificator than a prosecutor; and that he thought not only that this difficulty ought to be adjusted, but that he could effect a reconciliation of the parties, as reasonable and honorable men, provided we were agreed so to have it adjusted. I asked him if he had seen the documents on which the suit had been instituted. On replying in the negative, I handed him the two Harbingers containing them. After reading them in a very pleasant mood, he repeated his conviction that it might be all adjusted on honorable principles. I observed that it was time we knew whether, *as a Christian community*, we had not a legal right to say of any person not worthy of fellowship amongst us, without the hazard of legal penalties, that he was not so worthy. This was a question that ought to be decided as soon as possible; and that for my part, I desired that if it were doubtful, it should be immediately decided; and that, therefore, this was as suitable a time and case as any other. He continued his kind endeavors to induce a reconciliation, and promised that, in two hours, we should hear from him; to which, as in duty bound, we thankfully consented.

At the period promised Mr. Lyons had the goodness to call at brother Waller's, the place of our lodging, and there submitted to us the following proposition from Mr. Magruder:—

If Mr. Campbell will publish Mr. Magruder's letter of the 30th January, 1845, with such a synopsis of Mr. Lemmon's as will correctly present his testimony as to Mr. Magruder's conduct in the Lord's Day Convention, accompanied by a disclaimer of any purpose by Mr. Campbell in his previous articles to reflect on the personal character of Mr. Magruder, Mr. M. agrees to dismiss his suit.

ALLAN B. MAGRUDER.

March 31, '45.

After some conversation with Mr. Lyons on the words *personal character*, distributing it into two departments, viz. that of *Christian* and that of *citizen* character, both of which make up *personal* character; I distinctly alleged that with the latter personal character I had nothing to say or do, and nothing to explain or retract. It was Mr. Magruder's relations to the Church, and not to the State, I was called upon to

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notice. Desiring me to reflect upon the answer I should return, he withdrew; and in an hour I returned to him the following:—

RICHMOND, March 31, 1845.

Mr. Lyons:—Dear Sir—After some reflection on the proposition you were so obliging to present me as an ultimatum of any legal controversy between Mr. Magruder and myself, I would distinctly state to him through you,—that my own proposition, made to him this morning before he had entered suit, and before I knew any thing of his intentions so to do, contains all that he seems now to ask, with the single addition of a *disclaimer of any purpose on my part to reflect on his personal character in those notices.* If by *personal* character no means his *citizen* character, I certainly intended no such injury. I neither said, nor intended to say, any thing of his standing or character in any other community than in that denominated the Christian church; and, of course, any notice I may hereafter take of this gentleman in reference to these matters, shall have exclusive respect to his *standing in that Christian community to which at one time he professed to belong.*

With sentiments of much esteem, I am, very respectfully, your friend,

A. CAMPBELL.

RICHMOND, March 31, 1845.

My dear Sir—since my return from Court, I have received your note of this date, and am happy to believe from it that the unfortunate difficulty between Mr. Magruder and yourself may be adjusted without litigation. If I understand your note correctly, you propose, the note being accepted, to publish the letter of Mr. Lemmon to Mr. Magruder, and that of Mr. Magruder to you, under date of the 30th January.

Am I right in this interpretation of it? If I am, it gives me pleasure to be able to say that the difficulty between Mr. Magruder and yourself will be terminated without further litigation. That my interpretation is correct I doubt not, because I am sure you would not willingly do wrong, and would not therefore deny the privilege of defence to one whom you had thought it your duty to censure. To publish the letters is but to accord this privilege of defence.

With sentiments of cordial respect, I am your friend,

JAMES LYONS.

Rev. A. Campbell.

RICHMOND, March 31, 1845.

My dear Sir—Being called out at the time your servant presented me with your kind note of this evening, I could not acknowledge it before this hour. I certainly intended in my response to Mr. Magruder's proposition, to express myself both perspicuously and definitely on the only point of difference. His proposition now lying before is in the words following, to wit:—

"If Mr. Campbell will publish Mr. Magruder's letter of the 30th January, 1845, with such a synopsis of Mr. Lemmon's as will correctly present his testimony as to Mr. Magruder's conduct in the Lord's Day Convention, accompanied by a disclaimer of any purpose by Mr. Campbell in his previous articles to reflect on the personal character of Mr. Magruder, Mr. M. agrees to dismiss his suit."

The only part of this proposition to which I demurred was the disclaimer, the rest of it being substantially that which I had myself proposed. I therefore take pleasure in repeating that I will, upon my arrival at home,

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exactly and fully to the letter comply with that part of the proposition, as well as with the disclaimer of any purpose to injure the personal character of Mr. Magruder, as defined in my last.

With sentiments of cordial respect, yours truly,

A. CAMPBELL.

When the candid reader shall have fully considered the preceding facts and documents, he will, if I am not much mistaken, conclude with me that I am fully discharged from any obligation to publish on my pages the communications stipulated, because the conditions on which Mr. Magruder made the demand have been violated by himself. He asked, and I conceded the space in my periodical, on the distinct and definite promise that his and Mr. Lemmon's letter should not appear in the Religious Herald. (See his second note to me, dated March 31st.) But contrary to that promise and agreement, as it appears to me, *he did, after my departure from Richmond, allow the documents withdrawn to appear in the Religious Herald.** Being, then, by his own acts and deeds, discharged from any such obligation, I am happily permitted to act without the imputation of compulsion; and shall, therefore, of my own free will and accord, give to my readers his letter and all that he himself thought relevant to the case in Mr. Lemmon's private letter to him, in attestation of his Christian-like course in the Convention. In this way we shall requite our too generous calumniator. Here, then, come the documents that add twelve thousand dollars worth of reputation to the well earned fame of Mr. Magruder:—

CHARLOTTESVILLE, VA., January 30, 1845.

Mr. A. Campbell.—Sir—In the number of the Harbinger for the present month, you are pleased to animadvert in no gentle terms on my course in the late Lord's Day Convention of Baltimore, and my religious attitude otherwise, though you do not mention my name.

It is not my purpose to offer here any commentary on the spirit and temper, the style, manner, &c. of the article in question. I may do so through some other medium. My only object, now, is to correct certain misstatements into which you have fallen, in the expectation that you sufficiently revere truth and justice to present my correction to your readers.

1. It is *not true*, that I "undertook, on my own responsibility and on my own behalf," to "appear in the Lord's Day Convention." On the contrary, I was regularly and formally deputed a delegate by the congregation of Disciples of Christ, at Free Union, in Albemarle county, in this state, of which it is well known I am a member. This appears from my credentials, which were presented and filed among the records of the Convention.

* The simple permission to publish is not all; but as if the subscription list of the Religious Herald was not large enough for his ambition, he had some extra copies, containing these letters, sent to him for gratuitous distribution.

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2. It is *not true*, that I assumed an attitude "indicative of conscious superiority, and undertook to *lash* the assembly into a more scriptural nomenclature," or that my course was any "aberration from the *suaviter in modo*." These charges are all disproved by the notorious fact that the venerable Chairman of the Convention, (Hon. John Quincy Adams,) publicly declared that my language and manner were respectful and courteous, and such as entitled me to be fully heard.—This is proved by the published report of the proceedings inserted in the Baltimore Sun, of the 28th November, a copy of which I send you herewith.

3. It is *not true*, that the "left-handed plaudits" to which you refer, proceeded from "the galleries as well as the floor," or that they "silenced both my logic and my rhetoric on the occasion." The last statement is expressly disproved by the remark of Mr. Adams before referred to, and the well known fact that I spoke out the full period allowed to other speakers who participated in the discussion. As to the tokens of disapprobation to which you allude, they proceeded not from the galleries, but from certain persons on the floor, who would have been probably in no manner more respectful to similar arguments (though purely scriptural) had they been presented by yourself.

I offered no resolution to the Convention, as you intimate. I addressed one presented by another. I appeared in the Convention as a member of a body to which I had been invited, in common with all friends of a more scriptural observance of the Lord's day. If, for the crime of urging in "courteous and respectful" language, the scriptural sanctification of the day, I was rudely assailed by hisses, whilst I stood up for the authority of God's word, (which I held in my hand,) by those whose "ears were turned away from the truth, and could not endure sound doctrine," I derive my consolation from the conscious rectitude of my intentions and conduct, and can bear, unmoved, these reproaches of ignorance and folly. With the intelligent and the good, they do me no harm; whilst from those who act from caprice, malice, or some base motive, I neither expect nor desire approbation.

I repeat the request, that you will do me the justice to publish this correction.

Yours, &c. ALLEN B. MAGRUDER.

LETTER FROM MR. LEMMON TO MR. MAGRUDER.

BALTIMORE, January 30, 1845.

Dear brother Magruder—On last Lord's day the Harbinger for the current month came to hand, and I read the Editor's wanton assault upon you with mingled emotions of grief and indignation. It is difficult to suppose that he would wilfully misrepresent the facts of the case, however his evident hostility to you might lead him to draw from them unwarranted inferences; yet, where he learned that our opposition to the proceedings of the Convention arose from the circumstance of the unscriptural phrase "Christian Sabbath," occurring "once," or that the hostility of a part of the Convention was excited by any want of courtesy and Christian deportment on your part, I cannot imagine. I have seen no such misrepresentation in any sectarian paper, and yet few of them have shown any disposition to spare us. But, if even such charges, in so many words, should have been found,

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in some Presbyterian, Methodist, or other sectarian organ, with what propriety could Mr. Campbell adopt them? Is he willing to have his own biography composed from such authentic sources, or does he believe the Master's declaration, and is he willing to abide by it, "With what measure you mete, it shall be measured to you again"?

In the proceedings of the Convention it will be seen that the language of the first three resolutions described the Sabbath instituted in Eden, and cannot, agreeably to the proprieties of language, be applied to the Lord's day.

In fact, with the exception of our efforts and the short address fully sustaining them, made by Elder Healey of the Baptist church; who is, I believe the oldest clergyman in our city—there is scarcely one word to be found in all its proceedings rendering honor or homage to the name of the Lord Jesus Christ. Whilst the *Sabbath* is represented as an "angel of mercy," there is no voice raised, no resolution dedicated to the honor of Him "who humbled himself and became obedient unto the death of the cross," in order that man might "rejoice in the hope of the glory of God."

Our invitation to attend the Lord's Day Convention, stated that its object was "to promote the better observance of the Lord's Day;" and, in pursuance of that object, *I, not you*, as Mr. Campbell, contrary to every report which I have seen, states, *objected*, not only to the phraseology, but to the whole tenor of the resolutions; and urged that as we were professors of various names, agreeing in only one cardinal principle, that the Bible alone is the source of all religious obligation, in order to harmony that volume should furnish the committee with full data of all their resolutions; and, accordingly, I offered the following:—

"*Resolved*, That the report of the committee be re-committed, with instructions to present to this Convention the scriptural observance and obligations of the Lord's Day, and that the committee be enlarged by the Chair."

This resolution, as you are aware, was mislaid, and an inappropriate one substituted by the unfaithful memory of the reporters: and as I have said in another communication, "It was for advocating this resolution and the principle which it recognizes—the necessary supremacy of God's Word—in language declared by the distinguished President, to be "respectful and decorous," that I was repeatedly called to order, and rendered nearly inaudible by such calls; and it was for the same cause that an effort was made to hiss you down, in contempt of our rights as delegates, asserted and sustained by the Chair." Even at the hands of the secular reporters, opposed diametrically as they were to us, in religious faith, it was not to be expected that any particular effort would be made to keep us clear from misapprehension, and from the sectarian scribes we expected, as we received, much misrepresentation There are, however, among the latter, two honorable exceptions—the Baptist Advocate and the Sabbath Recorder, both of New York. They verify fully the above statement, both as regards our deportment and that of the Convention, and directly contradict the charges so gratuitously made against you by Mr. Campbell, so far as he accuses you of "aberration from Christian propriety and decorum." The more respectable part of the Convention were deeply

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mortified by the fact, that, whilst on our part were exhibited forbearance, good temper, and courtesy, on the part of our opponents were displayed intolerance, vindictiveness, and clamor. Several of them did not hesitate to make such acknowledgments. Such, too, is the almost universal opinion of our citizens who attended the Convention; many of whom have since spoken to me in the highest terms of your courteous and graceful bearing, as well as your unflinching intrepidity in the cause you advocate. An old Presbyterian clergyman, you remember, came up to my house and introduced himself for the purpose, he said, of making our personal acquaintance, and was moved to do so solely by our conduct in the Convention, and passed a long evening with us in religious inquiries and conversation. A delegate from New York, a Presbyterian layman, stopped each of us at different times, in the street, for the avowed purpose of making our acquaintance, and bearing his testimony to the unrighteous course which the Convention had pursued towards us, and by three different persons situated in places distant from each other in the gallery I am assured that there was *not a single hiss*, or, to use a more grave and dignified expression, a single "*left-handed plaudit*" from the spectators. They say the reporters erred; for in the gallery there was great indignation manifested at the conduct of the clerical delegates, to some of whom alone is chargeable this shameful violation of all propriety.

But Mr. Campbell tells us he is "*painfully constrained* to notice this subject on two accounts;" the first, as an illustration of the value of the *suaviter in modo;* of the great importance of paying due respect to the "intelligence, conscientiousness, and prejudices of society."—Having shown that he has squandered his directions as to the *suaviter in modo*, and the respect due to the prejudices of society, where they do not appear to be needed, I would suggest that they might be found applicable to the party who furnished the present number of the Harbinger with the article entitled "*Methodistic Enthusiasm, No.* 2," with its *chaste* poetic quotations, or to him who has polluted the pages of a paper dedicated to the pure religion of the Lord Jesus, with the coarse language which is found on the 34th page of the same number. Or does Mr. Campbell suppose that we would have been more conformed to the correct standard of taste and benevolence, if we had opened our views to the Convention with the exordium on the same subject, found on the 1st page of the Harbinger, in the December number, for 1841, as follows:—"One of our oldest objections to popular and fashionable Christianity, is its desecration of the Lord's day." Alas! "why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

But Mr. Campbell's second reason for this "painful" duty is, that you have been "excluded from the Christian church in Charlottesville, for a similar aberration," &c. Yes, I agree with him so far, (for I have carefully examined the testimonies furnished in your pamphlet,) that the same manly defence of truth drew upon you the ban of the unhappy congregation in Charlottesville, and the insults of "the Christian sons of the Abrahamic covenant in convention assembled." But is it possible that he did not know that you were a member of the church at Free Union, and that of course you would thence derive your credentials? And if "our periodicals" must denounce you

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"throughout the nation," what must they do for *me?* I stood shoulder to shoulder with you, rejoicing then, and still rejoicing, that I had with me a true brother, who, with an eye single to the great King, was able and willing to fight the good fight. I look back upon our efforts on that occasion with unalloyed satisfaction, and look forward to the account we must render of them in humble confidence that he for whose glorious name and honor we made our best efforts, will deign to acknowledge them.

But I must close my long letter. I have written it sadly and reluctantly; but every principle of truth and brotherly love demanded this testimony at my hands. I hope I have said nothing in a manner unbecoming a Christian. The statements, I know, are true, and I have endeavored to give them in a Christian spirit. Use them in any manner you may think proper. I need hardly suggest that we are not allowed to return "railing for railing, but contrariwise blessing:" you know it as well as I do. Mr. Campbell's attack on you caused much mortification and grief to his warmest friends in our church.—They had witnessed your conduct in the Convention, and felt an honest pride in your defence of the truth. To this consolation you are entitled, and to the still greater, given by our Master—"Blessed are ye when men shall revile and persecute you, and say all manner of evil against you falsely for my sake."

A few notes on Mr. Magruder's letter are called for:—

Item 1*st.* These "*Free Union Disciples*," consisting of some five males, with probably as many females, of some two or three family connexions, were, as I am well informed, at the instigation and proffered service of Mr. Magruder, himself prompted by an individual in another State, induced to depute him to a Convention of which they had never heard or known any thing before he announced it to them,

Item 2*d.* On looking over the Baltimore Sun of the 28th November, to which the gentleman refers for proof of his *suaviter in modo*, I find the following statements:—

"Here Dr. Edwards, in the commencement of this interesting statement of facts, was stopped by Mr. Magruder, of Virginia, as his ten minutes had expired.

Mr. Magruder then took the floor, and appeared determined to bring the subject introduced by Mr. Lemmon again before the Convention, but was met with loud cries of question. He insisted, however, that he should be heard, and hoped that no attempt would be made to prevent a full discussion. He was of opinion that the Convention should not in the remotest manner, in any of its proceedings, acknowledge the Jewish Sabbath. The Christian Sabbath was typical of the redemption of sinners by the blood of Christ—the Jewish Sabbath was typical of the creation of the world.

The honorable Chairman here interrupted the gentleman by remarking that he understood the resolution of the committee, in relation to which so much had been said, to refer only to the Christian Sabbath, according to the acceptance of that day by the Christian world.

A gentleman here proposed that Mr. Magruder should be allowed to

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proceed, expressing the belief that he would present to them such a Sabbath before he got through as was not to be found on the earth, above the earth, or in the waters that were under the earth.

Mr. Magruder proceeded. He continued to discuss the question from the point where he had been interrupted, asserting in the course of his remarks that he would demonstrate to the Convention that it was an utter impossibility to keep the Christian Sabbath. At this point he was interrupted by hisses, and cries of order, whilst a number from the gallery cried, "Turn him out," &c.

Mr. Hammond, of Pennsylvania, then took the floor, and urged on the Convention, as well as the spectators, to remember the grave and important subject which they had assembled to discuss. He hoped that whatever might be their feelings, that they would endeavor to restrain them within proper bounds. He could himself shed tears over the scene which had been acted, as well as the course pursued by two gentlemen from Baltimore and Virginia. But he entreated all to restrain whatever feelings they may have on the subject.

The Chair here deemed it his duty to explain the reason why he had not interrupted the gentleman from Virginia in his remarks. So long as his opinions had been expressed in a respectful manner he had deemed it right that he should be heard, in order that a free expression of opinion should be had. Although the gentleman's opinions differed greatly from his, and apparently from those of all, or nearly all the members of the Convention, he still deemed it proper that he should be heard, more especially as but ten minutes was allowed by the rules to each speaker.

Dr. Bond, of Baltimore, rose with a view of terminating the question and hoped that the gentleman from Virginia, as well as his friend from Baltimore, would second him in his endeavors. We all agree that we did not come here to settle any theological question, but, as friends of the Lord's day, to promote a more general observance of it. If we are not friends of the Lord's day we had no business here. With regard to one of the gentleman, Mr. Lemmon, of Baltimore, he would pledge his word to the Convention that he was a man disposed to do that which was right, and that he was a true friend of the observance of the Lord's day. With regard to some of his views, he could not agree with him, nor did he imagine that many members of the Convention could be brought around to the same belief; he therefore hoped that he would not persist in urging them on the Convention, seeing that nothing but delay can result from such a course. At a more convenient and suitable time the Convention might probably feel disposed to listen to him at length with regard to the views he entertained."

The reader will compare Mr. Magruder's Item 2d with the "Sun" of the 28th November, from which we quote the above extracts.

It is due to Mr. Magruder as well as to myself, that the witness which he introduced to disprove the second item alleged as not true, should be heard. I make no comment on this testimony: the reader cannot fail, on comparing it with the statement of Mr. Magruder, to arrive at a fair estimate of the amount of injury I have done him!—The apology offered by Dr. Bond for my friend Mr. Lemmon, in the form of a *pledge*, goes so far as to assure the Convention, that, however he may have appeared on the occasion, "he was a man *disposed*

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to do that which was right, and that he was a true friend of the observance of the Lord's day." But he made no apology for Mr. Magruder, not even for disposition, matter, or manner. Mr. Lemmon being, as I am informed by "The SUN" and his letter to Mr. Magruder, the leader of this movement, felt it due to himself to compliment the courteous apology of Dr. Bond, and also to apologize for his friend Magruder. True, indeed, that his apology for Mr. Magruder goes more into the good blood than into the good spirit or good manners of his colleague. "The Sun," Mr. Magruder's witness, says, "While Mr. Lemmon was up," (in acknowledging the kindness of Dr. Bond,) "he would take occasion to speak of Mr. Magruder, who had been neglected in the courteous notice of Dr. Bond." "Mr. Lemmon," adds the Sun, "then proceeded to vouch for the high character and *respectable family* of Mr. Magruder; concluding with the remark, that he was at least as respectable, in every particular, by character and family, as—the speaker;"—Mr. Lemmon himself. I should have been better pleased with a defence of the spirit and manner, and moral decorum of the gentleman, than with any pledge or assurance concerning his family or lineage. When a horse is beaten on the turf, it is more congruous to talk of his family and descent, than when a minister or a Christian fails to sustain his reputation.

Before noticing the third item I must thank Mr. Lemmon for informing me that he was the leader, mover, and principal actor in this drama. Had he done so in a private letter I should have corrected the mistake. I may have been led into it from the statements in "The SUN," Mr. Magruder's name being first mentioned in it in the affairs of the Convention bearing upon this subject; and also that he was not saluted by hisses from either gallery or floor.

Mr. Magruder's third item of "*not true*" demands also a single remark. Will the reader again peruse it, and read the following statement from "*The Sun*" of the 29th November?

Mr. Magruder has had great trouble to rectify his position before the public as well as before the Convention. He charges the reporter of the proceedings with doing him injustice. Well, if the reporter misrepresented him, why not sue him for another 12,000 dollars worth of reputation? But we shall hear the reporter:—

"*Note by the Reporter.*—The reporter regrets that he should have unintentionally done any injustice to the gentleman in his report, though he still thinks with regard to the remarks of Mr. Magruder, as to the observance of the Sabbath, he reported him correctly. The gentleman may have intended to say 'Jewish Sabbath;' but if he had so expressed himself, *he certainly would not have been hissed down by the house, as was the case.* The reporter would merely say, that if he did misunderstand

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the general tenor of the remarks of the gentleman, that it was, as they say, wholly unintentional; still, in conversation with members of the Convention, he is assured that they were generally understood as represented in his report, though an impression prevailed that they had not explicitly explained their real meaning."

Along with this place the statement already quoted—"At this point he was interrupted by hisses and cries of order, whilst a number from the gallery cried *Turn him out*," &c. Now whether the hisses or the cries of "turn him out" be most honorable, I shall not pause to inquire; but certainly these plaudits are not very complimentary, and justify the notice I have taken of the affair. The reporter says that the hisses came from the floor and the cries from the gallery. So let it stand. But Mr. Magruder says he spoke out his time. It is not denied that in order to drown the hisses and to silence the cries, he screamed out his ten minutes; but whether *speaking*, and *screaming*, and *hissing*, and crying *turn him out*, be synonymous, I shall leave to the critics. To defend himself from the exceptions taken to his report, the Editor of "The Sun," as a preamble to a communication from A. B. Magruder, thus speaks, November 30th:—

"*Our report of the Lord's Day Convention.*—Our extended report of the proceedings of the National Convention for the observance of the Lord's Day, has, we are gratified to learn, given universal satisfaction, not only to our own numerous readers, but to the members of the Convention generally. That which we attempt to do, it is always our determination shall be well done; and rather than present an incomplete and garbled report, we would by far prefer to let a convention of the kind go entirely unnoticed. As an evidence of the general accuracy of our report, we have been flooded with orders from the members of the Convention for copies of the Sun to circulate far and wide through their respective States, each taking from twenty-copies to three hundred."

On comparing my former notice of Mr. Magruder's letter to me with the letter itself as printed in the Religious Herald, and above quoted; and on comparing what I have affirmed and he denied, with the documentary extracts from "The Sun," on whose testimony he relies, I leave it to the good sense of every reader whether I did not in my former notice of it more prudently consult the reputation of Mr. Magruder in withholding it, and giving the substance of it, than he has consulted his own reputation in demanding a publication of it with all its imperfections and incongruities upon its head.

As to the alleged surprise "that Mr. Campbell has so strongly denounced Allan B. Magruder's course in the Convention, while he bestows high praise on Mr. Lemmon; and yet Mr. Lemmon and Mr. Magruder advocated the same propositions and were perfectly united in our efforts and aims"—it either proves him strangely sophistical in

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argument or sinister in design; for, in the name of logic, language, and reason, is there any incompatibility between commending the *truth*, and in censuring the *manner* in which it is presented!! I took no notice of Mr. Lemmon's course in the Convention. He may have been boisterous in manner, but he was not hissed nor invited out of the house as Mr. Magruder. Besides, the sound and sensible document which he wrote on the Lord's Day had nothing to do with the Convention nor the proceedings thereof.

Had he written to me such a letter as he privately wrote to Mr. Magruder, hazardously and without proper authority censuring my notice of Mr. Magruder; or had he been regarded as one of us, as recently had been Mr. Magruder, I might have paid him a very special attention. But as the matter now stands, I allow Mr. Magruder the entire advantage of the extenuations and apologies of his friend and fellow-laborer in this affair, not even canvassing a report fully accredited by some intelligent ones, that Mr. Lemmon having invited Mr. Magruder to attend at the Convention, and to participate with him, was in duty bound to extricate him, if possible, from such an ungracious attitude. If, in fifteen hundred persons, there were not more than ten persons, Sabbatarian, Presbyterian, and Baptist, to sympathize with Mr. Lemmon and his less fortunate brother, I should think it a much rarer case than usually occurs in these latter days of discord and difference. But that in a *national convention* of the friends of Christianity in these United States, so few could be induced to listen to the difference between a Jewish Sabbath and the Lord's Day, most conclusively proves that its advocates were sadly out of order, either in Christian decorum or good sense. It may be my intractability, but it seems to me a folio volume of excuses, apologies, and justifications, would not prove to me the contrary of that proposition.

But that the position occupied on that occasion by either of these gentlemen, detracts from his political, or citizen, or social character or standing for general good sense or good manners in matters and things pertaining to this life, I have neither said nor thought. On the contrary, I learn that Mr. Lemmon sustains amongst all his acquaintances a very estimable standing as a gentleman and a citizen; and I doubt not in these respects has few superiors amongst his fellow-citizens and associates.

I have now redeemed my pledge. Mr. Magruder has, however, extorted nothing from me. He gained no more at the end than I proposed at the beginning. Indeed he gained *less;* for a promised *synopsis* of Mr. Lemmon's letter might have been a very small matter compared with my first proposition,—that of placing him in the full

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attitude in which that document presented him. But, as before shown, having withdrawn his stipulation, the condition of my consent to republish, I was left free to choose my own course. I have, therefore, published neither an abstract nor synopsis, but the whole of Mr. Lemmon's letter of exculpations of Mr. Magruder and inculpation of myself. In *mercy* I gave the *substance* of Mr. Magruder's epistle to me, and now in *justice* I give both his own letter in full and that of Mr. Lemmon. All that Mr. Magruder published in the Religious Herald from Mr. Lemmon I now give to my readers. Justice sometimes savors of vengeance. In this case I am clear from any imputation of taking the law of retribution into my own hand. I have already disclaimed all intention of injuring the citizen reputation of Mr. Magruder. If, then, the publication of these documents appear retributive, the deed is not of my option, but of his own.

Touching the nature and design of my notice of his appearance in the National Convention, I shall add only a few remarks. In reason, in fact, or in law, it could do him no personal nor political injury; and ecclesiastically it could do him no injury compared with the odium he inflicted upon himself before the nation. Compared with the wounds incurably inflicted upon himself, my notice and admonition were mild as the breath of spring compared with the fierceness of a tornado.

I never thought before or since I heard a legal opinion expressed on my notice of him, that there was in it one *actionable word*. Indeed, I would not heedlessly tread upon a worm, much less unnecessarily allude to the frailties of any man prodigal of his own reputation, for the purpose of injuring him. The *design* of the notice taken was neither more nor less than to discharge a duty to the public which my position imperiously demanded. To ascertain and comprehend that duty, and to explain the reasons of my conduct, it is only necessary, to any sensible and conscientious man, to peruse the following document. It is taken from the New York Mercury of the 12th December. It is but an index to the matters reported to me from other sources:—

"In the report of the proceedings of the Convention, a Mr. Magruder appears to have succeeded in arresting the pre-arranged progress of business, and thus opened the way for the introduction of his own peculiar views of the Sabbath. This Magruder is said to be a Campbellite Baptist, part preacher, part lawyer. He was supported in his unexpected attack on the Convention by a Mr. Lemmon, an auctioneer of this city, a man of stentorian lungs and of great self-assurance. He too beats the 'drum ecclesiastic' on Sunday, after beating the auctioneer's desk on other days of the week—preaching to a sect of Campbellites, called 'the Christian Disciples.' Your readers will recollect that the two main doctrines of that sect are *faith*, that is, a general belief in the truth of the Bible, and *immersion*, which completes the work of regeneration, *is* in fact regeneration in their view.

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These men threw the Convention into an uproar by the boldness of their assaults upon the cherished doctrines of its members. And all for a word. They could not bear to hear the word *Sabbath* used, for it smacked of Judaism. They could not go for the observance of the Jewish Sabbath—only for the Lord's Day; and that was only for *Christians* to celebrate, not for the wicked—how could we enforce it on them? Indeed, how could such a thing as a Christian Sabbath be observed? These men finally became so obnoxious to the Convention, that a general desire was pretty warmly expressed for them to desist. They were even hissed—but this, I think, was from the gallery, by those who had not much sense of propriety, and not much dignity to sustain. Mr. Adams declared, that though he considered their opinions wrong, they ought not to be denied the right of discussion, especially as the Convention was almost unanimous against them. It was as much as if he had said, 'Gentlemen, you must not put the gag-law on these men. Let them show their opinion, then refute it."

I ask every candid reader whether, in the face of such imputations of a Christian community, I was not in duty bound to inform the public that this gentleman was not one of us? Such, then, is the head and front of my offending. On reviewing all that I have said—all that "The Sun" has said—all that "The Clipper" has said—all that the New York "Mercury" has said, to say nothing of other prints of which I have seen and of which I have heard,—I ask, are they not severally more actionable than I? They were volunteers—I was, in justification of our special community, compelled to reveal his position. I have placed upon my pages some of these extracts with great reluctance. One is yet withholden. I hope not to be compelled to publish it.

I make no comments on Mr. Lemmon's letter. He cautions his friend Magruder against railing! This was prudent. From a better acquaintance he would, no doubt, have admonished him against avenging himself by violence of the flesh or of the law. Still it was kind to admonish him against railing, and very prudent, according to his own good advice, to write so many things against me in private. Still, since he allowed his friend to publish his private letter, so full of accusation against me, it might, perhaps, in the judgment of some casuists, be expedient to give to the admonition something of a homeward direction. I have not railed against either of these gentlemen, "nor set down aught in malice." I have noticed them with regret, and only in defence of our community. I do not desire to take from Mr. Magruder the benefit of the testimony of his co-operant Mr. Lemmon, nor to divest the latter of the approbation and kind testimony of the former. Free from any censure from me, they can mutually testify for each other.

As to the morality of Mr. Magruder in these movements towards

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me on Christian principles I allege nothing. We are not members of the same Christian community, and have not the same code. Report saith that Messrs. Magruder and John Thomas are one in the faith of the *mortality* of man, or of the "*no-soul system*," as set forth in the "Philosophy of Man" by W. Walsh, who has improved upon the Dr. as far as the Doctor has simplified on Epicurus and Priestly. It would be a pleasure to me to be able to state to my readers that he was delivered from that soul-withering delusion, and that Mr. Lemmon has no fellowship with either of these persons in their cold and sterile speculations. A. C.

OUR POSITION TO AMERICAN SLAVERY—*No. VIII.*

By this time, it is presumed, that our position in relation to the institution of Slavery may be ascertained with general, if not with very particular, accuracy. Still, unwilling to leave any thing to the hazard of unwarrantable or doubtful inference, we deem it proper to deduce our own conclusions and to state our position in terms the most clear and definite. This we shall attempt in the form of inferences or conclusions from premises already laid down, accompanied with some farther illustrations.

1st. From a full induction of the laws, statutes, and usages of the Patriarchs, Jews, and Christians, as reported in the writings of Moses and of the Apostles, and sanctioned by numerous divine enactments and regulations, we conclude that *the relation of master and slave is no where condemned in the Holy Scriptures as morally wrong;* and that, *in certain cases, and under certain regulations, it is even now altogether lawful and right.*

If it should be any satisfaction to any of my readers, I will add, that, although for many years I have regarded the institution of American slavery as not in harmony with the spirit and genius of this age, nor with the peculiar genius of our American population and political institutions, and by my education strongly prejudiced against it, still, on every examination of the Sacred Scriptures on this subject for many years past, and these have been neither few nor long between, I have always been compelled to this conclusion. Some ten years since I stated these views to two of the most prominent abolitionists in the United States, one of whom has since been a candidate for the Presidency of these United States, and the other for Governor of Pennsylvania, that were I to become an advocate for immediate emancipation, I would most certainly admit that the institution of slavery had the

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sanction of Heaven amongst both Jews and Christians; and, unless I intended to weaken my own cause with the very best portion of our Bible-reading community, I would not presume to say that it was in every case, or in any case, abstractly, a moral evil; and, consequently, to be instantly abandoned. I have, then, always abjured the two most prominent tenets of abolitionists, viz.—the first, that *the relation of master and slave is morally wrong;* and the second, that *immediate emancipation is the imperious duty of every master*.

While, then, I have most sincerely and conscientiously, for many years, held and expressed these opinions, I have been so much opposed to American slavery *because of its abuses and liabilities to abuse—because of its demoralizing influence upon society through these abuses—because of its impoverishing operations upon the states and communities that tolerate its continuance*, that I am a candid and fearless advocate, in my political relations, of a state constitutional termination of it by a gradual approach, through an inclined plane approximation, predestinating some ultimate day, when both the master and the slave would be prepared for it.* I am, indeed, of the opinion, and, as I conceive, of the well-grounded opinion, that, from and after the day on which Virginia, Kentucky, or Tennessee, for example, predestine, (provided that day be not many years distant,) that all persons born upon their soil shall serve only till of age, their lands will in the interim rise to the full amount of the anticipated loss consequent upon the gradual but ultimately complete emancipation of every slave within their precincts. If, for example, Virginia should by law in 1847 ordain that all persons born upon her soil from and after the year 1860, should be free at the age of 21, she would not lose one dollar by the operation; but, on the contrary, would be richer in the individual wealth of her citizens on the first of January, 1860, than she can possibly be on that day provided things continue as they are. I have all theory, all history, and some experience in my favor in asserting this opinion. This is, moreover, the best argument in the store of logic for a friend of humanity, inasmuch as there is no appeal to the conscience of a whole state, so efficacious and wonder working as an appeal to its covetousness.

But in the second place, as Paul once affirmed of a certain class of "all things," so I affirm of slavery in the present day. "All things," said he, "are lawful for me, but all things are not expedient."—While, then, I affirm the conviction that the relation of master and slave, by the providence and law of God, is, in certain cases and conditions, morally right, I also affirm the conviction that *in this age and*

* I have recently understood that the Democratic "Sage of Monticello" has somewhere in his writings expressed such an opinion.

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in this country it is not expedient. Of the sincerity of this conviction the best proof that I can give is, that many years since, I advised the emancipation of a number of slaves that would have come to me by inheritance, and who, consequently, were set free from slavery—Since that time I have emancipated several, that were bought indeed for life, with the intention to manumit at a proper time, as well as others bought with my own money for a term of years, advising the owners to sell them only for a reasonable term. So that I have set free from slavery every human being that came in any way under my influence or was my property.

While, then, always remonstrating against abolitionism in its assumptions as a theory without positive or substantive benevolence or benefit to master or slave—as a theory wholly speculative, or political;—without any efficient sympathy with those whose misfortune, and not crime, it was to be masters; or any positive and substantial benefit for those whose condition it was to be slaves; I have as far as in my power, and, to me, a considerable sacrifice of property, abolished slavery; and while I might, in some cases, commend to others the same course of action, in no case whatever dare I unchristianize or non-fellowship any Christian master, because he was a master, whose views, convictions, or feelings, or whose circumstances would not allow him so to act; believing it to be just as discretionary with the master to emancipate, as with the slave to be emancipated, to whom Paul said, "*If thou mayest be made free use it rather.*" If, then, the master can emancipate, I would say to him, on the principle of expediency, "Use it rather."

Having said so much on the subject of expediency, it would seem requisite to dilate a little farther on the reasons of it. The philosophy of expediency is a philosophy, though not well developed, susceptible of a very clear development. At present we presume not to enter upon such a work. Expediency in the passage quoted from Paul, indicates such actions as are not obligatory by law or positive requirement, but which may, by the influence of circumstances, become praiseworthy, meritorious, and sometimes necessary with reference to very great and moral results. Suppose, for example, the law of Virginia inhibits a citizen from marrying the sister of his deceased wife, the law of God not declaring such a marriage unlawful; and he being by a very evident attachment devoted to such a sister-in-law, and she to him, it might be expedient for him to expatriate himself rather than to live under such restrictions; that is to say, it would contribute more to his personal and domestic peace to migrate from the state and locate elsewhere, than to continue in it under such re-

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strictions. The law, indeed, does not compel him to leave the territory of Virginia, but it prevents him from doing what he conceives to be his duty. True, he might labor to have the law changed or abolished; but failing in that, and still being restrained from that which is so essential to his happiness, I would say that he ought, or, in other words, it would be expedient that he do migrate to another state.

If, then, the laws of a state should forbid that treatment of slaves which humanity and religion enjoin, it becomes expedient to seek the abrogation of such laws and usages; and on failure to have them annulled, then it may be expedient for any citizen to manumit his slaves, or to migrate to another state where such laws or such an expediency may not exist. The fact, indeed, that the laws of any state allow of the violation of the natural and moral relations of husband and wife, of parent and child, or any act of barbarity and cruelty, does not oblige any Christian master either to practise or allow them to be practised upon the persons of his servants. The existence of such statutes may, indeed, because of their operation in other hands than his own, demand a continued effort on his part for their abrogation. In this country this is always constitutional and right, and consequently obligatory on the part of all Christian voters. There should not be a statute in the archives of any American state at war with religion, morality, or the spirit of the age.

Though the art of reading is not essential to salvation, it is to mental development. The gospel, indeed, may be preached, and is preached to the slaves of the South, and preached with much more effect to the slave than to his master; still it is, in my opinion, a very great misfortune that any human being should be inhibited the art of reading by a law making it criminal in a Christian man to teach him to read the Bible. This unchristian ordinance, it is alleged, is the offspring of abolitionism; or, which is the same thing, that, in order to save themselves from the influence of incendiary publications printed for Negro consumption, instigating insurrection and murder, and clandestinely circulated by anti-slavery missionaries amongst them, it became a measure of self-preservation on the part of the masters to neutralize such publications by taking away from the slave the power of reading them. Extremes beget extremes; and thus an unwarrantable interference on one side occasioned an unwarrantable inhibition on the other. How far facts sustain all that has been said on the one side or the other, it is not my province to affirm. The South, indeed, regard it as unfeeling on the part of the North to upbraid them with the shame of not teaching their slaves to read, in the same manner as they would regard it unfeeling on the part of besiegers to upbraid the besieged with the famine and misery which themselves had occasioned.

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In my modes of reasoning, however, two wrongs will not when added make one right. No human being ought to be punished for the crime of another. We cannot, in justice, punish the Negro because the white man at the North has, through a mistaken zeal, injured or sought to injure his master. This would be to make the innocent suffer for the guilty without any expiatory benefit.

Christian masters are the Lord's slaves, says Paul, while Christian slaves are the Lord's freedmen. The master, then, being a slave to the Lord, must not be inhibited by law from discharging his duties to his servant. He must carry out the golden rule, and teach him to read the Bible, and extend to him all the means of moral and spiritual improvement. The labors and toils necessary to the moral improvement of slaves, and the difficulties thrown in the way of performing them acceptably and profitably, have made the having of them, to my mind, highly inexpedient. True, this view of the subject, as well from the almost insuperable impossibility of raising and training our children with them without moral deterioration, I will be understood when I say, that, in my judgment, what may be lawful is, in this case, sometimes inexpedient, and that emancipation is quite as great a deliverance to the master as to the slave.

I have said that the gospel is successfully preached to the slaves of the South. If my memory is not at fault, or my recollection of what is written upon it defective, of some 60,000 professors of religion amongst the Baptists in one of the Southern States, *three fourths are slaves;* and amongst the Methodists the proportion of slaves is fully as great.* Some of the pious employ missionaries to preach and teach on their plantations; and one gentleman of the world told me that on his rice plantation he had preachers employed to instruct his slaves.—Still all this falls far short of what I understand to be the duties of Christian masters to their servants.

Enough, perhaps too much, has been said on the expediency of soon or late dissolving the relation of master and slave in many cases. The pecuniary interests of the citizens of the South, compared with similar interests of the citizens of the free States—the fields, the crops, the live stock, the buildings, the villages, the cities, the internal improvements, will severally and collectively suggest to the philosopher, the politician, and the patriot, other and more generally convincing and persuasive reasons and arguments in favor of the expediency of such a policy. But I confine myself wholly to the moral and religious aspects of the relation.

* On entering the city of Charleston, South Carolina, on Monday the 14th of April, we passed some 2000 slaves, in the rail-road cars, well dressed and of the finest appearance, returning from a protracted meeting.

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In the third place, also, we conclude, that *no Christian community can religiously make the simple relation of master and slave a subject of discipline or a term of communion.* In other words, no man can be censured simply for being a master, or for holding a person in servitude who was providentially born in slavery according to the constitution and laws of the state which gave him birth. To enslave a man providentially born free according to the provisions and laws of the society in which he was born, or to purchase such a person from any one who did enslave him, is a sin to be punished by the Judge.*

To censure a Christian for being a master would be presumptuous in the highest degree. To divest a man of church privileges because he was born by law the master of a hundred slaves, would be as unscriptural as to enfranchise a hundred Negroes with church privileges merely because they were born on one side of a river rather than on the other side. He that censures a man merely because he is a master or a slave, censures the law and the gospel, Moses and Christ, for they all sanction the relation, and denominated some masters as "*faithful and beloved.*" But should any one neglect the discharge of his relative duties as a master, or a slave, then, indeed, they are both censurable; and every well regulated Christian community will take cognizance of such matters.

To enforce this conclusion is the sole object of this series of essays. I am led to believe that, however rudely one or two brethren have treated us on this account, from whom better things were to have been expected, and however inconsistent and rash one of our brother Editors has been in sophisticating the minds of his readers touching my views, before he himself understood the subject, we will nevertheless succeed in accomplishing the object contemplated—in preventing any division amongst us after the manner of some other religious communities.†

* We will not moot a question here which I have never yet seen discussed, though it may have been, involving differences providentially occurring in the circumstances of nativity, justifying or criminating the treatment of persons in a way consonant or not consonant with those providential diversities. Paul had providential and political rights from being born in Tarsus, which he would not have had, had he been born in Nazareth. To divest him of these rights, would have been to do him wrong. But not to allow them to one not born in Tarsus, would not have been wrong. Therefore, all men are not born free and equal according to political rights. But we shall slide off into abstractions after the manner of our times and of our political demagogues, and probably might be found conflicting with as popular and as senseless a saying as any political aphorism of this age. It is dangerous to a man's reputation for common sense, to conflict with certain consecrated sayings. But as it is a human and not a divine aphorism, I, being somewhat adventurous, will presume to say, that, to affirm all men to be born free and equal, is neither naturally nor politically more correct than to say that all men are born white and virtuous. All men are not born equal in any sense of the word involving political legislation, the subject on hand, nor are all men born politically or providentially free; for *freedom* is a political term in the sense of our Bills of Rights. *Naturally* men are born neither bond nor free: they are all born of necessity.

† We have a brother Editor who seems to be on bad terms with his subscribers, on bad terms with his brother Editors, on bad terms with the rich, and on bad terms with the poor. This is, perhaps, his misfortune rather than his crime. Men of "genius," are

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We said, at first, that if we were true to our principles, we could not, for any difference of opinion on this subject, be alienated into two parties. We now feel confident that, under the divine blessing, we shall in this, as on other subjects, bear with one another and preserve unity of spirit in the bonds of Christian peace.

In doing this we will mutually influence each other. Those at the North will influence those at the South, and those at the South will influence those at the North; and thus our sectional aberrations and prejudices will be worn off by the friction of brotherly kindness and love. Separation is in all such matters as impolitic as it is sinful; it at once kills our influence where it is supposed to be needed, and rather strengthens than weakens the cause against which such measures are adopted. The wisdom that comes from above is first pure, then peaceable, gentle, easy to be persuaded, full of mercy and of good fruits, without partiality and without hypocrisy, and the fruit of righteousness is always sown in peace by those who love peace.*

To conclude, our views of American slavery and our position to it are summarily expressed in three propositions:—

1. That the relation of master and slave is not in itself sinful or immoral.

2. That, nevertheless, slavery as practised in any portion of the civilized world, is *inexpedient;* because not in harmony with the spirit of the age nor the moral advancement of society; because in itself, as fully demonstrated, not favorable to individual and national prosperity; and because it imposes on Christian masters and their families burthens and responsibilities not easily discharged in existing circumstances; and which, not discharged, prevent that refined and elevated personal and domestic happiness so desirable to any Christian household.

3. That no Christian community, governed by the Bible, Old Testament or New, can constitutionally and rightfully make the simple relation of master and slave a term of Christian fellowship or a subject of discipline, while in duty bound in this case, as in all others, to take cognizance of any neglect or violation of the relative duties obligatory on the parties.

These propositions, with the documentary evidence accompanying them in our essays, we submit to the religious consideration and examination of all the holy brethren who love the peace and prosperity of

sometimes a little waspish, without malignity. Men of ordinary genius have their frailties; and it should not be wondered at if even the "Genius of Christianity" had its frailties too. But with me charity hides a multitude of sins. He is a good man of his own *genus*, and is only occasionally moodish.

* See my remarks on extracts from Dr. Bailey of the Philanthropist.

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the kingdom of our Lord and Saviour Jesus Christ, with our most affectionate regard for them, and our ardent desires that they may be able to maintain unity of spirit and holy co-operation in the bonds of Christian peace and love. A. C.

ASPECTS OF METHODISM FROM THE INNER TEMPLE.

No. VIII.

In our readings of the developments and history of Methodism in its progress down to our times, we occasionally meet with some valuable strictures on the doctrine, spirit, and operations of the system, from the pens of very eminent and distinguished men, of much learning and piety, who occasionally remonstrated with the more active and laborious propagators of the system. Amongst these was the distinguished author of the following strictures upon their theory of justification. The following passage so fully corresponds with the results of my own observations, reflections, and reasonings upon the subject, that I feel it my duty to present it to my readers, and especially to my Methodistic friends, with a very profound desire that it may obtain from them all the consideration and regard which it seems to me to merit.

The doctrine of a sinner's personal justification before God constitutes the most sublime, fundamental, and practical doctrine of Christianity. It is the marrow and fatness—the very kernel and germ of the whole evangelical economy. To understand and enjoy it, is, of all mental attainments and intellectual and moral pleasures, the superlative. An error here is fatal to the peace and purity of the heart of any professor of a belief in the revelation of God. No man can rationally repose in the hope of eternal life who has any misgivings on this all-important subject. Justification and sanctification, or righteousness and holiness, are the two main subjects of Christian doctrine. To have obscure views, much more to have erroneous views on these topics, is a misfortune that cannot readily be exaggerated. The scripture doctrine of justification is, therefore, the cardinal doctrine of salvation; and, as Luther affirms, the criterion of a standing or falling church.

The Methodists are not the only denomination that have written and taught very unscriptural views on this subject. But at present we shall submit the passage without farther introduction, and reserve our reflections to a more favorable opportunity. A. C.

"Let me not be understood to mean, that *all* run such a course, who talk of their experience at your class-meetings. God forbid! I trust

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many attend them, who are kept honest and simple in heart; though such, I believe, are often made miserable by them. But you have a very different idea from me of the human heart,—its deceitfulness and corruption:—if you do not think such a course is the natural consequence of such meetings. Yet I am aware that these meetings are a favorite part of your system: and I do not wonder at it; for they are peculiarly adapted to keep you together as a body. I know to what imputations the declarations of my opinion about them will expose me. But I shall be thankful if what I have said shall even excite any of you, in attending them, to use some caution, more secret prayer, more inward watchfulness, than formerly.

But some of you, perhaps, are ready to say, "What right has this man to suppose that any among us walk in such a self-deceiving course, or make such a false profession of experience, as he has just now described?" I candidly own that I have met some Methodists, and read of others, who, to my judgment, gave evidence of being in various stages of that course. But, indeed, I am not fond of deciding on the state or character of individuals, where there is any room for doubt. But I must add, that there are some among you, of whom I can have no doubt that they are in the last and most awful stage of it: I mean all those who avow that they have attained that same perfection in holiness, in consequence of which they live *without sin, in thought, word, or deed.* "Aye,"—methinks I hear some exclaim—"now what we expected appears: he is a CALVINIST—an advocate for sin—an enemy to holiness."—Well, brethren, as one said long ago—"strike, but hear me;"—so would I say, think of me as ill as you please, but reject not what I offer without a serious and candid examination. To the charge of being a Calvinist, I shall say a few words by and by. But whatever I be, I believe as firmly, and declare as explicitly as any Methodist, that "without *holiness* no man shall see the Lord." But I believe the nature of that *holiness* is awfully mistaken by many Methodists, and misrepresented in your system; and while I believe the Bible, I must be certain that any man who says he *has no sin* is a liar, and the truth is not in him; and my reverence for the *divine* authority will not allow me to be deterred from avowing that certainty, by the names or estimation of any men, who have told that lie, or countenanced others in telling it.

The Methodistic idea of sanctification is, in plain English, this: that the corrupt nature of man becomes in believers less and less corrupt, through the influence of divine grace aiding their exertions: till at length it becomes wholly good, perfectly purified from all evil; and this of course *instantaneously*:—for, as Mr. Wesley observes, "If sin cease before death, there must in the nature of the thing be an *instantaneous* change—there must be a last minute wherein it does exist, and a first minute wherein it does not." Ib. Wesley's Minutes, page 30.—So that a man, under the work of grace, becomes first, in Mr. Fletcher's phraseology, *a carnal penitent*, then a Christian believer, then a perfect Christian. (Fletcher's last Check, pp. 115, 116.)

Now I scruple not to pronounce the whole of this idea unscriptural, from first to last, though very natural, and harmonizing, more than its supporters are aware, with the popular ideas of Christianity, which prevail among the carnal world. According to scripture, I am not

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warranted to consider it any part of the work of grace to *mend* our fallen nature. *That* nature is as bad—as wholly evil—in a believer, as in an unbeliever,—as bad in the most established believer, as in the weakest;—as bad in Paul the Apostle, just finishing his course, and ready to receive the crown of righteousness, as in Saul of Tarsus, a blasphemer, and a persecutor of the church of Christ. Indeed, if that old nature, called in scripture the *flesh*, became during our Christian course less and less evil, the believer would have less and less occasion to watch against the flesh, "to deny *himself*, to mortify the flesh with its affections and lusts, to walk not after the flesh," &c. And if, at any period, it became purged from all evil, it would then become a Christian duty "to fulfil the desires of the flesh and of the mind."—But the scriptures declare, and the experience of every believer to the end confirms it, that "the flesh lusteth against the spirit, and the spirit against the flesh;" that these two are "contrary the one to the other:"—that the carnal mind, or flesh, or corrupt nature, is not only at enmity with God—(if it were only so, it might perhaps in time become a friend)—but is in itself "enmity against God;"—that it not only "is not subject to the law of God," but indeed "cannot be." The scriptures represent the whole course of the believer here below, as a warfare—not only against the world and the devil—but against the *flesh*, that most dangerous ally of both; and give us no reason to suppose that *any* part of this warfare ceases, but with the present mortal life. The opposite view, which you are taught, is certainly much more self-complacent:—but that will not recommend it to the better mind of a believer. It would be much more gratifying to the pride of our hearts, to think that, however bad we may be naturally, yet we are not so bad but that we may be *mended;* and it is the general idea of all men—the most careless and the most profane. But, indeed, our most strenuous exertions to effect that object, are but spending our strength in vain: and it is worse than in vain, where any flatter themselves they have attained it."

WEEKLY HERALD AND PHILANTHROPIST.

My friend Dr. Bailey, of the "Philanthropist," did not wait till I had fully declared my position to American slavery. On my arrival at home, his and other similar documents were on my table claiming some attention. Impatient of my developments, some of my friends have not exactly anticipated me. For Dr. Bailey I have no other than the kindest feelings. I have long regarded him as very sincere and candid in his editorial career. If he would allow me to return to him one of his compliments to me, I should then have expressed my full opinion of his mental constitution. He is unfortunately somewhat the child of "a false philosophy, misled by a mind too impulsive, too enthusiastic, too imaginative, always to be accurate or profound." When I differ from him, it is, however, with regret, and with much respect for his good feelings and good talents.

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A quotation or two from the Doctor's notice of my three first essays will, I think, fully justify the application of the words which he so kindly lent me, so exceedingly applicable to his own mental constitution. Will the reader examine the following paragraphs:—

"Now this relation, thus at war in every point, with the parental, the conjugal, and family relations, with the first principles of justice, with the instincts and common sense of humanity,—this relation, which in itself, as established by law, is above all natural right, and God's ordinances, may exist in the Christian church; and, as *Christians*, we can lawfully go no farther than to exact from Christian masters and Christian servants all that is comprehended in the precepts which regulate it!

Such is the doctrine of Mr. Campbell. And why does he hold this doctrine? Not because it is reasonable, in accordance with natural instincts, with common sense, or natural morality; but simply because he believes that masters and slaves were members of the primitive church—the relation was then tolerated—and precepts only were given to regulate it! Now, how does he know that masters and slaves existed in the primitive church? We have no historical record or tradition testifying to the fact. What does he or any other man know of slavery in the church eighteen centuries ago, except from obscure occasional allusions to it in the New Testament? Twice, and only twice, are precepts given to masters, containing principles, however, utterly incompatible with the relation of slavery as above defined.—Several times precepts are given to servants, only once or twice to servants of "believing masters." What kind of masters were they? What kind of relation was that which subsisted between Christian masters and Christian servants? Does Mr. Campbell or any other Divine know any thing about it? "O, we all know what Roman slavery was!" Yes, we know what that slavery was; it was graduated from absolute despotism to a condition in which the slave was transformed into a freedman, with a certain kind of dependence on his master; and between these points there were several grades. Did the Roman master and slave, between whom existed the relation of complete despotism on one part, and utter abandonment on the other, obtain no new views when converted? On entering the church, did this relation sustain no modification—no essential alteration? What! a Christian master continue to maintain towards his servant a relation which made that servant incapable of marriage, of maintaining family relations, of using his own earnings, of controlling, by his own regenerated will, his own body? The thought is horrible. So utterly revolting is it—so totally at variance with the principles and spirit of Christianity, that we have a right to demand conclusive testimony of the alleged fact, before we believe it. Where does Mr. Campbell find this testimony? Among the Rabbis, the Fathers, in old musty traditions, or in the New Testament itself? Thank God, it cannot be found. You may point to passages about obedience to masters, and fidelity in servants—but the heart of every just and enlightened man cries out, that no Christian master on entering the church, would continue to hold his servants by a relation which forbade marriage, and secured to him all their earnings! And if it be asserted that he did,

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where is the proof? And if you can prove that he did, you will only prove that such a man, no matter if baptized by Apollo,* is no fit example for a just man, loving his brother as himself."——

Is not all this more impulsive than rational, more declamatory than argumentative? I analyze this passage no farther than to sustain my allegata. On a little more sedate reflection, could a writer so accustomed to writing spirited editorials, and of such perspicacity of mind, so confound a relation, with all its imaginary or real abuses, as to assert—that "*this relation*" of master and servant "is at war *in every point* with the parental, the conjugal, the family relations—with the first principles of justice—with the instincts and common sense of humanity"? &c. The whole article is just of the same character with the first paragraph. To all such declamation I cannot respond farther than to ask, Was not Abraham, and were not millions of his descendants, husbands, fathers, brothers, as well as masters! Were not those masters whom Paul called "faithful and beloved," husbands, fathers, brothers, &c., as well as masters! Has not the Doctor, in his too great haste, confounded certain special American statutes and usages with the simple relation of master and servant!

In the same impulsive style he asks, 'How does Mr. Campbell know that masters and slaves existed in the primitive church? When the Doctor informs me how he knows that there existed husbands and wives, parents and children, in the primitive church, then will I give him my authority for so saying. He will tell me they are named in the Epistles; so are masters and slaves. And when he defines the meaning of parents and children, I will, by his own authorities and logic, show that the same evidence, to a scruple, avails as much for me as for him.

But the Doctor himself believes that there were in the primitive church masters and slaves, in the Roman sense of these words, and even "*believing masters*" too. But, as if there were very few of them, and that they were not of much account, in his own bold imaginative way, he says, "Twice, and only twice, are precepts given to masters." And what of that? In return I say, *Twice, and only twice, are precepts given to parents.* And farther still, *twice, and only twice, are precepts given to children.* Shall we thence infer that there were few parents and few children in the primitive church! or that they were of little or no account! The Doctor's "twice" and my "twice" are just as good and authoritative as though they were ten thousand. The Doctor might as well say, to quote Dr. Wayland, that the Law of Ten Commands was not given by Moses, as that there were not masters and slaves both in the Jewish, Patriarchal, and Christian communities.

* *Apollos, I presume.*

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Again he asks, "What does he (myself) or any other man know of slavery in the church eighteen centuries ago, except from obscure occasional allusions?" Why, then, does the Dr. presume to affirm any thing about it, or to institute any comparison between it and American slavery, seeing he confesses ignorance of the nature and extent of the slavery existing amongst Jews and Christians during the age of inspired teachers?! We are not altogether so destitute of information on this subject as he seems to be. But, inasmuch as the most learned abolitionists and anti-slavery men of the present age freely admit with Dr. Wayland and the American Bible Repository, that slavery did exist in the primitive church, and that it was reformed, but not abolished, by the Apostles, I am not obliged nor do I care to go into such details. The Bible itself is plain and definite enough on this subject.

But my friend Bailey yields to his glowing imagination another question:—"On entering the church," he asks, "did the relation sustain no modification, no essential alteration," &c. &c. &c. He is as much bound to answer these questions as I can be, before he can be justified at the bar of reason and consistency in affirming or denying any thing about it. Indeed, if I did not know Dr Bailey to be a candid straight-forward gentleman, I would have suspected, from such an anomalous way of declamatory interrogations, that he was only seeking to draw out of me information to authorize argumentation and reprobation—experiencing, as he appears to do, a great barrenness of censurable data in my essays. That this is no very improbable conjecture might be gathered from a very singular note of admiration at the end of his first paragraph above quoted. Look at it again, courteous reader:—"As *Christians*, we can lawfully go no farther, says Mr. Campbell, than to exact from Christian masters and Christian servants all that is comprehended in the precepts which regulate it! Such is the doctrine of Mr. Campbell!" And what is the doctrine of Dr Bailey on the subject? That, as *Christians*, we can lawfully go farther than to exact from Christian masters and Christian servants all that is comprehended in the precepts which regulate it!! Then we may instigate slaves to run away from their masters, or compel masters by law or by fear to emancipate, or proceed to create against them public odium for the crime of having been born, as thousands of them are, masters, and having by inheritance those who were providentially born slaves. When any one claims a *moral* right to go farther than the precepts of the New Testament on this subject, he is out of my category, and I leave him to the politicians. As to his political rights in Ohio I am not informed.

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He again supposes cases which are not at all relevant. For example, that the precepts of the New Testament authorize a Christian master to continue to maintain towards his servant a relation which made that servant incapable of marriage, maintaining family relations, &c. &c. If such a course is "*just and equal*," Paul allows it; but if it be neither just nor equal, but contrary to the manner that the master would wish to be treated provided his position was changed, and he were the slave and his slave the master; then, indeed, the Apostle would not allow it. But all such cases are entirely out of my premises. The precepts addressed to masters and slaves must be obeyed, and no Christian can of right be obliged to violate these precepts by any human law or statute.

The only passage on which the Doctor reasons with apparent advantage is his notice of my position—"The laws sustain it; and so long as the laws sustain it, abstractly right or wrong, it is the duty of every Christian man to respect and to offer it no violence whatever." On this sentence he has put a construction which I cordially reprobate.—On this the Doctor makes a considerable show of logic and rhetoric. My readers must hear him:—

"Now, let the reader take a distinct, deliberate view of this doctrine. It is this:—The Christian church has no right to exclude from its communion any man on account of his sustaining a relation, created or sanctioned by the State, though abstractly, in itself, it may be utterly wrong; and no Christian, as such, has any right to denounce, or do otherwise than *respect*, an institution, however wrong abstractly; that is, by the law of God—if it be sustained by the laws of the State. Need we do more to expose the utter falseness of the doctrine, than simply to state it?

It regards the church, instead of the kingdom of God, as a province of the State.

It makes the State the God of the Church.

It affirms a union between Church and State, of which the tie is, the absolute dependence of the former upon the latter.

It subjugates the rights of conscience to the will of the State.

It makes the State the sole arbiter of all questions of right and wrong—the standard of morality.

It stamps the brand of *criminal* upon him of old, who, in defiance of *law*, bowed in adoration of his Maker three times daily—upon those noble men who, being brought before the rulers, exclaimed, 'Whether it be right to obey God or man, judge ye'—upon the martyrs for truth in all ages, and all countries, who, where human law conflicted with the divine, have ever bravely defied the former."

This no man who has read any volume of my writings, could for a moment impute to me. The sentence on which all these conclusions are fastened, is, indeed, obscure, because of some omission of words or error in the printing, and was accordingly corrected by me in a com-

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munication from Georgia, early in April, as soon as I examined that number. But, without any correction, I ask every impartial critic, whether, according to any law or usage, the Doctor was authorized to interpret these words, "abstractly right or wrong," as equivalent to the phrase, "By the law of God," right or wrong!! This, I confess, I could not have expected from my friend Dr. Bailey. It was owing to his warmth of imagination, to his ardent temperament which supplies many an ellipsis, gilds many a sentence, and converts into ghosts and spectres many a very natural object. A very contrary position is, that *so long as the laws sustain any institution, not reprobated by the Bible, however abstractly right or wrong in our theories of social relations—is, for instance, our political bills of abstract rights and wrongs, it is the duty of every* CHRISTIAN *man to respect it, and to offer it no violence whatever* This is not only according to my correction of this passage when I first saw it in print, but according to the connexion and scope of my whole reasoning on this subject, and on every other moral subject. To translate the words "*abstractly right or wrong*" as equivalent to right or wrong "*by the law of God*," is a license more than poets can justly claim. Now certainly if abolitionists may commit such acts of violence on men's language and reputation for good sense, they may be allowed to commit other depredations on our political rights guarantied by the Constitution of several States and by the Federal Constitution itself. With these remarks I leave my friend Dr Bailey for the present, believing that he meant no harm by these licenses claimed; and opining that should he live some quarter of a century longer, he may be convinced that my real position as now defined is more prolific of good to this nation, to every State in the Union, to all the slaves in America, and to their masters, than his own position or that of any of his fellow-laborers in the cause of immediate abolition, on the ground that the simple relation is in itself abstractly, and under all circumstances, a great moral evil. A. C.

From the Biblical Recorder.

THE QUESTION SETTLED.

WHEN we penned our remarks last week, in relation to the proceedings of the Home Mission Society, we cherished a hope that a proposition would be made for the constitution of a *new Society*, to occupy the ground heretofore occupied by the old Society, and calculated, as was that, to combine the action of both the North and the South. We could not believe that such men as Wayland, and Sears, and Cone, and Williams, and Hill, and sundry others who might be mentioned, would consent to continue their connexion with an institution which

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had thus flagrantly violated her constitution, or remain identified with men who had thus demonstrated their want of good faith, not to say, of moral honesty. We regret to state, however, that the papers which bring us the conclusion of the proceedings of the Providence meetings, contain no allusion to such proposition. On the contrary, so far as we can see, these brethren all retain their places as members, and as officers, of the old Society. In other words, they have become identified with abolitionists, and the "American Baptist Home Mission Society" has become, to all intents and purposes, an *abolition concern!* This being the case, *the South have no alternative but separation.*

From the foregoing facts it seems to us that the principle of proscription so freely and fully adopted by the Home Mission Society has been, *de facto*, endorsed by our Northern brethren *generally*. It therefore appears to us, that Southern Baptists, as men of independent and honorable feelings, must have the same difficulty in working with Northern men in one Society as another. For after this, whether we meet our Northern brethren in the General Convention, the Bible Society, the Publication Society, or any other institution, it must be with the implied claim on their part, if not with the implied concession on ours, that we are *morally their inferiors.* This being the case, it seems to us, that union between Northern and Southern Baptists is a thing not worth contending for, nor indeed worth possessing. So far as we can see, therefore, with our present light on the subject, Southern Baptists will now owe it to themselves, and to the cause of truth and of righteousness, to make a *clean sweep*, and institute a set of organizations adapted to their own wants and circumstances.

We are aware that it has been said by some, that, as the question of appointing missionaries cannot arise in the Bible Society and the Publication Society, the North and South can co-operate in *these* institutions without discord. It is true, they may co-operate without *discord;* but can they do it without a loss of principle on the part of the South? We believe they cannot. And as we believe it to be *principle* for which the South have been all along contending, much more than for any little matter of convenience or of expediency, we must think that we shall find substantially the same difficulty in one case as in another.

We have considerably more to say on the subject of the Providence meetings, but as the reports of proceedings have not all come in, we add no more until more fully informed on the subject.

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So speaks the Biblical Recorder, a Pennsylvanian by birth and education; consequently not prepossessed so much in favor of the South as the natives of that region. If, then, he goes for a "clean sweep" of all existing social intercommunications between the Baptists of the North and of the South in any benevolent and moral enterprize, may we not fear that a division in that society has more than begun—is, indeed, almost already consummated? And do not such indications justify the expediency of such a definition of our position, and of the foundation of our union as a Christian communion as that which we have just now concluded? We must, then, reverence the Bible and its precepts as the standard of our faith and manners, of our duties and obligations, before we can divide and form parties on such foundations. A. C.

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A PLAIN STATEMENT OF A FATAL OCCURRENCE.

LEXINGTON, Ky., March 8, 1845.

Dear brother Campbell—I beg your indulgence while I detail to you *briefly* the circumstances of a most awful catastrophe which it was my misfortune to witness when in Mount Sterling three days ago. I had been summoned as a witness to give testimony at the March term of the Montgomery Circuit Court, now in session, in a case wherein my brother Clifton R. Thomson was plaintiff, and my brother-in-law H. Daniel was defendant. The cause of action in this case was a plain note for $123, due several years, but not sued on till a little more than one year ago, since which there had been two terms of the Circuit Court; at both of which, at the request of defendant, a continuance was granted by the good-natured and indulgent Judge Fairis; and at the present term when the case was called the defendant alleged he was not ready for trial, so he was allowed the next morning to make out, in the form of an affidavit, cause of continuance. At the calling of the case the next morning, defendant drew a paper from his pocket and requested Mr. Apperson, a member of the Bar, to read it. It consisted almost altogether of personal abuse, and matters wholly irrelevant to the case on trial. The aforesaid paper being read, my brother arose and addressed the Court for some ten minutes, remonstrating against the granting of a continuance of the case for such inadequate cause as the paper just read contained. In the course of his remarks he took occasion to animadvert with some severity upon the malicious and calumnious import of the paper, when he was suddenly stopped by the defendant, who peremptorily ordered him "not to say that again;" upon which my brother turned himself from the Judge to defendant, with these words, uttered with some emphasis, "I *do* say so, sir." These words proved to be the last he ever spoke; for the words were scarcely out of his mouth, when defendant drew a pistol and shot him dead; he walked a few steps before he fell, but I have a right to believe he never breathed after the fatal shot. Thus ended the eventful life of my highly gifted but unfortunate brother. Educated for the Bar, he gave early promise of usefulness as well as distinction; but the allurements of the convivial circle (where he was always welcome and where he always shone with no borrowed lustre) proved too strong for his indulgent nature, and he fell a victim to the fell destroyer *Intemperance*. For more than a dozen years he was fast bound in the toils of this monster, deaf to all the entreaties, and prayers, and labors of love of his numerous friends, (for through it all he had many warm friends,) and almost beyond the reach of hope. Something more than three years ago, however, praised be the name of our God, we had the unspeakable happiness of seeing him sign a pledge of "total abstinence;" since which time he has steadily advanced not only in the paths of sobriety, but in those of virtue and usefulness, having the confidence and esteem (as I have good reason to believe) of all who knew him.

But I forbear to enlarge any further upon this painful subject. My brother is gone to the presence of his God, whose mercy endureth forever, and who will do what is right.

I trust, my dear brother, you will appreciate my motive for troubling you with this prosy and (to one uninterested) somewhat tedious account. My object is, that you may be in possession of a true version of this sad affair, the news of which must soon reach you in some shape.

My wife and daughter join me in respectful and affectionate remembrance for yourself and friends.———As ever, your friend to serve,

W. Z. THOMSON.

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REMARKS ON THE PRECEDING COMMUNICATION.

I sincerely condole with the relatives of this murdered man, and especially with his much devoted brother, through whose fraternal and Christian sympathies, he was saved from those habits above alluded to. At the time of my introduction to the deceased, at our brother's residence, I remember with what pleasure he narrated to me his successful endeavors to have him take the pledge. I then regarded his rescue as a glorious triumph of natural affection, tempered and ennobled by Christian sympathy, over a lost prodigal brother, who was then beginning to enjoy himself as he had not done for many years before. Alas for the times! when a man's life is not secure from the hand of violence in legislative halls, in courts of justice, in the circles of consanguinity, affinity, and amidst all the endearments of social life! To what an awful destiny is this country precipitating itself by the violence and tyranny of ungovernable passion, and by the weakness and inefficiency of human legislation! A. C.

NEWS FROM THE CHURCHES.

GEORGETOWN, Kentucky, May 1, 1845.

To the Churches of Christ at Georgetown and Maysville.

Your Evangelists had made out a report of their meeting at Little Rock, with instructions that it should be transmitted for your inspection, and for publication in the Millennial Harbinger and Christian Journal; and they have delayed making out another until now, in the hope that it would come safely to hand. Having been disappointed thus long, we proceed again to the discharge of that duty. On the morning of the 21st of January we left Georgetown for Little Rock, the seat of government for Arkansas We were indebted to Captain Tod for a pleasant passage, on board the fine steamer Oliver Anderson, from Frankfort to Louisville. From thence to Montgomery Point, at the mouth of White River, we had a most agreeable passage on board the noble steamer the American Eagle, commanded by the amiable Captain Montgomery. To the officers of each we were under great obligation for their kindness. Being on board the American Eagle for several days, we had several discourses We were highly delighted with two sermons from a Mr. Rice, of Princeton, New Jersey, formerly a Virginian. He is a most pious, amiable, and intelligent minister of the Presbyterian denomination, and conciliated the good feelings of all who came in contact with him. We reached our destination on Friday night, the last day of January, in safety. Our arrival was most unexpected to the brethren; but the surprise was most agreeable, and we were welcomed in a manner most grateful to our feelings. The meeting house was small and quite ordinary, and our brethren were few in number, but respectable. The opposition had been so great, and the prospects were so gloomy, that the cause seemed to be laboring for existence. We there met our beloved brother Stevenson, whose fortunes have been identified with the congregation. His soul was elated and fired with hope, and he acted his part in a manner to commend him in the sight of men and angels. No labor was too arduous for him to perform—no service was too menial for him to attend to In a word, his head was burdened with the cause

On Saturday night we commenced the siege, and continued day and night until the 26th at night, being 26 days. The two first Lord's days the Representative Hall was kindly granted us by Mr. Triplett. The remainder of the time we preferred to confine the meetings to our house as most favorable to success The citizens, in the general, manifested the greatest kindness and respect, and the truth began to prevail a few days after our arrival. A feeble opposition set in from several quarters; but it was of little avail.

The citizens of Little Rock were not to be deterred or dictated to Like the noble Bereans they examined, were convinced, and obeyed. Our success was gradual and constant, and beyond all calculation. It was a source of astonishment to all, and a matter of rejoicing to a great number. The result was 90 additions. Evangelist Ricketts remained some weeks on business, and gained 5 more, making 95. We left them rejoicing, with gratitude for your kindness in sending them help.

To the brethren and citizens of that place we feel under the deepest obligations for their liberality and kindness. May the Lord greatly multiply and bless them! Evangelist Johnson's parting with his brother, Judge Johnson, and his family, who had obeyed the Lord, was most affecting. "Well," says he, "you have made me a great fortune by visiting this place." He could say no more. He was full. He was overwhelmed. Again he gathered fresh power and broke out, "We hope to meet again in heaven." Evangelist Johnson embarked for Princeton, Mi., whither his wife and two children had gone on a visit to their son-in-law. After spending a few days there he visited New

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Orleans, and preached to the brethren and friends a few days at that place. As no suitable preparations could be made for an effort, none was made. It was thought by the brethren that much good was done by the few discourses delivered, and they are resolved to form a congregation in the city, and prepare for an effort worthy of such a place. Thank the Lord we have reached home in safety, having passed through a thousand dangers. There are many places in the South equally anxious to hear and obey the truth.

Permit us to unite our petitions with yours to the brethren in Kentucky to co-operate with you in such glorious missionary enterprizes.

Most affectionately, your servants in the Lord,

J. T. JOHNSON,
R. C RICKETTS.

Boon County, Missouri, April 8, 1845.

This evening brother Church and myself returned from a preaching campaign of four days, on the south side of the Missouri river. We labored at Pisgah, in Cooper county, and yesterday planted a church of Jesus Christ at that place, of 13 members. Two Baptists came out and united with the brethren. One other was immersed, who will unite in Howard county.

T. M. ALLEN.

Paris, Ky., March 17, 1845.

The cause of Christianity is in a prosperous condition here. Within one month past we have had 20 added to the church at this place, 3 at Clinton, and 4 at Madison.

HENRY THOMAS.

Louisville, Ky., March 26, 1845.

My evening visits to New Albany, of late, have resulted in the immersion of twelve persons at different times. We have frequent additions in Louisville.

A. KENDRICK.

OBITUARY.

Died on the 8th instant, at Cedar Springs Clinton County, Pennsylvania, MARY E. HARVEY, consort of brother S. H. Harvey in the 24th year of her age. Sister Harvey, a nat ve of Newry, Ireland, and the daughter of a Presbyterian clergyman, soon after her arrival in this country was immersed into the primitive faith in Alleghany City, 1839. She soon after came to Bethany and became a member of the church there, in which she continued until her marriage last year. On her way thence to Clinton county, Pennsylvania, she caught a cold of which she never recovered. She bore her last illness with great fortitude, rejoiced in her Saviour, and with great calmness shortly before her death selected the hymns, "On Zion's glorious summit stood," &c. and "How still and peaceful is the grave," to be sung at her funeral. She requested the writer to discourse upon Rom. viii. at the close, on that occasion. In the death of this highly gifted and lovely sister, the power of the gospel to disarm death of its terror was most impressively exemplified, and her afflicted husband and relatives are consoled in the midst of their affliction with the assurance that their loss has been her gain.

N. J. MITCHELL.

Boon County, Missouri, April 15, 1845.

It is with regret that I ask you to announce the death of sister SARAH H. WOOD, wife of brother Charles Wood, of Saline county, Missouri. She closed her earthly pilgrimage on the 12th day of February last, in the 36th year of her age, filled with the glorious hope of immortality. Brother Wood emigrated from Virginia, (Albemarle county,) many years ago, and settled in Saline where our Christian friends were few; yet sister Wood stood firm to the Bible cause, and never departed from the faith once delivered to the saints; and by her goodness, piety, firmness, and intelligence in the Christian scriptures, aided much in promoting primitive Christianity in that section of the country. Well did she fulfil all the responsible duties of wife, mother, mistress, and Christian; and, of course was greatly beloved for her works' sake, being deservedly regarded as one of the excellent of the earth.

A. C.

Lexington, March 6th, 1845.

An aged and very able man has fallen asleep in Christ, DANIEL BRYAN, Sen. He died at the residence of his son Joseph Bryan, in Fayette county, in the evening of the 28th of February, being 87 years and 18 days old. He was born in 1758, and took a part in our revolutionary struggle. He emigrated to Kentucky about 60 years past; and being the nephew of Daniel Boon, was thoroughly acquainted with him and all that belongs to the early settlement of our state. About two years previous to his death, he was requested by some gentleman residing in the North, who was about to write a history of Kentucky, to furnish him with all the facts in his possession in relation to his uncle Daniel Boon and his connexion with the early settlement of this state, which he did, and so special was his knowledge of the first emigrants, that he could give the name of the first female who came to Kentucky—the time and place where and when the first infant was born—and also the building of the first log cabin.

Mr. Bryan had also been connected with the church for more than forty years, and for the last nineteen with the Disciples at Providence, in this county. But few men had a

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clearer head and a more philosophical mind than he had. He delighted very much to read and converse upon the evidences in proof of the Christian religion. He was always calm and self possessed; and even at the approach of death, with full confidence in the Lord his Redeemer, he met the monster without any evidence of alarm and agitation.—He has gone to reap his reward.

"Time is winging us away to our eternal home.

Died on the 3d day of March, brother JAMES PARISH, of Woodford county, after a short attack of congestion of the brain. He was beloved in life, and deeply regretted in death. His disease was too rapid and violent to allow him to leave any dying testimonial to the honor of Christianity, save that of a consistent Christian deportment confirmed by his quiet resignation in the hour of death. He left a wife and several children to the care of Him who is protector of the widow and orphan.

For the Millennial Harbinger.

NO TIME TO LOSE!

No time to lose! When we are young
On airy wings the moments fly:
To all things fancy gives a tongue,
And views them with enchanted eye.

No time to lose! Those days have sped
Like dreams of thrilling ecstacy;
Their scenes of transport long have fled;
Their songs have lost their melody.

No time to lose! The years pass by,
They come to be improved no more;
In vain we wish, in vain we sigh,
We cannot squandered time restore.

No time to lose! The golden hours
Are seeds that fruit immortal bear:
Let others cull time's fading flow'rs,
And wreaths of earthly fame prepare.

No time to lose! O what is time!
A meteor's glare—an ebbing wave—
A treasure rich—a gift sublime—
And yet a passage to the grave.

No time to lose! A fearful thought!
Let toys to me no more be known;
With this let every hour be fraught—
My time belongs to God alone.

J. R.

MANSION HOUSE, BETHANY COLLEGE, VA.

☞ The Editor regrets that the history of this reformation obliged him to task his readers with the details of Mr Magruder's eccentricities, and to leave out more useful communications. He will furnish as much extra reading on more edifying subjects at some more convenient season. A. C.

ERRATA.

The following errors occurred in my absence, and from the illegibility of the cheirography:— A. C.

In the second part of the Discourse on Expediency, as it appears in the April number of the Harbinger, page 150, six lines from top, for *'cries'* read *evils;* page 151, seven lines from bottom, for *'trustees'* read *Apostles;* page 152, sixteen lines from top, for *'lawfulness'* read *lawlessness;* page 155 for Rom. xiii read Rom. xv. 13. There are other minor errors that can easily be overlooked, but as the above greatly alter the design of the writer, it was deemed advisable to correct them. J. B. F.

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THE

MILLENNIAL HARBINGER.

THIRD SERIES.

VOL. II. BETHANY, VA., *JULY*, 1845. No. VII.

NOTES ON A TOUR TO THE SOUTH—*No. II.*

AFTER the obstacles thrown in our way by the adversary in Richmond, as reported in my narrative of the suit instituted by Mr. Magruder, on Tuesday, the 1st of April, about noon, we entered the cars for Wilmington, North Carolina, distant from Richmond some 230 miles, where we arrived about 10 o'clock next morning. We immediately embarked in a steam-boat and took the Atlantic coast round to the city of Charleston, South Carolina. The ocean was as pleasant to me as in days of yore. It was rather rough, not by the wind present with us, but in consequence of some fiercer blasts operating elsewhere upon its wide extended surface. We had, upon the whole, a pleasant trip of twenty hours, averaging some ten miles per hour. After breakfasting in the city, and taking some refreshment, we entered the cars for Augusta, Georgia, distant 135 miles. Our flight through South Carolina was rapid, and with the exception of the clouds of dust through which we were borne, it was quite pleasant. Neither of the Carolinas had much, if at all improved, so far as visible on our route, since my first visit to them. The white sands and the long-leafed verdant pines still retain their ancient dominion. The long drought and the dense smoke sometimes wafted over us from numerous fires, added still more to the cheerless prospects all around. True, the road to Augusta passes through the poorest section of the state, and consequently the least improved. Indeed, we have seen some fifty miles without a cultivated field of any extent visible on either side of the road.

We safely arrived at Augusta on the Savannah river about 6 o'clock in the evening, and soon found ourselves at home in the Christian society and under the hospitable roof of sister Tubman. We anticipated our appointment one day, and found the little flock engaged in solemn preparation for the contemplated meeting.

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The city of Augusta had been sorely visited both by pestilence and flood since last I visited it. The yellow fever with unwonted fury desolated the city the year after I was first there, and since that time suddenly and marvellously the Savannah river had by some mountain water-spout swelled prodigiously, and stealthily one night overflowed nearly the whole city, while the refluent waves or current excoriated the streets, some places to the depth of more than twenty feet deep, damaging much property, and mulcting the city with a very oppressive system of repairs. Still, as gay and as worldly as ever, and, on our first arrival, no better disposed to lend a willing ear to the gospel of peace than before.

Like much of the South, Augusta is very obedient to the powers ecclesiastic that have the dominion over them. The Baptist, Episcopal, Presbyterian, and Methodist Zions had their gates shut and barred, and the watchmen for once on all their walls were faithfully seeing eye to eye in guarding their flocks—from what they supposed to be a common enemy.

During our last visit a society of some dozen of us sat down together, for the first time, to celebrate the great sacrifice of the Messiah.—We partook of the symbolic loaf and cup in sister Tubman's parlor, and spent a very happy night. Since then our good sister, at her own expense, erected a very substantial and commodious meeting-house, at a cost, house and lot, of some eight thousand dollars. The house was, indeed, erected in anticipation of a congregation yet to be gathered, and had never been filled since its erection till our arrival.

Brother Coleman opened our meeting on Friday evening, the 4th of April, and, strange to tell, some forty or fifty persons were in attendance. Next day I addressed an audience still less numerous, and he again on Saturday evening a congregation of some seventy persons.—Brother Coleman's pungent remarks on some interrogations propounded to the audience, somewhat excited the attention of those present, and very probably those absent. He asked them whether they had ever heard their Pastors preach on Acts xvii. 11.; and requested them, if they had not, to entreat them to preach a sermon to them from that verse. How far his pithy and spirited and convincing address may have convicted them of their apathy and indifference, I presume not to say; but so it was, I addressed on the next day, both in the forenoon and at night, a very fine congregation, even a house full of the most erudite, intellectual, and inquisitive citizens of the town and neighborhood. From this time to the end of the meeting, as far as circumstances, business avocations, marriages, and social parties, (not at all rival meetings!) together with new and strange preachers introduced,

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or fortunately happening by chance to visit Augusta during the next week, we had respectable attention and sometimes very large audiences, so that the house became indeed much too small for the accommodation of those who desired to hear the word of the Lord. Even the Jews themselves became an example to the Gentiles, not only in their public attendance, but in their private calls and attentions to our communications.

Of some thirteen addresses which I delivered, besides some half dozen delivered by brother Coleman, a considerable portion was devoted to disabusing the ears of the people of the extravagant caricatures of our views which unfortunately had been presented to them by those who had neither opportunity nor inclination to inform themselves of what we believed and taught. To clear off the rubbish of human traditions, speculations, and misrepresentations, is always an arduous, while it is frequently a very necessary task, before we begin to lay a foundation for building up a community on the doctrine of the apostles.

We certainly succeeded to some considerable extent in this department of our labors, although we did not add but a few by baptism to the congregation. Our excellent brother Dr. Hook, than whom I have not met with a more amiable, conscientious, and exemplary Christian, as well as a luminous, able, and instructive teacher and elder of a church, has, at much personal sacrifice in his profession, stood up valiantly for the truth in that city. He was, as fame reports, one of the best Mayors of the city in times that required a man of talents and fidelity; and when a few years since the yellow fever was slaying its hundreds, he even came into the city from his country residence, while some of the physicians of the city fled to the country for safety, and, with great skill and management, so perfectly mastered the awful malady, that, *of some two hundred patients, he lost but two*—a success unprecedented in the history of medical science. Yet this great and good man, because of his attachment to divine truth, to Apostles and Prophets, has, notwithstanding his various and important services to the whole community, been borne down by a sort of clerical or sectarian proscription unworthy of the age and of the country. The cause of truth will, however, stand and rise whoever falls; but alas for them on whom the ire of Heaven shall fall because of their opposition to it!

In all this I do not blame the citizens of Augusta so much as the leaders of the people. The citizens are, indeed, to blame for giving themselves up so unsuspectingly into the hands of spiritual guides.—Nor do I absolutely blame the leaders for taking care of their flocks; nay, indeed, in this they are commendable. But they will not go out to seek for themselves any better pastures than the highway side of

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their own old opinions and traditions. They are either cowardly or political in this matter. They are afraid that their flocks are not well established, and that they dare not trust them out of the fences of their own inclosures. They sometimes admit there are better pastures in the woods than in their fields; yet, with all the marks put upon their flocks, and with all the care bestowed upon them, they fear that if the sheep get out of their little inclosures, they will stray off and never return. Nor dare they go out with their flocks to other pastures, lest by their example the sheep might sometimes go out without them; and, having tasted the new and strange pastures, they might afterwards be allured to other folds.

On the whole retrospect, our visit to Augusta was very agreeable to ourselves, excepting the oppression of the climate and our excessive labors by day and by night. To see a few noble spirits assailed, tempted, and allured by a combination of sectaries—resolutely contending and striving for the ancient venerable and apostolic institutions, faith and manners, against various defections, new measures, and new men, unknown to primitive antiquity, is a spectacle of rare excellence, and demands the help of all who can encourage them in contending earnestly for the faith formerly delivered to the saints.

Among the very agreeable incidents in our tour to Augusta, we formed some very interesting acquaintances with sundry highly distinguished persons, amongst whom was our acquaintance with the ex-Governors Schley and Hammond—the former of Georgia, the latter of South Carolina. Through a special invitation from Governor Hammond, we visited him in company with Dr. Hook, at his residence in South Carolina, some sixteen miles from Augusta. We found him every way worthy of his distinguished reputation as a gentleman and a politician—a person of much literary taste—an amateur of the fine arts. Having spent some considerable time in Europe, and a winter in Rome, a few years since, he had many opportunities of gratifying his taste in the inspection of the finest specimens of the arts of painting and sculpture. He has, indeed, almost converted his spacious residence into a sort of gallery of fine paintings—a museum of the fine arts; and at no little expense ministered to the gratification of his visitants by some of the finest pictures and collections I have for a long time met with in a private family.

Our conversations with the Governor were indeed very desultory, on topics various and numerous; but finally we got upon the greatest and most sublime of all topics—religion; and entered into a very agreeable conversation upon some of the most convincing and sublime categories of its evidences; particularly the subjects of prophecy and

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miracles. To detail any part of these would be as inexpedient as incompatible with our brief notice of mere incidents falling in our way. Much gratified with our visit and with the acquaintance formed with one of South Carolina's most gifted and distinguished sons, we returned to the city, and prosecuted the business of the meeting.

Governor Schley, like many other distinguished men, celebrated not only for his political and judicial talents in the gubernatorial chair and on the bench, but for his great moral integrity, had not yet decided the greatest of all questions for himself.—Whether he ought, and with what community he ought, to make the Christian profession. At the close of our last interview I had the pleasure to learn from him that all his doubts and objections were removed; and I trust, if he have not already, he soon will take a decided stand on the side of the faith formerly delivered to the saints.

After spending two very happy Lord's days with the little flock in Augusta, and the intermediate week, on Monday, the 14th April, commending each other to the guardianship of the Shepherd of Israel, we left the city and commenced our return to Virginia.

On our way to Charleston, and when approaching the city, we passed some thirty rail-road cars crowded with slaves, on their way to a protracted meeting in the country, some ten miles from the city. We could not understand why so many smiling faces, so many well dressed African men, women, and children, had turned out from the city, and were hasting to the West. On inquiry we found they were on their way to a protracted religious meeting. While American slavery as it stands on the statute book, is most revolting in some of its details to all persons of refined moral sense, we are happy to witness, and to learn from others who have more extensively witnessed, a very manifestly growing improvement in the treatment of slaves in all parts of the Union. Much more opportunity for moral improvement is allowed, as well as a very considerable advance in all that constitutes physical comfort. Missionary preachers are now employed at the expense of the owners, and sometimes extra evangelists are sent out by benevolent persons to labor constantly on the plantations in imparting to them religious and moral instruction. This improvement will no doubt continue to advance in the ratio of the progress of Christianity and moral civilization, until those statutes, so often and so justly complained of, will not only be regarded as wholly obsolete, but be forever erased from the edicts of the country. It is every where a growing conviction that our rank and respectability amongst the civilized, to say nothing of the Christian nations of the earth, demand this at our hands. Our religion demands it at the hands of all Christian masters at the

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peril of the eternal frowns of the Judge of all the earth, before whom the master and the slave stand upon grounds perfectly equal. Of Abraham it was said, "I know Abraham that he will command his children and his household [servants] after him; and they [his children and servants] shall keep the way of the Lord to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Those, then, who avail themselves of the countenance of Bible slavery, must, to be consistent, conform to all the conditions of that institution, and faithfully discharge their duties as the servants of the great Master and avenger of all.

In the city of Charleston we enjoyed the hospitalities of Col. Brown, one of Kentucky's noblemen, who felt as much interest in our public addresses there as any Christian in Charleston. Like many other gentlemen, educated in Transylvania University, under the presidential auspices of that very distinguished and accomplished gentleman, Dr. Holly—(alas! too free a thinker, and too free a talker on the great subject of sacred literature—too fond of the gaieties of life, and therefore too fascinating in his manners)—Col. Brown, along with the blandishments of elocution and the graceful manners of that fine gentleman, unfortunately acquired some doubts and misgivings upon the subject of the claims and authority of the Bible, from which he has not yet been altogether delivered. The same remarks apply to some other gentlemen who studied in the Columbia College, South Carolina, in reference to the influence exercised on them by the gifted but sceptical Dr. Cooper, once President of that institution. These elegant and eloquent sceptical gentlemen, more profoundly read in Belle-Lettres learning than in the antiquities of the world, in sacred history, the philosophy of men, and the literature of the Bible, are, of all men in this our fallen world, the worst qualified to preside over the destinies of a nation by presiding over its Colleges.

From Col. Brown's hospitable mansion, after addressing so many of the citizens of Charleston in the Protestant Methodist meeting-house as could be convened at a short notice, on two occasions, we embarked for Wilmington, to which we had another pleasant Atlantic trip, performed on a gently swelling ocean, cheered along by a very pleasant breeze. At Wilmington we arrived at the usual hour on the next day, and immediately entered the rail cars in waiting. In some eighteen hours we found ourselves in the city of Petersburg, a distance of about 200 miles. Brother Coleman and myself, both unwell and very much exhausted, determined to spend a day or two in that city for the purpose of taking medicine and for repose. We found much benefit from carrying out our purpose, and continued there till Friday

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morning the 18th. But that we may not be too wearisome in our details, we shall reserve the sequel of our tour till another moon.

A. C.

FEMALE BIOGRAPHY—*No. I.*

History and Biography are amongst the most interesting and profitable departments of learning. I speak my own experience, and, I presume, that of all mankind. But a higher commendation of this most interesting and useful study is deduced from the fact that much of the Bible—nay, most of the Bible—Old Covenant and New, is composed of history and biography. God selected these as the best means of teaching men and women what they ought to be.

We have a few fine specimens of female character and female excellence, of modern date, which we would commend to the special attention of our young sisters, in proof of two propositions—the first, that we take a deep interest in their moral worth and spiritual excellence—the second, that in modern times, as well as in more ancient times, the gospel, cordially embraced, works effectually and results in the formation and production of female excellence.

We select a lady of the first rank for our first specimen. Instances of distinguished excellence being full as rare in the higher castes of society as in the more humble and common walks of life, we should not overlook them.

A. C.

THE RIGHT HONORABLE SELINA, COUNTESS OF HUNTINGDON.

This great Peeress and great Christian was the daughter of the Earl of Ferrers, born August 24th, 1707, and was married June 3, 1728, to Theophilus, Earl of Huntingdon, both of which houses bear the royal arms of England, as descendants from her ancient monarchs.

When about nine years of age, the sight of a corpse about her own age, carried to the grave, engaged her to attend the funeral, and there the first impressions of deep seriousness about an eternal world laid hold upon her conscience, and with many tears she cried earnestly to God on the spot, that whenever he should be pleased to take her away, he would deliver her from all her fears, and give her a happy departure. She often afterwards visited the grave, and always preserved a lively sense of the affecting scene.

Though no clear views of divine truth had yet illuminated her mind, she frequently retired to her closet and poured out her heart to God; but a dangerous illness having soon after this brought her to the grave, God graciously sanctified the dispensation of his providence, in leading her to renounce every other hope, and venture for salvation wholly upon Jesus Christ; her disorder speedily took a favorable turn, and she was not only restored to perfect bodily health, but raised up to spiritual life, and determined to walk in newness of life.

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The great change thus wrought on her ladyship became evident to all around her, by her open confession of that faith once delivered to the saints, and by her zealous support of the cause of God, amidst all the reproach with which it was attended.

To the noble circle in which she moved, such professions and conduct appeared wondrously strange; but she had set her face as a flint, and refused to be ashamed of Christ and his cross. There were not wanting some, indeed, who, under pretended friendship, wished Lord Huntingdon to interpose his authority; but though he differed from his lady in sentiment, he continued to manifest the same affection and respect, yet solicited she would oblige him by conversing with Bishop Benson on the subject, in which request she readily acquiesced

The venerable Bishop accordingly came; but she pressed him so hard with articles and homilies, and so plainly and faithfully urged upon him the responsibility of his station under the great Head of the church, that his temper was ruffled, and he rose up in haste to depart, bitterly lamenting that he had ever laid his hands on George Whitfield, to whom he imputed, though without cause, the change wrought in her ladyship. She called him back, saying, "My Lord, mark my words, —when you come upon your dying bed, that will be one of the few ordinations you will reflect upon with complacence." It deserves noticing that the Bishop, on his dying bed, sent ten guineas to Mr. Whitfield, as a token of his favor and approbation, and begged to be remembered by him in his prayers.

Lady Huntingdon's heart was truly engaged to God, and she resolved, to her best ability, to lay herself out to do good. The poor around her were the natural objects of her bounty. These she relieved in their necessities, visited in sickness, and led them to their knees, praying with them and for them. The late Prince of Wales, father of his present Majesty, one day in court, asked a lady of fashion, Lady Charlotte E***, where my Lady Huntingdon was, that she so seldom visited the circle. Lady Charlotte replied with a sneer, "I suppose praying with her beggars." The Prince shook his head and said, "Lady Charlotte, when I am dying, I think I shall be happy to seize the skirt of Lady Huntingdon's mantle to lift me up with her to heaven."

During Lord Huntingdon's life she warmly espoused the cause of God and truth; though her means were circumscribed, and her family engagement demanded much of her time and attention; but on the demise of her lord, she resolved to devote herself wholly to the service of Christ, and the souls redeemed by his blood; her zealous heart cordially embraced all whom she esteemed real Christians, but in her own sentiment was Calvinistic; according to the literal sense of the articles of the Church of England, and with an intention of usefulness, she opened her house in Park street, for the preaching of the gospel; supposing, as a Peeress of the realm, that she had an indisputable right to enjoy, as her family chaplains, those ministers of the church whom she patronized. On the week days her kitchen was filled with the poor, and on the Sabbath the great and noble were invited to spend the evening in her drawing-room, where Messrs. Whitfield, Romaine, Jones, and others, faithfully addressed them all the words of this life, and were heard with apparently deep and serious attention.

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The illness of her younger son, which proved fatal, had led her ladyship to Brighton for the sake of sea-bathing. At this place the following singular fact occurred, which Lady Huntingdon related to Mr. Toplady, and which is published from his own manuscript in his posthumous works:—

A gentlewoman who lived in the vicinity of Brighton, dreamed that a tall lady, whose dress she particularly noticed, would come to that town, and be an instrument of doing much good. It was about three years after this dream that Lady Huntingdon went thither; and one day the above woman met her ladyship in the street, and on seeing her, said, "O! madam, you are come!" Lady Huntingdon, surprized at the singularity of such an address from an entire stranger, thought at first the woman was insane. "What do you know of me!" asked the Countess. "Madam," replied the person, "I saw you in a dream three years ago, dressed just as you are now;" and then related the whole of the dream to her. In consequence of the acquaintance which was immediately formed between them, Lady Huntingdon was made instrumental to the conversion of her soul, and she died about a year after in the triumph of faith.

The active spirit of Lady Huntingdon having produced some good among the people, induced her to erect a small chapel close to her house at Brighton: this was the first fruits of her great increase, since which it has been enlarged a second, a third, and a fourth time. For the erection of this chapel Lady Huntingdom sold her jewels, the following account of which cannot fail to interest the reader:—

2 13 ⋈ drops, - - - - - - - - - -	£400	0	0
28 13 ⋈ 3 - - - - - - - - - -	90	0	0
37 pearls, at £4 15s 5d each, - - -	170	15	0
Seed pearls, - - - - - - - - - -	19	0	0
Gold box, - - - - - - - - - -	23	0	0
	£693	15	0

O! happy soul, that thus couldst treat,
The toys thy sex esteem so high;
Thou, when God's jewels are complete,
Shalt shine a diamond in the sky.

J. K. F.

The success attending this first effort encouraged greater. Bath, the resort of fashion, beheld an elegant and commodious place of worship raised by the same liberal hand. Bristol, Worcester, Swansea, Tunbridge Wells, and many other places, received the gospel by her means.

For the supply of these and other chapels, her ladyship at first confined herself to ministers of the established church, many of whom accepted her invitation, and labored in the places which she had opened; but her zeal enlarged with her success, and she multiplying her vast and commodious chapels, the ministers who had supplied for her ladyship were unequal to the task; and some were unwilling to move in so extensive a sphere, especially as it began to feel great opposition, and to be branded as irregular. In order, therefore, to provide proper persons for the work, she retired to South Wales, and erected a chapel and college in the parish of Talgarth in Brecknockshire, for training

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young men to the work of the ministry: this college was opened in 1768. A singular circumstance which occurred the same year, rendered the opening of the College especially seasonable. Six young men had been expelled from the University of Oxford for the heinous offence of singing, praying, and expounding the scripture. But when Alma Mater proved a cruel step-mother, and the heads of houses pushed with their horns, Lady Huntingdon formed a nursery in the wilderness. The College was provided with able teachers, and soon filled with students, and from thence regular supplies were sent to the increasing congregations under her patronage.

Her ladyship still persevered, devising plans for the diffusion of the gospel, especially in places where satan's seat was erected: hence the metropolis itself, that emporium of error and dissipation, was not forgotten by her benevolent and ardent mind. A large building in Spafields, called the Pantheon, had been erected for the purpose of entertaining parties of pleasure, especially on the Lord's day. The Rev. Herbert Jones and William Taylor, two clergymen, engaged with others in taking the place for religious worship, and it was opened July 6, 1777, with a sermon from the former, from that truly appropriate text, Gen. xxviii. 19 —"And he (Jacob) called the name of that place Bethel; but the name of that city was called Luz at the first." The house will contain more than 2000, and its local situation is highly favorable to catching stragglers and the curious; some of whom there found the Saviour. On account of a suit instituted by the Rector of the parish, in the spiritual court, (so called,) against the clergymen who officiated there, Lady Huntingdon took the chapel on her own hands; and some years after, not wearied in well doing, purchased another large place in Whitechapel, which had been erected for a theatre, is capable of containing 5000 persons, and bears the name of Sion Chapel.

Though Lady Huntingdon devoted all her substance to the gospel, yet it is very surprising how her income sufficed for the immensity of expense in which she involved herself. Her jointure was but 1200*l* per annum, and only after the death of her son, a few years preceding her own, she received the addition of another 1000. But the Lord always brought her most honorably through her difficult engagements, and when her own money was exhausted, provided her with a supply which sometimes came in a most unexpected way and manner.

Lady Huntingdon was rather above the middle size, her presence noble and commanding respect, her address very engaging, her intelligence acute, her diligence indefatigable, and the constant labor of her thought and correspondence inconceivable. The following interesting anecdote will illustrate the acuteness of her mind:—

A young nobleman walking in company with the Countess, asserted that "it appeared most incredible to him that the great, eternal, almighty God, should condescend to become a man." Her ladyship, pointing to an ant-hill, which casually met her eye, inquired, "My Lord, were you possessed of those perfections you have mentioned, and wished to convey some intelligence to these ants, how would you accomplish your purpose?" His lordship replied, "I must become an ant."

Never was creature more dead to the world or to all self-indulgence.

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Dr. Haweis said he believed, during the many years he was honored with her friendship, she often possessed only the gown she wore.—And the Rev. Mr. Eyre observed, at the opening of Cheshunt College, that he called on her ladyship once with a person from the country: when they came out, the gentleman turned his eyes towards the house, and after a short pause, exclaimed, "What a lesson! Can a person of her noble birth, nursed in the lap of grandeur, live in a house so meanly furnished; and I, a tradesman, be surrounded with luxury and splendor? From this moment I shall hate my house, my furniture, and myself, for spending so little for God, and so much for folly."

But her most distinguishing excellency was, the fervent zeal which always burned in her bosom to extend the gospel of God's grace; no disappointments could quench it, no labor slacken, no opposition discourage it, no progress of years abate it; but it flamed brightest and strongest in her latest moments. The world has very seldom beheld such a character; but if asked, Was she a perfect character? No; this is not the lot of mortals here; for when the moon walks in her brightness, then her shadows are most visible; and defects in such as her must be seen; for, as a Puritan writer remarked, "that a speck in scarlet is more visible than a great stain in russet."

In November, 1790, Lady Huntingdon broke a blood-vessel, which was the beginning of her last illness. On being asked by lady Erskine how she did, she replied, "I am well, all is well! well for ever! I see, wherever I turn my eyes, whether I live or die, nothing but victory!!" As death drew nearer, though it was delayed for several months, she often repeated, with great emphasis, "The coming of the Lord draweth nigh! O Lady Ann, the coming of the Lord draweth nigh!" adding, "The thought fills my soul with joy unspeakable, whether I shall see his glory more abundantly appear, or whether it be an intimation of my own departure to him. On the very day of her death she conversed about sending missionaries to Otaheite. She had often in her lifetime mentioned, that from the first moment that God had set her soul at liberty, she had such a desire for the conversion of souls, that she compared herself to a ship in full sail before the wind, and that she was carried on by such a divine influence as was not easily to be described.

She appeared, during the tedious days and nights of pain and sickness, engaged in prayer, and filled with gratitude for the unutterable mercies she had experienced; saying, "I am encircled in the arms of love and mercy. I long to be at home! O! I long to be at home!"

An abundant entrance, suitable to a life so influenced, was ministered to her into heaven; for almost her last words were, "My work is done, I have nothing to do but to go to my Father;" and repeatedly said, "I shall go to my Father this night." Her ladyship died at her house in Spa-fields, June 17, 1791, aged 84 years.

At her death she left her chapels to trustees and executors for the continuance of the same plan. Not fewer, perhaps more, than 100,000 persons have the gospel preached to them by these means.

The value of such an interesting life, as that which is here narrated, can never be ascertained. With so contracted a purse, what wonders was she enabled to perform! She maintained the College at her sole expense, she erected chapels in most parts of the kingdom, and she

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supported ministers who were sent to preach in various parts of the world. What a multitude who had never seen her face in the flesh, were waiting with rapture to receive her happy spirit into the mansions of everlasting glory! May we live her holy life, die her happy death, and participate in her felicity—glory above! Amen!

EVIDENCES OF THE CHRISTIAN RELIGION.

In our first, we referred to certain cardinal, prominent points connected with the present age, as so many grand reasons in favor of a more frequent exhibition of the evidences of Christianity.

Infidelity we place as number one, both in order and importance, because this is the germ from which springs every principle of opposition to the revelation of God to the human family—the fruitful source of all the ungodliness, unrighteousness, and insobriety among men, that infect all classes of society, marring human enjoyment, and is the Upas that blasts all earthly happiness.

It cannot be matter of astonishment to any, that the poison of infidelity should be so generally diffused, when the antidote *is so sacredly* kept from contact with the minds of the majority. We have, it is true, all the evidences of Christianity embodied in standard works, and this evidence is continually accumulating, as the prophecies are unfolded, by the regular fulfilment of the predictions, particularly relative to the sons of Jacob; but these works are generally regarded as more suitable for the library of the clergyman, or the shelf of the preacher, than for the perusal of lay members.

That most antichristian, unreasonable, and narrow view of confiding man's spiritual interests to the care of the priest or preacher, has fastened this delusive error upon the age.—As the case of the health was confided to the physician, the preservation of property to the lawyer, so, the majority have consigned their religion to the priest, pastor, or elder. Hence, the common remark of lay members, "*I* cannot explain it, but if Mr. ——, our pastor was here, he would explain it to you." Reason may rather assert, that the physician and the lawyer, in consequence of their better acquaintance with the mysteries of their arts, should be thus confided to, but the God of man and of the Bible, has ordained no proxy worship, no mediatorial agency from the sons of Adam, between himself and his creature man; but has made it both his duty and pleasure to examine for himself, and dig in the mines of truth for the invaluable diamonds and gems with which it so richly abounds. And who will say that Divine Wisdom, who has ordained that all nature should administer to man's pleasure, and who has united

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pleasure with the exercise of his five senses, has not connected with this examination of Heaven's revelation, and this meditation on his relationship to time and eternity, the purest, holiest, and most unearthly pleasures of man's nature!—

> "The love of pleasure is man's eldest-born,
> Born in his cradle, living to his tomb.
> *Wisdom*—her younger sister, though more grave,
> Was meant to minister, and not to rear
> Imperial pleasure queen of human hearts."

This gross neglect of an examination of the evidences of Christianity by those whose time, circumstances, and qualifications would admit of it, founded on the error of the age, is encouraged by the infrequency of allusion to the subject from the pulpit. Nothing is more common, than that sermons shall be the subject of remark, in private families and in the social circle; and, consequently, whatever may have been the theme of discourse will be the topic of conversation. Many advantages arise from this comparison of notes, and social expression of sentiments, relative to sermons:—it brings to memory again, things that might otherwise have been forgotten, it elucidates obscure passages, and tends to fix the whole subject more permanently in the mind. If, then, the view of preachers could be enlarged,—if a contracted *denominational* horizon could give place to one enlarged, unbounded, comprehending the high, noble, elevating, important, substantial, and heart-engaging themes of Christian evidences, instead of the barren, pitiful, and oftentimes contemptible topics of a sectarian and partizan nature, the character of general conversation would become more elevated, the tone of thought improved, and the better sentiments called into exercise.

Reared under these circumstances,—the mind a blank with regard to the evidences of Christianity,—young men go from their friends and relatives to the College, prepared to receive any impressions, which, experience too fully proves, are of decidedly an infidel character, in too many cases. Breathing such an atmosphere for five years, studying a literature that tends from its very nature to corrupt and poison true morality, they go forth on the stage of action, with high intellectual culture, confirmed infidels, to clothe with flesh and beauty the hideous and deformed skeleton of infidelity. Both to prevent this state of things, and to counteract it after its existence, there can be no means formed so effectual as the evidences of Christianity. Were these prominently set forth from the pulpit, and made more the subject of conversation in the social circle among professed Christians, so that a reason of the good hope might be intelligently given, as well as the cobweb sophistry of pretending sceptics exposed, infidelity, Protean-like as it is—whether in a regular system for the "ameliora-

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tion of the condition of man," "the improvement of the social state," or as a grave system of *philosophy*, in the full garb of conceited self-importance, would fall before the altar of omnipotent truth, as Dagon before the ark of the living God.

Unfortunately, the imputations against the religious world, that religionists are fonder of assertion than proof; more given to affirm, and to take the truth of Christianity as established by others, than to argue its truth with those opposed to the system, finds some countenance in *the facts*. Christendom relies more upon the internal evidences, and *spiritual influence on the authority of the affirmants*, than upon such external proofs, as can be appreciated and understood by an honest mind. Powerful and convincing as are the internal evidences, many remain infidel or sceptical, from the greater difficulty of appreciating this class of evidence, than the external. Rather than submit to that particular investigation, and close examination of the internal evidences, derived from the Bible itself, and pointed out in such works as Paley's Horae Paulinae, that is absolutely necessary to produce conviction, they remain content with the conclusion that the whole system is false.

It would be a desideratum of no little importance, in this day when infidelity pervades so extensively, if the leaders of all Bible classes would qualify themselves, to present the evidences of Christianity, in a regular, systematic form, for doing which so many favorable opportunities occur in the perusal of the living oracles. This would be done not by regular, set speeches, but more effectually, in that familiar, conversational style, that obtains in these classes. This would render the proceedings of such classes more interesting, and more edifying, than they are in many instances, when they confine themselves to the examination of tenets and dogmata, appertaining to their sectarian standing, and the peculiar views of the denomination.

Were ministers and preachers, who are stationed in cities and towns, to arrange the Christian evidences, so as to enable them to present the same prominent and more important items regularly, once in a year, it would elevate the standard of Christian knowledge higher, tend more effectually to enlarge, expand, and liberalize the views of the flock, and be more positively advantageous to the best interests of true Christianity, than all the mere sermons, formal moral lectures, stale theological discoures, and anecdotical illustrations, that could be presented in one quarter of a century.

It would be no difficult task to show the importance of Christian evidences, from the fact, that infidelity is not confined wholly to the world, *but also pervades the church*. But for the present this will suffice.

King William County, May, 1845. W. S.

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CHRISTIAN LADIES.

"Let your behaviour be as becometh the gospel."

Waiving the common disquisitions on the relative influences of the sexes in forming the manners and customs, or the habits of society, I may, I think, assume that women in some things, and men in others, wield a very controlling influence over each other. The domestic and social intercourses of society are pre-eminently under the supremacy of woman. It is woman that gives laws to man in the first stages of his existence, and the views and habits which she imparts to him in his nonage very often cleave to him through life. Young men are first influenced by their sisters in their communings with other young females; and so soon as they imagine themselves so far read in the primer of human nature, and that is always before they are half through, as to presume to speak to them upon any subject beyond the most ordinary compellations, they are obliged to assimilate themselves to that *beau ideal* of attitude and demeanor which they have been led to admire as the infallible passport into the respectful regards of the softer sex. For these, and such like reasons, young ladies must always exert a mighty influence over the men of their age. Hence the mighty argument in favor of their high intellectual and moral culture. On the proper education of young ladies in every civilized society, must, in a great measure, depend the temporal and eternal destiny of any community.

If they are rationally, morally, and religiously educated, all is well; if not, every thing is in jeopardy. I wish I could, with the authority of an oracle, and with the voice and eloquence of an angel, awaken the slumbering nations of the falsely called Christendom to the importance of female education. They are, with comparatively a very few exceptions, most unphilosophically and most irreligiously brought up. Their constitutions are reared by false taste—their minds are filled with the mere chaff and tares of literature—their attainments are frivolous, showy, unsubstantial; and their manners are artificial, unnatural: and, to men of solid sense and elevated minds, their conversation is, for the most part, more flippant than eloquent, more imitative than original, more trifling and time-killing than edifying or entertaining.

But my attention is at present called to that portion of the sex who have taken upon them the vows of Christianity, and consequently have entered into covenant with God. Their influence is paramount for weal or for woe to those who come under it. As they are, so will

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be, as a general rule, those young men who seek their admiration. If, then, they are true to their vows, and honor their Divine Master, they are blessings to the world of great value. They may become wives, mothers, grand-mothers, and neighbors; in each of which relations they may become benefactors; and how large the circle of their operations, and how enduring the influence which they must exert! It is, then, all-important that their behaviour be severely scrutinized by all philanthropists, and that both their perfections and imperfections be candidly, perspicuously, and definitely set forth. Neither a morbid fear of offence, nor a misguided love of their approbation, should influence us in expressing our convictions of the good or evil tendencies of their general conversation and demeanor.

"Out of the abundance of the heart the mouth speaketh," is an observation as obvious as the authority that uttered it was divine and supreme. Light, frivolous, and vain words and sentences, on any subject, and especially on the very common themes of the fashions, customs, and manners of society, with all the gossippings and tattlings of the environs, are wholly at variance with both the letter and the spirit of the Christian institution. No one at all enlightened in Christianity can reconcile such waste of life, or of time of which life is composed, with the solemnity, the grandeur, and the dignity of the Christian religion. Out of the same mouth proceed the effusions of solemn prayer and praise, the inspirations of the Holy Spirit, and the idle, vain, and foolish jests and puns, the insipid frivolities and pastimes of those who neither fear nor love the Lord! Who could reconcile such palpable contradictions? Those who are allured through evil example into such practices are in danger of apostacy from the Christian profession.

Conversation, free and voluntary conversation, is but a stream from the heart. As is the fountain, so is the stream. Hence the natural and obvious conclusion that from a pure and sanctified heart emanates a grave, elevated, spiritual conversation. "Let no corrupt communication proceed out of your mouth; but that which is good for edifying, that it may minister a benefit* to the hearers; and grieve not the Holy Spirit of God, by which you are sealed to the day of redemption." (Eph. iv. 29.) The connexion between *grieving the Spirit of God* in the Christian, and corrupting discourse or conversation, ought to be observed by every reader. The connexion is most impressive. If the Spirit of God dwells in the heart of the Christian, and if the words of

* This is one of the occasions in which *charis*, without the article, so often translated *grace* and *favor*, should, in our modern style, be translated *a benefit*. It on some other occasions ought to be translated *gratitude*—e. g. Heb. xii. 28.

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the mouth flow from the heart, then any improper communication is most discreditable and grievous to the Holy Spirit.

While on the subject of *conversation*, we must distinguish the modern from the more ancient acceptation of this word. With us in this age *conversation* denotes mere verbal intercourse; but at the era of the common version of the New Testament it denoted behaviour in general—not only what a person said, but also what he did. In the English version we have the word *conversation* in all eighteen times. Of these, fifteen are the representative of the word *anastrophee*, and its verb *anastrephoo*. This word usually denotes general behaviour, course, or manner of life. It is, indeed, sometimes placed in contrast with our word *conversation*. An example of this occurs 1 Tim. iv. 12. "But be thou an example of the believers, in word, in conversation, in charity," &c.—whereas it ought to be read, "Be thou an example to the believers in *conversation*, in *behaviour*, in love," &c.

The remaining representatives of the other two instances of the word *conversation*, as found in James' version, occur in Paul's address to the Philippians, chap. i. 27. "Let your conversation be as becometh the gospel." Here it is *politeuomai*—literally, "Be regulated or governed as becomes the gospel." And again, chap. iii. 20. "For our conversation (*politeuma*, enfranchisement, community, or citizenship,) is in heaven. Generically considered, these verbs, *politeuomai* and *anastrephoo*, and the verbals derived from them, include conversation as a *part* of *behaviour*, or manner of life; but do not, in any instance, specifically distinguish or indicate mere verbal communication.

The English words *communication* or *discourse* are equivalents to the word *conversation* as now current amongst us. Of this we shall give a few examples from the common version. Luke xxiv. 17.—"What manner of communications are these which you have? Evil communications corrupt good manners." 1 Cor. xv. 33. "Let no corrupt communication proceed out of your mouth." Eph. iv. 29.; Col. iii. 8.; Matth. v. 37. "Let your communication be Yea, Yea." The term *logos* is that most frequently used to represent verbal communications, such as most of the above.

Now as our Lord inhibited all "idle words," and Paul all "corrupt communications," and James cautions all Christians against "offending in word" or conversation, becomes it not all Christians to take heed to their conversation, and to use the tongue as an instrument of righteousness and mercy to their companions and acquaintance. All our ideas, sentiments, and feelings, are communicated by the tongue; and, indeed, our whole moral and spiritual influence is wielded by that most puissant instrument. As the hand to the body, so is the tongue

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to the soul—so is speech to the mind. Without it, the soul is wholly inoperative on society. As, then, all our personal influence for good or for evil is dependent on the proper or improper employment of speech, ought not all Christians to pray with David—"Set a watch, O Lord, before my mouth; keep the door of my lips"—and to say with the man of God, "I have purposed that my mouth shall not transgress. I said, I will take heed to my ways, that I sin not with my tongue. I will keep my mouth with a bridle while the wicked is before me. O Lord, let my mouth be filled with thy praise and with thy honor all the day."* To conclude this summary of evidence, we shall hear James the Apostle. ch. i. 26. "If any man among you seem to be religious, and *bridleth not his tongue, but deceiveth his own heart*, THAT MAN'S RELIGION IS VAIN."

Now as ladies delight in conversation as much as they excel in it, and as Christian ladies are much in conversation, not only with their own sex, but with ours, becomes it not them to cultivate just views of their influence, and to improve their taste by the teachings and communings of the Good Spirit of all wisdom, eloquence, and persuasion, that their mighty influence may avail to the improvement and sanctification of society present and future? Young ladies are especially under this paramount obligation: for on their taste and approbation must mainly depend the manners and customs of young men. Young men of a noble disposition are always pleased to accommodate themselves to the taste and character of those with whom they delight to associate—and with whom do they so much delight to associate as with young ladies? Whensoever, therefore, young females are pleased to elevate the standard of conversation to topics worthy of human beings of a divine origin, and of a glorious destiny, whom the Almighty Maker of the Universe condescended to redeem, then, and not till then, will they exalt the whole species, not only in that particular, but in all that naturally results from it—probity, piety, and general moral excellence.

A. C.

AMERICAN SLAVERY.

END OF THE CONTROVERSY BETWEEN DRS. WAYLAND AND FULLER.

After the close of six stipulated letters between these two champions of the Baptist Israel,—Dr. Wayland, President of Brown University, Rhode Island, and Dr. Fuller, of South Carolina,—on the subject of American slavery,—Dr. Wayland, on the anti-slavery side,

* Psalms cxli. 3. xvii. 3. lxxi. 8.

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accepted of the courteous tender of a gratuitous letter from Dr. Fuller, and printed a very long letter of corrections and explanations; at the close of which he sums up the points of agreement between them.—Waiving at present any remarks on the propriety or impropriety of Dr. Wayland's accepting of a gratuitous letter, and thus having the opening and closing speeches, as we disputants say, we only wish to quote into our pages the summary of the points of agreement expressed by Dr. Wayland at the end of the controversy. This we do for the sake of showing the very remarkable agreement between Dr. Wayland and myself, as well as between Dr. Fuller and myself, on the great practical result of the whole investigation and discussion. If it be any gratification to any of my readers to know it, I will state the fact, that my last essay was written before I saw or read the seventh letter of Dr. Wayland. We have, then, all been led to the same conclusions from the same Book, and from, as I believe, a candid and impartial examination of the subject. Will some of our brethren, who are disposed to cavil with us because of our discharging a duty which they themselves imposed upon us,—of declaring our position on this exciting subject,—learn a parable from the kind, and courteous, and Christian manner in which these Baptist brethren treat one another—as well when they differ as when they agree. A. C.

"And now to sum up the whole, let us briefly enumerate the points of agreement between us. In the first place, we both affirm that to hold slaves is not of necessity a guilt, and under peculiar circumstances it may not be a wrong; it is, therefore, *in itself*, no scripture ground for ecclesiastical excommunication. In the second place, you affirm that a slave is entitled to the same privileges, intellectual, moral and domestic, as any other man; and of course, that all that part of the system which interferes with those privileges, is wrong, and ought to be abolished. In the effort to effect this abolition, we can both cooperate. In the third place, you give us, in your own case, an example of what you believe to be the duty of masters. You teach your servants to read, you instruct them in the gospel of Christ, and by every means in your power are laboring to improve their intellectual, moral, social, and domestic condition. I do not here allude to your care of their physical comforts, for you could never be a selfish or unkind man. We can both unite in the effort to render all slaveholders in this country just such masters as you. Thirdly, you believe it neither *possible* nor *proper* to perpetuate this institution. It must, then, in your view, cease. In my judgment, it would be a great calamity were it to terminate by violence, or without previous moral and social preparation. In the efforts to prepare both the masters and slaves for this event, we can cordially co-operate. I neither ask you, nor any other man, to do any more. In the effort to accomplish these results, I pledge you my services to any extent that you are willing to accept of them.

In the doing of all this, I am well aware that great difficulties are to

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be encountered. I believe that the first labor must be the labor of preparation; but I think it must be a labor *specifically directed to this end.* I fear, with you, that the emancipation of the slaves in the West Indies is not accomplishing what was expected. I say *I fear;* for the reports are so absolutely contradictory, that I am unable to come to a decided opinion. But, aside from this case, all history informs us that absolute liberty is too violent a stimulant to be safely administered to a race who have long been bred in slavery. They must be taught and become accustomed to the responsibilities which it involves, before they can use it aright. All this requires caution, boldness, philanthropy, and humble but earnest trust in God.

"Prayers and pains," said Elliott, "with the blessing of God, can do any thing." I do not pretend to dictate as to the *manner* in which this is to be done. This I leave to you, who are so much better able to judge. All I ask is, that the views which you entertain, so far as I understand them, be carried out into practice; and in doing this, I here promise to give you my poor aid to any extent that I am able to render it.

Here I close this long, and, I fear, wearisome letter. This is the first time in my life—I hope it may be the last—in which it has fallen to my lot to engage in controversy. Be assured, my dear brother, that it has given me pain whenever I have been obliged to differ from one for whom I cherish so affectionate a regard. For that Christian urbanity with which you treated whatever I have written, from my heart I thank you. If I have in any manner been able to avoid the errors into which many have fallen who have treated on this subject, I ascribe it mainly to the influence of your example, and to the unfeigned esteem which I entertain for your character as a gentleman and a scholar, a clergyman and a Christian; or rather, if we have been enabled without bitterness to express our views to each other, on a subject which is so liable to arouse the worst passions of our fallen nature, let us ascribe it all to that love of God shed abroad in our hearts, which teaches us to treat as a brother every disciple of our common Lord, though he may embrace opinions in many respects differing from our own. God grant that we may both meet in that world where neither of us shall any more see through a glass darkly, but where we shall see as we are seen, and know as we are known.

I am, my dear brother, yours with every sentiment of affection.

THE AUTHOR OF THE MORAL SCIENCE."

SOME HOPE OF NEW ENGLAND YET!

SALEM, MASS., June 12, '45.

Brother Campbell—I HAVE more faith in the spread of pure, primitive principles—especially in theory—in the land of the Puritans, than I have had for some time. They are not "past feeling"—in reference to the soundness of their views on first principles. There is life yet. The religious communities, remind the careful observer, of the "Calvinistic," or as they are now technically called, "Evangelical" views of man "dead in trespasses and sins." They teach us that the sinner

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is dead in sins, yet he is active in regeneration! But, alas! his activity is all in opposition to his regeneration till God by a direct, naked act of his Spirit, makes him alive—creates him anew in Christ Jesus!!

Such is the state of those communities which fear an onset from the brethren from Ohio. The idea of sending missionaries from Virginia and Ohio to New England to convert her sons to primitive Christianity, is to many quite startling; especially when there are missionary societies just now coming into existence to evangelize the West. For my own part, I am quite happy to hear of exertions being made by the various religious societies, whether East or West; if they have for their object the circulation of God's word. I feel no disposition to oppose the missionary operations of any party, except they keep from the people the word of God. By God's grace I will oppose even my own brotherhood if they should attempt to teach men Christianity, and at the same time keep from them, in their own vernacular, the oracles of God.

The "Regular Baptists" simply announce the mission without note or comment. The Free Will Baptists publish the fact, and caution their readers to beware of the "heresy." But the "*Christian* Connexion" announce something about it, but falsely state every fact in connexion with it, except merely the preachers' names. The "Genius of Christianity" publishes these statements without note or comment. The political papers, Pro and Anti-Slavery, do the same.

Elder P. R. Russell, of the Chtistian Herald, has made the only manifestly false statements. With the Harbinger before him—the utmost stretch of charity cannot excuse him from the charge of making these statements purposely to prejudice, mislead, and deceive his readers. To determine whether this was really the fact, I wrote to him immediately; and although two numbers of the Herald have since been issued, no notice whatever has yet been taken of it. The following is a copy of the note:—

CORRECTION OF ELDER RUSSELL'S STATEMENT.

"Salem, Mass., May 29th, '45.

"*Brother Russell*—It is NOT true 'that four or five preachers from *among the Virginia Disciples* are to make a preaching tour to New England the present season.' The Harbinger's report is, that 'a few liberal churches in Ohio and *one* in Virginia have agreed to allow their Evangelists to make a tour to New England during some three of the summer months.'

It is NOT true that the men whom you name are 'slaveholding preachers'—*no, not one of them.* They have no more connexion with slavery than the Editors of the Christian Herald. The Christian connexion in the free states fraternize with their Southern slaveholding brethren. Do they not? Whether these men, to whom you refer, do so, or not, *is problematical!!* 'Tis probable they do.

With brother Lanphear, (the only one of Virginia,) I have a slight acquaintance. He is an Ohio-man! The others I know only by reputation. Brother L. has for a short time been preaching in Wellsburg, Virginia. If all the clergy of these United States, for the same length of time, viewed the institution of slavery in the light in which, I think, it appears to him, its days long since would have been numbered.

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Brother Russell, if I have not greatly mistaken your character, I think that an intimate acquaintance with these men would create in you a desire to hail them as fellow-laborers in the great cause of human rights—of truth and righteousness.——Fraternally yours.

W. W. Eaton."

REMARKS.

Why, brother Campbell, did this same Elder Russell give your brethren Taffe, Fanning, and others such a hearty reception in 1836, and now so unwilling that his brethren should hear those whom you commend?! He pretends that it is on account of his antislavery zeal. But what are the facts? Previous to your visit here he was one of the most zealous abolitionists in this part of the country. You and your friends were nearly all residents of slave states. It was then no objection. He was then very willing to avail himself of your labors. He then had confidence in his own sentiments. No man fears to give another a hearing when he is confident that his own views will bear the test of reason and scriptural investigation. Recent developments prove that Elder R has not so much confidence in his former conclusions as heretofore. I hope the transition will not be farther from the truth, as the above would seem to indicate.

His opposition is not in consequence of his zeal for freedom; for he manifests not a tithe of the interest in the antislavery cause that he formerly did. Why, then, do you ask, does he try to prejudice the public mind? Why endeavor to prevent the brethren from Ohio getting a candid hearing? Manifestly because he is opposed to the principles which they inculcate. He has been, *professedly*, a great advocate of "liberal Christianity," freedom of thought and speech—free, full, and candid discussion of all the great principles of truth and righteousness. Why, now, should he be filled with fear?! He who builds upon the Rock fears no storm—he who builds on the sand is alarmed at every cloud that darkens his horizon; and well he may, for he is in danger.

In great haste, yours in the good cause,

W. W. EATON.

PROGRESS OF THE PRINCIPLES OF REFORMATION AMONGST THE BAPTISTS.

The following from the "Biblical Recorder," of our friend Elder Meredith, shows how the leaven of our views works amongst the Baptists in Georgia. Can any one find such a statement in any Baptist periodical in America before the days of the Christian Baptist? I will publish it so soon as it is forwarded! The following extract is from the last Recorder, June 14. A. C.

The case of the Ethiopian Eunuch, presents itself as one suited to our present purpose. The history of the case, it is presumed, is familiar to all, but it may not be amiss, by way of refreshing the memory,

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to read attentively, the latter part of the viii chapter of the Acts of the Apostles, where all the necessary information will be found. Our present business is to call the attention particularly to the confession on which he was baptized.—If thou believest with all thine heart, said Philip, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still. And they went down both into the water, both Philip and the Eunuch, and he baptised him. *Faith*, then, was what appears to have been *particularly* required of this individual. The reason of this I think can be made apparent.

The case of this man was very different from that of the people who were addressed on the day of Pentecost. His *character* was entirely different. He was an humble and pious man, and was endeavoring to the utmost of his ability, to live up to the requirements of the law.—He had performed a long journey to Jerusalem "*for to worship*," and was diligently engaged in the study of the scriptures when Philip joined him.—Well, to my mind it seems that the command to 'repent,' in the full extent of the sense in which it was used when Peter spoke to the Jews at Jerusalem, would not have been applicable to him. But of the character of our Lord and of salvation procured by His suffering and death, he appeared to be totally ignorant. Hence, the propriety and necessity of Philip's expounding all things to him from the beginning, and requiring of him a confession of his belief in the merit of Jesus' blood, of the imputed righteousnes of a crucified and risen Saviour; for this, of course, is implied by the expression, "I believe that Jesus Christ is the Son of God." This leads me to say a few words relative to the meaning of the term *faith*.

This word, like *repentance*, has been the subject of much discussion, and I would farther observe, that many of the remarks I have met with, have had rather a tendency to 'darken counsel.' Some men in endeavoring to dissipate the darkness which their own confused notions have gathered around the subject, have enveloped it in deeper gloom, a circumstance very likely to happen to those who deal in long disquisitions on almost any subject.

In this instance, as I remarked when writing on repentance, I do not wish to be dogmatical or presumptuous, but humbly and respectfully give my views, desiring, if wrong, to be corrected.

It is, then, according to my understanding of the matter, the belief of the truth on the testimony of those who witnessed the things of which they have written. It is a reception of their testimony. It is an entire trust in Jesus to save us. Much has been said of late about historical faith, evangelical faith, &c. but these are distinctions of men nowhere found in the Bible, that I recollect to have seen.

Philip did not stop to ask the Eunuch whether his faith was historical or evangelical, but upon his confession he baptized him, and the Eunuch went on his way rejoicing. But it may be objected that all, or nearly all persons raised in a Christian country believe the truth of the scriptures This is a thing that I very seriously doubt. When we speak of Bible things, we must use them in a Bible sense. A bare careless assent to the truth of the scriptures is not faith. Faith is something "that works by love and purifies the heart;" and any other faith than this, is, as James says, *dead*, and consequently equal to no faith at all.

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The next and last case to which I shall refer at present, is that of Saul of Tarsus, recorded in the 9th chapter of Acts.

When he was stricken to the earth and was carried to Damascus, Ananias, commissioned by the Almighty to go and tell him what he should do, neither told him to believe, nor repent, but as Paul himself says, Acts xxii, 16, Ananias said to him, 'And now why tarriest thou? arise and be baptized and wash away thy sins, calling on the name of the Lord.' He was told neither to believe nor to repent, because he was both a believer and a penitent, and that was all that was wanting to make him a disciple, a Christian, according to the requirements of the gospel, as directed in the commission to be baptized in the name of the Father, the Son, and the Holy Ghost.

From these instances it appears that three things were required by the apostles to entitle a person to fellowship, viz: Faith, repentance, and baptism. 'Tis true, this is not the arrangement of these terms generally received amongst us, but that is nothing to our present purpose. Let us now see if anything of a practical nature can be drawn from what has been said.

Well, the apostles required a confession of a man's faith; we the state of his feelings. They required repentance: we the relation of an experience. They required him to be baptized; so do we.

To be sure, we take it for granted that a man does believe and repent when he applies for admission; but would it not be better to baptize him upon a confession of them. I have often thought that the course pursued by us has hindered, in a great degree, the prosperity of the church and the interests of Zion. Often have I seen at protracted and other meetings, persons who gave every evidence of genuine faith, and true repentance, go away with heavy hearts, where I have thought that with proper teaching and a proper course pursued towards them, they would, like the Eunuch, have gone on their way rejoicing.

But, says one, "we ought to be very particular in receiving persons into the church, we are liable to be deceived by appearances, and a man may profess to have this faith and repentance and still be destitute of religion." It is not likely that any one would come forward professing a hope in Christ, and desiring to become a member of his body, and not be sincere in it, unless he had some private end to attain. And if he were disposed to impose upon us, the relation of an experience would be no safeguard against it. The observation of many brethren will no doubt bear testimony to this. We can only judge of the genuineness or hypocrisy of a man's profession by his after conduct. And if he proves himself unworthy of the confidence placed in him, it is no fault of ours. It then becomes our duty to withdraw from him, and thereby proclaim to the world that we will have no fellowship with the workers of unrighteousness.

Suffer me to close these remarks, which have been made with all due deference to the better judgments of my elder brethren, and intended to injure the feelings of none, by expressing a hope that they will be received in kindness, and that all due allowance will be made for them, as coming from a young man, and one by no means as well instructed as he desires to be in things pertaining to the kingdom.

Affectionately your brother,

E. L. WHATLEY.

Effingham co. Ga. May 28, 1845.

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ABOLITION, MASONIC, AND ODD FELLOW INTOLERANCE.

Or the impropriety of Christian men joining any nominally moral society but the Christian church, we have many very instructive and alarming proofs. Their affections are very apt in all cases to be divided; and when the rival claims of the two associations happen to conflict, they are generally apt to cleave to the human rather than to the divine institution; or to show more respect for the brotherhood of the human, than for the brotherhood of the divine fraternity. Several of our subscribers immediately ordered a discontinuance of the Harbinger because of our remonstrances on Odd Fellowship, Masonic associations, and because of our position to slavery, before we had even developed our position to any one of these institutions. Amongst those from whom we might have expected a little forbearance and freedom from the tyranny of opinion, is the much esteemed author of the following communication:—

JUNE 5th, 1845.

To Mr. A. Campbell.

Dear brother, I send you two dollars for the Harbinger. For the present you will please to discontinue sending me the Harbinger after this year, as I am this kind of an abolitionist. I have set my slaves free, and intend to set more free when I can get means

MILTON SHORT,
for M. & C. W. Short

I received a Prospectus from you to get more subscribers; but all our brethren, who are good punctual paying men, are abolitionists, and they choose to read other papers. I have paid for and read your periodicals for many years, commencing with the Christian Baptist when a boy. When you write on slavery again, say *my* position instead of *our* position.

M. SHORT.

I am sorry brother Short has read the Christian Baptist and Millennial Harbinger to so little advantage as to make his opinion the occasion of such a communication to me. Had I said he ought not to have emancipated his slaves, or had I dictated to him any opinion of mine as a rule of action for him, he might have had some reason to complain; but as the case is, I know of no defence for him from the charge of a most despotic tyranny over me. I must not express an opinion on this subject different from him but at the peril of his patronage!—All the good that I may have done him is annihilated because, in my judgment, I am conscientiously defending the Bible from the allegation of its sanctioning iniquity and injustice by allowing in certain cases one man to have property in another, or because it allowed both Patriarchs, Jews, and Christians to have slaves under certain conditions, and sometimes to leave them as an inheritance to their children; in doing which I also have been endeavoring to prevent a division amongst

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us after the manner of the age. But because this view of the matter differs from the opinions of some who judge the Bible divine or human in its origin, just as it is supposed to authorize, or not to authorize their opinions, I must be reprobated or enslaved by those who advocate liberty of thought, liberty of speech, and liberty of action!

I, long since, counted the cost of being a fearless and independent advocate of truth, and knew as well before I said one word on the things called Abolitionism, Free Masonry, and Odd Fellowship, that I must suffer for the discharge of my duties to society, in opposing these associations as infringing upon, or as being in competition with, the Christian institution. And, believing that my views of the duties devolving upon masters and slaves, as they are developed and practically carried out, will be no more popular at the South, than my views of abolition at the North, I count on just as much opposition from the South as from the North. But so impatient are a few of our superexcited brethren at the North, that it seems to me they were prepared to denounce me with the vengeance of their excommunication, or abjuration, before I had completed my fourth essay. But I advise them to keep cool for a few moons, and not to imagine that I am just like a reed shaken with the wind, and to be moved by the fitfulness of human approbation or disapprobation.

I am just as fully convinced that my views on the whole premises, when fully comprehended, will be found to be more truly philanthropic and Christian, than any other scheme before the American people, touching the entire subject of American slavery—that they are more practically beneficial to master and servant—to the true interests of both ends of the Union, than Abolitionism or anti-Abolitionism as now understood and developed.—Such are my convictions, and I state them that I may learn how much tolerance, and how much intolerance there is amongst the friends of liberty and free discussion in this great American family of ours.

Truth, and public happiness being my object, I fear not the frown of any man on this broad earth who chooses to withstand me, or who would punish me for declaring my convictions.—Several writers were soliciting room on our pages to discuss my views before my whole position was developed. I will once, for all, inform them that differ from me on any position already assumed, that whenever any one appears, as the approved opponent of my views,—with any reasonable evidence that he will be regarded, on the part of those who dissent from me, as fully competent to represent that portion of the Christian community that may differ from me, my pages shall be open, line for line and page for page, provided only, *that not more than four or five pages* on each

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side be occupied in any one number of the Millennial Harbinger.—But to have to hear A, and then B, and then C, and to answer them all, one by one, to the end of the alphabet, I have as little disposition as my readers have taste for such a war of words.

With regard to our good brother Short, I must add, that I did not mean by the phrase "Our position to American Slavery" any other person's position than my own. Nor did I confound *American* with Bible slavery, as some imagine. *American slavery, on the statute books, obliges no Christian man to do any thing to his servant which the law of the Lord forbids—nor to withhold from him any thing that the Bible commands him to bestow.* Hence, there are many Christian men in our community who do as much for their slaves as ever Abraham or Philemon did. But there are some things which the statute book authorizes a master to do, and which many masters do, and many professing Christianity do, which no Christian man can do without incurring the frown and condemnation of the Moral Governor of the world. It is true, I have not read all the statute books in the Union, on the subject, but have heard many extracts from them alleged by antislavery men, as their most scandalous enactments, on the subject, and assuming that they had fully examined them and made the most ample displays of their most exceptionable sections, I presume to state the opinion above expressed.—The laws inhibit no man from giving any amount of moral and religious instruction that he pleases to impart to his servants;—nor do they say to him that he may not dress them in broadcloth, nor feed them on luxurious food. But they permit a man to do with husband and wife, with parent and child—and to withhold from them what the laws of God do not sanction nor allow.—Hence, the necessity of the sovereign people endeavoring to have the laws of the land conform to the genius of Christianity. This is the work of politicians, and as every Christian man who has a vote is responsible for it, he will, of course, always give that vote on the side of virtue and human rights. Still, I repeat the conviction that, although the laws may occasionally throw difficulties in the way of the full discharge of our Christian obligations to all men, they do not, so far as known to me, compel any man to do what is morally wrong, or to withhold that which is just and equal. For, were that the case, a Christian man cannot hesitate a moment whether he ought to obey man rather than God, or God rather than man.

As to these Odd Fellows and Masons who are complaining that I have placed them in the same category with Abolitionists, and to those Abolitionists that complain that they are associated with Free Masons and Odd Fellows, I would remark, that I meant no disparagement to

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any of them. They all declare that their institutions are moral. Free Masons and Odd Fellows, however, keep their benevolent mysteries to themselves, while Abolitionists publish theirs to the world. The Free Masons and Odd Fellows, are, therefore, partial and sectarian in their works of benevolence; the Abolitionists are, it is said, also circumscribed in their efforts against injustice and tyranny, having taken only the black man's sufferings from oppression into their especial charities, while the white man's sufferings from various systems of oppression are out of their especial supervision and concern.

I have great respect for the motives of those who establish any institution whose object is man's rescue from ignorance, vice, and misery in any one of their multifarious forms; yet, with all due deference to the opinions of those differing from me in this conclusion, I am only the more deeply convinced, as my horizon enlarges, and my acquaintance with that yet mysterious something, called human nature, increases, that God's three institutions are all that human reason, philosophy, or religion either requires or sanctions in order to the redemption of the world from temporal and eternal ills and evils. These sublimely Divine and powerful institutions are the FAMILY, the STATE, and the CHURCH. The Father, the civil magistrate, and the Lord Messiah, are the three great personages that have the destinies of the world in their hands. Any institution got up as an aid to any of these, or as a substitute for them, is wanting in some great point which will finally prove its ruin. Despite of all abuses, these three Divine institutions still exist wherever the Bible exists, however its light may have been obscured, or its authority impaired, by the traditions and doctrines of men. These are the sun, moon, and stars of the moral system of humanity. They are the positive, comparative, and superlative degrees of moral influence, and without them man cannot be developed, purified and blessed.

A wise man will not seek to annihilate any institution that the present constitution of the world, and the conditions of human nature seem to require. He will not annihilate the family, the state, or the church. He will not annihilate the relation of husband and wife, master and servant, ruler and ruled: but will endeavor to teach and enforce the duties, the rights, and the privileges of all.—So did Moses; so did the Messiah; and so do we.

Some of my Christian friends predict, that I shall have an unequal combat, because, two of those communities I oppugn are mystic in their character, secret in their machinations, and universal in their presence and influence, and can bring to bear upon any one who opposes them, a power against which reason, and argument, and remon-

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strance are offered in vain. I am not, indeed, making any attack upon any one of these institutions, as such. I grant to them all whatever I ask from them all—the right to propagate their views and to increase their influence by reason and argument. I only say that Christians have no business in such associations. No Christian man needs to complete his virtues, nor to give him power of doing good, to form a league offensive and defensive with Turks, Jews, Infidels, and every thing catholic or particular under the name and formulas of Masonry and Odd Fellowship. The world was as virtuous and as happy before as since, any of these secret clubs was conceived or born. Their arcana, guarded by oaths and penalties that might horrify an angel, if nerves he had, have never been public blessings nor benefits to family, church, or state.

But under the broad charter of our civil immunities, I extend to them all the rights of propagation and defence. As institutions, I wage no war against any of them. I contend, and will contend, that it dishonors a Christian man to desire any connexion with any such association. He has a nobler, holier, and more dignified alliance. A king might more honorably seek admission into the humblest caste of a village spouting-club, than a Christian knock at the door of a Masonic or Odd Fellowship Hall for the sake of admission into the secrets of their dark assemblies.

These societies may have been originated from a factitious benevolence rather than from the love of a mystic apron or a wampum sash—for the sake of a good supper and a merry song, rather than from any design to act the Jesuit or to subvert the government of a state. But to see a Christian man girded, and mantled, and decorated with the trappings of such clubs, and the ribbon livery of a millener's shop—carrying a pole, a club, and a Bible before him,—is one of the most superb displays of the gullability of poor human nature, and the most irresistible demonstration of the power of combination to overcome derision and a scornful laugh, that the annals of Christendom afford.—If I saw all the Peers of the realms of Victoria costumed in all the aristocratic magnificence of their most courtly decorations—ermined and crimsoned with all the splendors of lordly nobility, walking in Masonic or Odd Fellowship procession, with the mystic ribbon, garter, or girdle superadded, it would not in the least diminish my sense of the ridiculous mummery of the whole affair. Nay, it would rather heighten than abate my admiration of the power of numbers and of rank to make the most consummate folly pass for wisdom, and the most farcical and laughable waggery pass for gravity and good sense.

But what have the sons of God to do with the sons of men in such

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associations—bow the knee together—carry a Bible in concert—celebrate a *Saint* John's day—join in the chorus of a merry night—and shed a Masonic or Odd Fellow's tear over a brother Mason who died a Turk, a Jew, an Infidel, or an apostate Christian of the mystic tie!! Tell it not in Siam! Publish it not in Memphis, lest the Pagans rejoice and the Idolators triumph!!

To conclude, at present, Christianity fills the eye, the heart, the soul, the time, the purse of the Christian, and demands of him allegiance to one Lord, and fidelity to one community, under the sovereign hope of immortal honor, glory, and blessedness in the kingdom of God. A Christian, a true Christian, is more than all these combined, though they met in their fullest development in one man. His face is against all falsehood, iniquity, injustice, and oppression. As a citizen of Christ's kingdom, he will do all he can in the cause of human redemption, and leave nothing to be done under any other name—not even that of an Abolitionist, a Free and Accepted Mason, an Odd Fellow, a Patriot, or a Philanthropist. A. C.

A BACCALAUREATE ADDRESS,

Delivered to ten Graduates at Bethany College, July 4th, 1845.

After so many years of diligent study and mental discipline, you have, gentlemen, this day attained to your literary majority. You are now enrolled amongst the graduates of this institution. To you it must always be a memorable day, as it has been a day long looked for in your fond anticipations. It is, indeed, a day which many students who desire its honors shall never see. But a small proportion of those who commence a literary career, have that stability of purpose and that enduring application essential to the attainment of an object to themselves so desirable and important. But you have endured the toils, overcome the difficulties of the steep and rugged path, and have attained the object of your ambition. What then, gentlemen, let me first remind you, are your attainments; in the second place, let me suggest to you how they are to be increased; and in the third place, inquire to what commendable objects they should be devoted.

An academic and collegiate course of study, however well conducted on the part of the teachers, and faithfully prosecuted on the part of the students, merely invests the graduate of any literary institution with the privilege and the power of becoming his own teacher in all the paths of literature and science. He is not a master, but a bachelor of those languages, sciences, and arts, which have obtained for him the

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honors of the first diplomacy. His literary and scientific attainments are, however, such as to warrant the conclusion that he can not only teach himself, but others also, whatever he has learned of his vernacular, and of the ancient languages to which our own has been so much indebted for the copiousness and elegance of its terminology, its vigorous structure, and magnificent stores of the richest apparel of thought. He has also mastered the rudiments and surveyed the entire outlines of sciences the most exact and the most profound, whether called physical, psychological, or ethical; and, consequently, can henceforth prosecute to any well defined boundary of excellence and perfection, to which others of the same talents and acquisitions have attained, those branches of literature, science, and art whose enfranchised bachelor, he is now constituted. In one sentence, then, he is now possessed of the means and the power of becoming his own teacher and his own pupil in every department of learning, science, and art, in which he has been instructed during the years of his scholastic minority. Such, gentlemen, in the judgment of the Faculty of this Institution, are your attainments, and such we desire you to understand to be the meaning and the import of that diploma conferred on you this day.

But, in the second place, we would now suggest to you how these attainments are to be increased to any maximum within the compass of your intellectual and moral capacity.

In the first place, then, you must not suffer the car of literature and science, in which you have taken your passage, ever to stand still—much less to go back. The habits of diligence, industry, and self-discipline, acquired here, are not to be laid upon the shelf with your old books, whose pages are soiled with the literary sweat of many a wearisome hour, and whose leaves are scarred with the wounds of many an arduous conflict with the perplexing anomalies and metaphysical abstractions both of words and things called erudite and profound.

You are to gather up and seal up all the fragments of former acquisitions, and never permit the dust of forgetfulness to conceal, nor the rust of time to waste the treasures of learning and science laid up in the magazines of your memory. Your classics and your text-books, your notes and observations of things, sacred, literary, and scientific, made within these walls, are all to be preserved, not merely as the nucleus of your future libraries, but as the implements and tools which you are yet occasionally to employ, either in resolving doubts and difficulties, or in carrying forward your attainments in the various and numerous paths of knowledge and learning which are now opened and fully accessible to you.

Besides the preservation of your classic library and the text-books

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of science over which you have for so many hours pored with such intense application, we would suggest the essentials of a useful library with which you should furnish your shelves at your earliest convenience. But I again advise you never to part with your class-books while you live. You cannot imagine, should you live for many years, with what pleasing and grateful associations you will turn over those leaves, and re-peruse many passages over which your head has ached, or your heart palpitated, on some trying occasion. Besides you will find them as books of reference indispensably necessary on various and numerous emergencies; especially should you for a time, or for life, engage in that most self-improving and useful vocation of imparting instruction to others in literature, science, or religion.

But as I have been repeatedly asked to give a list of books essential to a student's library—both in literature, science, and religion—I will seize the present occasion of making a few suggestions on that subject. Be assured then, gentlemen, it is not so much the number of volumes, but the character of them, that constitutes a good library. One hundred volumes, well selected, are better than a thousand bought at random. Indeed, some one or two good authors in almost every department of study, contain all the available knowledge possessed on those subjects; and he that masters these has sufficient material for his own reflection and improvement

I place history as first in order, because first in importance. The knowledge of facts is the most useful of all knowledge. Indeed, it is the only true knowledge. Theory without facts is but the ghost of knowledge. It is a spectre of a very equivocal character. A historian in any department, I mean one well acquainted with any class of facts, physical, intellectual, or moral, is an overmatch for every other man of equal talents, destitute of that species of knowledge, however splendid in imagination or brilliant in theory and speculation.

We shall not, however, tax you with many volumes in this department. The following will give you a good outline:—Rollin's Ancient History; Gillies' History of Greece and of the World, down to the time of Alexander the Great; Josephus; Plutarch's Lives; Goldsmith's Summaries, called Histories of Greece, Rome, and England, are enough for general purposes; Polybius' General History, translated by Hampton, 2 volumes; Guizot's Gibbon's Decline and Fall of the Roman Empire; Hallam's Views of Europe during the middle ages; Russel's Modern Europe; Robertson's History of the Emperor Charles V.; Hume's History of England, continued by Smollett; Guizot's History of European Civilization; Bancroft's History of the United States; Burke's European Settlements in America; Irving's History

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of the Life and Voyages of Columbus; Spark's American Biography. —Sacred and Ecclesiastical History:—Turner's Sacred History of the World, in three volumes of the Family Library; Prideaux Connexions between the Old and New Testaments; Gessler's Text-Book of Ecclesiastical History, three volumes; Mosheim, Neander, and Waddington's Church Histories; D'Aubigne's Life of Luther; Burnet's History of the Reformation; Neale's History of the Puritan's; Lives of the Reformers, as found in the Encyclopedia of Religious Knowledge—a very useful book; also, Jones' History of the Waldenses.

Bible Literature:—Horne's Introduction; Cruden's Concordance; Hebrew Bible, with Gesenius' Lexicon; David Scott's Key to the Hebrew Pentateuch, with Stuart's Grammar Chrestomathy and the Septuagint; Sear's History of the Bible; Campbell's Four Gospels and Critical Dissertations; Macknight's Epistles; Campbell's Lectures on Ecclesiastical History, with his Essays on Miracles; Calmet's Dictionary of the Bible and Ancient Geography; Greek Concordance; the Englishman's Greek Concordance; Griesbach's Text; Greenfield's Pocket Greek Testament; Beza's Latin Testament; Paley's Horae Paulinae; Watkins' Apology for the Bible; Butler's Analogy; Soame Jenyns' Internal Evidences; Infidelity Refuted by Infidels; Newton on the Prophecies and Tower on the Prophecies, works replete with learning on those subjects, though their interpretations of some prophecies are to be received with much allowance on account of their denominational position and the events which have since their day transpired. Faber's Difficulties of Infidelity and of Roman Catholicism, with his works on the Prophecies, as well as Keith on the Prophecies and his Demonstrations of the Truth of the Gospel, are worthy of a place on your shelves. M'Gavin's Protestant, and Dr. Elliott's recent work, entitled a Delineation of Roman Catholicism, are especially worthy of a reading at the present crisis of our country and the world; and the religious works of Archbishop Whately.

Commentaries on the Scriptures, *as books of reference*, are expedient. I know of no one to be recommended for its very accurate doctrinal expositions; but for useful information on historical, geographical, and chronological subjects, and matters of literary criticism, there are several works. These are the Comprehensive Commentary—those of D'Oyly and Mant—Burkett and Dr. A. Clark—works of merit—the three first, for many good practical remarks, and as delineations of Presbyterian and Episcopalian views and opinions. The latter is valuable for its chronological and geographical statistics, for more criticism and learning, than for decision of character, consistency, or practical good sense. You can frequently array Adam against Clark,

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and Clark against Adam. Indeed, Adam Clark's learning is of more use to others than it seems to have been to himself. He resembles one of vast resources of memory without the power to use them. His commentary is, however, for reasons set forth, altogether worthy of a place on the shelf of every one who is able to avail himself of its resources, and who is especially favorable to Arminianism. Greenfield's New Testament and Lexicon, with all his critical labors on that book; and Bloomfield's *Recensio Synoptica*, or Critical Digest, exegetical, philological, and doctrinal; together with Locke, Benson, Pearce, and Hallack; Stuart and Tholuck on certain Epistles, well digested, are worth more than all the commentaries above named, to give the true sense of these most valuable of all literary compositions.

In the department of general literature, philosophy, and the sciences, I shall only name a few very useful works in addition to those already made familiar in the course of your studies:—Hallam's Introduction to the Literature of Europe during the 15th, 16th, 17th centuries, in four volumes: for taste and elegance, as well as for good sense and profound views, this is a valuable work. Madame De Stael's Germany, in two volumes: this is a soul-stirring work, of lofty genius and great research. I will add to this class only Pascal's Provincial Letters. Place next to these the Bridgewater Treatises, seven vols., with the eighth Bridgewater Treatise, by one not appointed by the Will of the Earl of Bridgewater Of these Treatises especially peruse Whewell on General Physics and Buckland's Geology and Mineralogy. Buffon's Natural History and Goldsmith's Animated Nature will constitute, with Paley as an index, a rich library on Natural Theology. If you want any thing on Law and Constitutional Principles, next to Blackstone and Montesquieu, read the *Federalist*, by Hamilton, Madison, and Jay, with Kent's Commentaries. Bacon's, Locke's, and Newton's works are, by universal prescription, entitled to a high rank; and last, though not least, Cuvier's Comparative Anatomy and his Theory of the Earth.

If to these a small miscellaneous library be desirable, we commend, as worthy of the first place in it, the Harper's District School Library, a work of some forty 16mo. volumes. To those who prepare for teaching, these volumes are a great desideratum. Lord Kaime's Elements of Criticism, Beattie on Language, Horn Tooke's Diversions of Purley, the Spectator, Rambler, Guardian, with Taylor's Natural History of Enthusiasm, and all the other elegant and eloquent works of this most popular moral writer of the present day. Place in some corner shelf St. Pierre's Studies of Nature, along with three good English Dictionaries—Walker's, Webster's, and Richardson's;

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also, some good Gazetteer, if such can be found: I know not one good one. I will say nothing of Poets after I shall have named Milton, Young, Cowper, and Pope; for to these every one will add what he pleases, from the mighty Shakspear to the always pleasing and sometimes pious strains of Mrs. Sigourney. Nor shall I name travels, voyages, and works of fancy, as they come not within my categories.—Such will be a good library for a young gentleman who intends to be useful, and to have in himself a rich variety of material for reflection.

I have advised a small library, well selected. As Virgil in his second Georgic said of farms, I say of libraries. When speaking of the toils of the husbandman he very significantly says, as you will remember—

Laudato ingentia rura
Exiguum colito.

I would substitute—

Laudato magnas Bibliothecas
Exiguam colito.

"Praise large farms, but cultivate a small one," said the Roman poet; we say, 'Praise large libraries, but read and digest small ones—and well selected too.' One valuable book, so read, that it is incorporated with the mind of the reader, is worth more than one score read with the usual speed of a romance. He that fully comprehends a perfect treatise on any subject, has added to his mental stature the full dimensions of that author whom he thus perfectly understands.

In every science and art there is some great master spirit and master performance. That work, thoroughly studied, is enough. You may read a hundred on the same subject, and not find a new idea per volume. Search out these master spirits, and trouble not yourselves with the diluted prosings of a hundred copyists and imitators. Every work of this sort which you thoroughly study and digest, is like adding another man to yourself. Most young men wish to read many books. Great men read but few. Great readers, like greater eaters, are neither the largest nor the fattest men in the world. But Johnson's method of reading a book so far as to see through it, is not much better than index-reading. It may do for such a man as Johnson; but it will not do for any man who cannot, like him, make a dictionary of almost all the words in our language.

But I have yet an observation or two to make on another branch of this subject. All books but one must be read with the deep conviction that their authors are all fallible men; and therefore, on the great subject of moral and religious learning, you must say with Horace—

Nullius addictus jurare in verba magistri.

While, however, commending the sentiment set forth in this line, I

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would not have you translate it in the too licentious terms in which Francis makes our Roman moralist sing. In his prolific genius and diluted style he makes eight lines to stand for one of Horace. Listen to him:—

"You ask, perhaps, what sect, what chief I own:
I'm of all sects, but blindly sworn to none;
For as the tempest drives, I shape my way;
Now active plunge into the world's wide sea;
Now virtue's precepts rigidly defend;
Nor to the world—the world to me shall bend;
Then make some looser moralist my guide,
And to the school less rigid smoothly glide."

Free as this translation is, I have found some young men for whom it is not quite free enough. When about to launch their humble bark upon the sea of life, and to set sail for some romantic Elysium, within whose delightful abodes imagination collects all the sweets of Eden's happy bowers, guided by the bright star of their own philosophy, and disdaining the oracles of wisdom and the aids of experience, they throw away the compass and the rudder by which their fathers were guided and secured amidst the perils of the mighty deep; and taking their destiny into their own hands, they seek their fortunes by their own devices. I need not say that not one in a myriad realizes the dreams by which he was allured into the fatal adventure. They all founder amidst the tumults of the ocean, or are dashed headlong upon the rocks and shoals of ruin.

Some young men, from an overweening conceit of themselves, and a too implicit reliance upon their own resources of wisdom and discretion, disdain the suggestions and remonstrances of those who kindly interest themselves in their welfare, and commit themselves entirely to their own disposals. They seem to take a pleasure in questioning every thing, and in resolving themselves into a state of universal scepticism and indifference. They assume it to be more honorable to become their own philosopher and guide, and a mark of original genius and great mental independence, to repudiate or question whatever they have not themselves excogitated and proved. Others again, are the implicit confiding slaves of tradition and prescription. They take all things upon trust, and follow the fickle multitude, leaving others to think for them. These are the mere creatures of circumstances, and always assume the color of that society amongst which they live.—Between these two extremes of an almost universal scepticism, and a tame and credulous acquiescence in every thing, lies the golden medium of sound philosophy and common sense, the presiding genius of human nature. A discreet, well balanced, well educated mind

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will hold fast whatever it has learned until it can show good reason of renunciation, and will never acquiesce in any proposition or measure further than it affords evidence of its correctness and general good tendency. In this case the remark which one puts into the mouth of Phœbus when addressing his son Phæton on the subject of guiding the chariot of the sun for one day, is most apropos:—"*In media vis tutissimus ibis*"—'You will travel safest in the middle way.' This is, indeed, the beautiful moral of a very beautiful story in that elegant but most licentious poet. The story of Phæton's drawing the chariot of the sun for one day, is made to contain an excellent lesson to young men of this peculiar category. This part of Phœbus' address to his son is thus beautifully translated by some poet—perhaps, Dryden:—

"Take this at least, this last advice, my son,
Keep a stiff rein, and move but gently on:
The coursers of themselves will run too fast;
Your art must be to moderate their haste.
Drive them not on directly through the skies,
But where the zodiac's winding circle lies,
Along the midmost zone; but sally forth,
Nor to the distant South, nor stormy North.
The horses' hoofs a beaten track will show;
But neither mount too high, nor sink too low,
That no new fires or heaven or earth infest,
Keep the mid way—the middle is the best:
* * * * * * * * *
Shun both extremes; the rest let fortune guide,
And better for thee than thyself provide!"

Few young men, however, will choose the middle way between such extremes. They seize the reins of the chariot of their own destiny, and, Phæton-like, disdaining the experience and the remonstrance of age, they give the reins to their passions and rush on in their wild and reckless adventure, until, if Phæton-like, they do not set the world on fire, they consume themselves by their own follies. Jupiter, the poet further informs us, hurled a thunderbolt at Phæton and killed him in order to save the world from an immediate conflagration.—This, indeed, without a fable, is sometimes literally verified in the providence of Heaven: for those who will not receive the counsels of age and of wisdom are frequently consumed by some dire calamity as a warning to others.

But the poet has allured us from our path. To return: while we should swear to the words of no master of fallible authority, we should never give up an opinion but for better reasons than those on which we held it. Neither the false pride of consistency, nor homage for great and ancient and venerable names, should induce us to revere

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any position more or less than the evidence on which it rests. Assent above evidence, is credulity or enthusiasm; assent below evidence, is prejudice and obstinacy; assent according to evidence, is reason, and candor, and consistency.

There yet remains another item;—your present and your future acquisitions are to be turned to the best possible account. This you owe to your Creator, to yourselves, and to the human race. The whole universe has property in you, as much, at least, as you have in the universe. You are not, in any view of your position, to become drones in the great hive of the world. The richer, the wiser, or more talented any man happens to be, the human race have the greater stake in him, and the stronger claims upon him. The world guaranties to you your life, your talents, and your property, not any one of which you could use or enjoy without its consent. For that guarantee you owe to it the proper use and application of yourself and your property. The King is as much a servant to his subjects as they are to him. In the oath of his coronation he is as firmly bound to them as they, in their oath of allegiance, are bound to him. If he becomes a defaulter, they call him to account, as he does them when they neglect their homage. You must not, then, imagine that you can do with yourselves as you please.—You are under a paramount obligation that you will not alienate yourself nor your powers of doing good from the human race.

But what that particular calling is, which you should pursue, or that particular kind of good which you should attempt to accomplish, may be a matter which you must decide for yourselves. To do good to mankind, to make the world better for your having lived in it, is not only a paramount duty, but is, in truth, the proper business of your lives. The varieties of good to be done, and the ways by which it may be accomplished, are matters which talent, taste, place, and circumstance, in the minute details, must decide. These, of course, can not be enjoined by the laws, nor presented by the statutes of human wisdom. But there is one thing obligatory upon you, young gentlemen, of paramount and transcendent importance and obligation. With this I shall conclude my address.

The arguments with which the claims of that one thing should be especially enforced upon your most solemn consideration, are deduced from two very interesting facts:—The first,—you are all* members of the church of the great Messiah; the second,—you are admitted to the honors of a diploma of Bachelor of Arts in this infant College. Your intellectual and moral character must, therefore, have a mighty influence in behalf of the true and proper dignity of learning and religion,

* One only excepted.

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and especially favorable or unfavorable to the reputation of our Church and College. In what, then, I am asked, consist the true excellence and dignity of man? I promptly answer,—*The supremacy of the moral sentiments.* A man of rich stores of learning and knowledge, of cultivated taste, of refined and correct conscientiousness, of generous and magnanimous social habits, of agreeable and persuasive powers of communicating what he does know and feel, and who subordinates all these to God's glory and man's happiness, is the most grand and noble work of God that ever was exhibited on earth or imagined by man in all his inquiries concerning the *beau ideal* of moral grandeur in a moral universe. His palladium, so far as it is human, is reason, benevolence, and a just and dignified respect to the rights and privileges of others. His sense of honor is not the factitious airs of a gentleman gambler or gladiator; not the exactions of a fantastical, nuncupative, indefinable code of ceremonial enactments and exactions; but the frank, open, noble bearing of one whose standard of good manners, good taste, and good behaviour is God's own Son, and those who drank most profoundly of the spirit of wisdom, benevolence, and genuine philanthropy, indicated in the sayings and doings of Apostles and Prophets, saints and martyrs.

One such nobleman going out into the world, in the morning of life, with the learning, the taste, the good manners, and habits of a Christian gentleman, is like the sun of the morning issuing from the chambers of the east, to run the splendid career of a bright and a glorious day. Heaven is in his eye, earth is under his feet, the hope of immortality is his bright and morning star. His path is, therefore, that of dignity, probity, piety and public utility. Such a one cannot be insulted but by an equal, and such a man has no equal out of the Church of God, and therefore, his panoply is not that of the flesh nor of the sword. He falls into no broils, cabals, or battles. He feels that God has armed him, not with the talons of the eagle, the paws of a bear, or the teeth of a lion. He has neither the horn nor the hoof of violence; but he has reason, good manners, virtue, and self-respect. With these, and not with those, he defends himself from the violence, the insolence, and the assaults of the men of earth. But love is in his heart, and the law of kindness on his tongue, and armed with virtue, he is always safe, and honorable, and useful in the world.

These, gentlemen, are the suggestions which you have often heard in this place, and on this, our last interview, have I judged it expedient, in token of the interest I feel in your future destiny, and of my best wishes for your future and eternal happiness, to press them once more upon your attention. I feel the ineffable satisfaction that our

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labors for you and with you, have not been in vain. I shall always expect to hear a good report of you,—that you are not only active, industrious, and virtuous citizens of our happy nation, but exemplary and fruitful members of the great family of God. You already have much in your power and may have more. I can fix no ultimatum to your acquisitions, nor limit to your usefulness. But should you devote your energies to the acquisition of the greatest amount of moral influence, and make the happiness of man and the honor of our Creator and Redeemer the highest objects of your aspiration, I can anticipate for you, not only a rich harvest of honor and happiness on earth, but an unbounded and enduring inheritance of glory and honor in a brighter and a better world than this.

Gentlemen, the attachments and friendships formed here are, I fondly hope, to continue between us all through life. For my own part, (and I presume I may say as much for all your teachers here,) I cannot but take a deep interest in all your future destiny, not only in the present world, but also through that boundless, awful, and sublime future into which we are all hastening. I have staked in you much labor, and much solicitude, and cannot be indifferent as to your future career. You, too, cannot but feel much interest in one another. You have toiled together for several years. Your minds have labored over the same fields of rugged learning and intellectual discipline. Your names have often been called over in the same classes within these walls. Those days are now forever fled. Your names will never again be classed under the same categories. You will never all meet here again. The tones of the same bell will never again summon you to these rooms,—nor will you in all probability ever again meet together at the same house and place of prayer! These are solemn reflections They demand more than a transient, cold, and formal expression.

If, then, gentlemen, there should have ever been in all your literary collisions and conflicts here, one unkind or unpleasant feeling, of which, indeed, I have no witness, I pray you never let it leave these walls.—Here let it be interred without the hope or fear of a resurrection from the dead. Through life's vicissitudes, revolutions, and counter-revolutions, you may need one another's counsels, sympathies, assistance. Be ever ready, then, ever happy in any occasion which may revive the reminiscences of these, the happiest days of man's existence, and afford you an opportunity of expressing to each other your mutual affection and kind regards.

Finally, remember that moral excellence is the only true demonstration of a well educated man, a gentleman, and a Christian; and as you

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would always gratefully remember and honor this your *alma mater*,—as you would build up her reputation and her usefulness,—as you would lead a useful, honorable, and happy life, and ultimately gain a glorious triumph over the last enemy of mankind, let Christian virtue, the true nobility of man, engage your warmest admiration, command all your purposes, and secure your best endeavors, first, midst, last, and without end. A. C.

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Orid Butler, Marion county, Indiana,	100 00	100 00
James Sulgrave, Marion county, Indiana,	10 00	10 00
L H Jamison, Marion county, Indiana,	25 00	
J M Harris, Putnam county, Indiana,	10 00	
J Dawbenspeck, Rush county, Indiana,	50 00	10 00
Amos Goodwin, Clark county, Indiana,	25 00	10 00
J Warmoth, Scott county, Indiana,	5 00	
J Butterfield, Morgan county, Indiana,	25 00	
Jacob Dubois, Union county, Indiana,	50 00	10 00
S K Hoshour, Wayne county, Indiana,	25 00	
Daniel Monroe, New York City,	20 00	20 00
George Campbell, Butler county, Ohio,	25 00	5 00
John Pepper, Tuscarawas county, Ohio,	5 00	5 00
George Austin, Baltimore, Maryland, annum, for life,	20 00 per	
F D Dungan, Baltimore, Maryland, annum, for life,	20 00 per	
Total,	$35,497 25	$21,163 46

RECAPITULATION.

Virginia,	$12,924 25	$9,008 63
Kentucky,	10,524 00	5,978 33
Pennsylvania,	1,365 00	300 00
New York,	285 00	197 00
Ohio,	3,140 00	860 00
Maryland,	97 00	57 00
Indiana,	582 50	156 50
Georgia,	1,000 00	1,000 00
Tennessee,	2,984 50	2,331 00
Missouri,	15 00	15 00
New Jersey,	50 00	
Illinois,	2,505 00	1,255 00
Mississippi,	25 00	5 00
	$35,497 25	$21,163 46

RULES OF LIFE.

The following scheme of life was submitted to me by one of our brethren who speaks a foreign language, and who expects to spend the remnant of his days in Europe. I may not in this translation of his communication have done him full justice, but I think his excellent resolves and rules of life are worthy of the consideration, if not the adoption, of many of my acquaintance. A. C.

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PREFACE.

I consider it all-important that every man not only should have principles of action, but that he is conscious of them, and that he have them always before him. I trust that, by the assistance of the Holy Spirit, I shall henceforth be enabled strictly to live according to the following rules and principles which I have communicated to you, and which, should you approve and judge worthy of the regard of any of your many readers, you may publish in your monthly periodical, withholding, if you please, my name:—

I. I am persuaded that soon I must make a voyage into eternity, and there appear before the judgment seat of a just and holy God, to receive a sentence according to my real character, which sentence is never, never to be reversed through a boundless existence.

II. The day of my life being far spent, I will consider time as most precious, and improve it as much as possible, without wilfully wasting one half hour.

III. So far as I can amend any thing said or done amiss to any person in my former life, I will do it to the utmost extent of my power.

IV. I will forgive all wrongs that men have ever done to me, and endeavor to remember always how much more the Lord has forgiven me.

V. Having always detested hypocrisy, and never knowingly guilty of it, yet I have sometimes felt that men have formed opinions of me better, and sometimes worse, perhaps, than I merited; and that I may have been sometimes influenced by such opinions. Therefore, I shall constantly endeavor to be totally indifferent about the opinions and judgments of men about me, knowing that I must stand or fall at last not by their opinions, but by my own conscience and the judgment of an Omniscient God.

VI. I will endeavor to be more independent of the influence of external circumstances and relations—to remember that I am on a pilgrimage—that joy and sorrow arising from circumstances will soon be over. I will thus be thankful for all that gives me joy, and patiently endure what causeth grief.

VII. Regarding the world as lying under the WICKED ONE, I will be as retired from it and have as little to do with wicked men as possible.

VIII. The excellent of the earth have always been most dear and precious to me, and so I purpose it shall be till the end of my life; yet none of them shall possess my heart and occupy my affections, as too frequently they have done on former occasions. My heart belongs exclusively to the Lord, who always, and every where, has given me true and precious friends.

IX. I shall never forget that Christ is my master, and that I am his disciple. Primitive Christianity, as delineated by the Apostles, shall ever be my end and my aim. Thus the Messiah shall be infinitely more to me than Socrates was to Plato, or Plato to Aristotle and a thousand others.

X. I will always endeavor to feel that one most needful thing, the enjoyment of the Spirit of God—that if any man have not the Spirit of Christ he is none of his—that formality without spirituality avails

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nothing; and that the ultimate and final question will not be, *What was your name—What were you called?* but, *What was thy life*, or *What thy character?* Men are not to be justified for their opinions, but for their affections and character.

XI. The Bible has long been, and it shall always be, my companion, my *vade mecum*. The day that I read not some portion of it I shall count as lost. True, there are a few good books, such as Young's Night Thoughts, Pollock's Course of Time, John Newton's works, or the Saint's Everlasting Rest, &c. &c., which I may occasionally read again and again; but these are not the Bible, and shall never occupy its place.

XII. I have dedicated my heart and my life to the Lord and to his service. Of course I must be fruitful in every good word and work. I shall always endeavor to bring forth the fruits of the Spirit enumerated Gal. v. 22, 23, and to do what the Saviour commanded in his sermon on the mount, Matth. v. 48.

XIII. Especially and finally, I resolve to seek after more communion and fellowship with God—with the Father, and the Son, and the Holy Spirit. I shall, after the example of David and of Daniel, pray more frequently and more fervently—at least three times every day in secret, and thus seek after the image of Christ, and to preserve my heart pure as the temple of his good Spirit.

This is not the first time that I have adopted these principles—approved and admired them. But I have not so strictly and fully carried them out as I now resolve, by the help and assistance of my Redeemer, by his Holy Spirit, to do. I shall this day, while at the Lord's table, solemnly vow henceforth to live more strictly according to them. Now may the Lord, by his Holy Spirit, strengthen, uphold, and comfort me in this way, and I will praise him through a vast eternity!

Most affectionately and respectfully,
I am for ever yours in the Lord,

G. B. F.

JOHN WESLEY ON BAPTISM.

The following comprehensive sketch of the great Episcopal reformer and founder of *Methodism*, shows how much farther than any of us Mr. Wesley believed in "water baptism"—in water alone.—Have his followers—the American Methodists—condemned him on account of these views? If any one will refer me to the passage I will publish it. It is quoted from the Baptist Manuel, p. 170. A. C.

"By baptism we enter into covenant with God, into that everlasting covenant, which he hath commanded forever. By baptism we are admitted into the church, and consequently, made members of Christ, its head. By baptism, we who are by nature children of wrath, are made children of God. And this regeneration is more than barely being admitted into the church. By water, then, as a means, the water of Baptism, we are regenerated or born again. Baptism doth now save

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us, if we live answerable thereto, if we repent, believe, and obey the gospel. Supposing this, as it admits us into the church here, so into glory hereafter. If *infants are guilty of original sin* in the *ordinary way*, *they cannot* be *saved, unless this be washed away* by *baptism*."

NEWS FROM THE CHURCHES.

Boon County, Missouri, May 14, 1845.

On last Lord's day I was at Friendship, in this county, where there were six additions.

T. M. ALLEN.

P. S. May 20th On the 15th instant I spoke at brother Taylor Hulens, near Friendship, and immersed two on profession of their faith. The next day I spoke at brother J. M. Roberts, near Red Top. Three confessed the Saviour there. I then went to Paris, and commenced a meeting there on Saturday the 17th instant, with brother H. Thomas and brother Farmer, and continued until Monday: there were six or seven additions—all by letter, except one, who was immersed on profession of faith. On to-day (Tuesday the 20th) brother Church met me at brother Roberts' again, where we had a large congregation: four confessed the Lord, and one united from the Baptists The seven (including those who confessed to-day and on Friday last) were immersed. T. M A.

Boone County, Missouri, April 8, 1845.

On the 4th Lord's day in February brother Church and myself were at Bonne Femme, in this county; we had a fine hearing, having been greatly encouraged there After speaking, we organized a church of Jesus Christ, upon the foundation of Apostles and Prophets, of 21 members; it now numbers upwards of 30 The congregation is composed of new recruits in the vicinity, and some members from the churches at Columbia, Rockbridge, and Millersburg.

On the 4th Lord's day I was in Glasgow, Howard county. During my stay in the place I gave five discourses. The sectarian spirit runs high here, and no meeting house could be obtained for our use This, however, only made us friends, and I have no doubt contributed in a good degree to give us a fine hearing. A Methodist brother who kept a tavern in town, generously granted us the use of his house on Saturday—after which we had a comfortable and commodious house to worship in, which was generally filled to overflowing. We had one young gentleman to confess the Saviour, and appearances were very flattering for an ingathering, when we were compelled to leave to meet other engagements. On Thursday, the 27th ult., I rode to brother John J. Allin's, in Randolph county, spoke at his house at night, and had one to confess the Lord. The next day brother William White met me at Dover, where we spoke again and had one other addition. In the evening we had an interesting meeting at old Sir Wilcoxen's The following day we went on to Antioch, in Randolph, where we labored until Monday evening; and although I had never been to Antioch before, I met many of my old Kentucky brethren and hearers there—a number of them from Antioch, Bourbon county, Ky. Six hearing, believed, and were baptized This is one of the best organized congregations in the state, and bear witness that they are living for the Lord Jesus and heaven. Brothers Farmer, Poulson, and White, with Elder William Reed, participated with us at the meeting.—Another meeting at brother John J. Allin's, at candle light on Monday, closed our labors for that campaign. I came home the next day, very much exhausted, and prostrated by great exposure, fatigue, and labor far beyond my ability. I have been confined with severe indisposition ever since. Several interesting meetings, not only on Lord's days, but during the week, where we had one or two additions. I have not told you any thing about, lest I be too tedious. I wish, however, our Evangelists would more faithfully and frequently report the result of their meetings than they do. "News from the churches" is, to me, among the most interesting departments in our periodicals. I often there meet with the name of an old friend, from whom I have been long separated, that delights my heart.

T. M. ALLEN.

Euclid, Ohio, June 16, 1845.

There have been some interesting meetings lately in these regions. Two yearly meetings have just closed: one at Mogadore, for Portage county, where the brethren had a very refreshing time, and were much strengthened in the faith of the gospel Seven, I think, were the additions. The other meeting was at Mentor, for Geauga, Lake, and Ashtabula counties. The saints returned from this meeting very happy, and much increased in zeal. Twenty-three, I think, were baptized at this meeting.

A. S. HAYDEN.

Holmesville, Ohio, June 13, 1845.

We have had recently some valuable additions from the Baptist ranks. On the last day of May brother Josiah C. Robinnette, a minister of that body, united with the church at this place He came here last summer from Virginia, and preached for the Baptists some nine months. We trust he will be a useful man in our ranks. Three others from the same denomination united with us.

PETER HAMMOND.

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St. Louis, Missouri, April 18, 1845.

On last Lord's day we had three additions at De Pass, in this county, twelve miles from this city—two from the Baptists, and one by confession; and two weeks ago we had three confessions and immersions in this city In St. Louis and St Charles counties, two of the oldest and most wealthy counties in the state, there is no other proclaimer of the old gospel beside myself, and I believe there is none in Jefferson county; and many persons in these counties never saw nor heard one of our brethren preach. We have not one member in the county of St. Charles, known to me. The harvest is great—the *laborers* are few. We have between thirty and thirty-five thousand souls in this city.

J. CREATH, Jr.

Centreville, Indiana, June 5, 1845.

I have just returned from an excursion of some twelve days. Seven were added to the good cause. BEN. FRANKLIN.

Brethren A. C. Proctor and John Lindsay held a meeting of three days, including the second Lord's day in June, in West Finley township, Washington county, Pennsylvania. Five persons were immersed into the name of Christ, and prospects were very flattering for more. Preaching brethren are solicited to visit them as often as possible. A.

Jacksonville, Illinois, April, 1845

STATE MEETING.

The brethren appointed to select a place and to fix the time for holding the State Meeting in 1845, having discharged the duty required of them, would now announce that the State Meeting of Christians will be held in *Pittsfield*, Pike county, Illinois, commencing on Friday before the last Lord's day in September next. The brethren in Missouri, Iowa, and Wisconsin, are particularly invited to attend. We desire to form acquaintance, strengthen the bonds of Christian union, and increase each other's zeal in the cause of our blessed Lord.

We hope that the brethren in Illinois will take the earliest opportunity to collect all the statistical information of the location, number, and condition of the churches, and make report to the State Meeting.

Many of the teaching brethren from Missouri are expected to attend our meeting; and as matters of great moment are expected to be brought forward, we hope a full attendance from every part of the State will be given. We earnestly invite our teaching brethren from our sister States to attend. "As iron sharpeneth iron, so doth the face of man that of his friend;" and on this occasion we hope to share largely in the joys of meeting many of the soldiers of the cross of Christ.

The State Meeting in Missouri commences on Thursday before the third Lord's day of October, in Columbia Boone county: and brethren from a distance, wishing to attend both of our State Meetings, can very easily attend.

We have made the arrangement so as to accommodate all on this point.

JOHN T. JONES,
D. P. HENDERSON,
LEVI HARLAN,
J. R. GRAY, } *Committee*

N B. Will our exchange papers copy the above notice? And if any of the editorial corps can attend, will they give us notice? Can brethren Campbell, Scott, Comings, Dr. Howard, Ferguson, Fanning, Raines, Crihfield, Burnet, or Matthews, attend?

REGENERATION.

Brother HARTSEL, of Trumbull county, Ohio, whose good sense and good attainments in Christian knowledge are universally admitted, has lately printed a sermon of twelve pages on the subject of REGENERATION. It is an effort to place the discourse with Nicodemus in a more intelligent attitude before the public mind than that in which it is usually placed by the religious metaphysicians of the day. It will only cost some five cents, and those who desire a supply of them by the hundred for gratuitous distribution, or for sale, will be furnished at a very liberal discount. We think it will more than repay any one desirous of farther knowledge upon the subject, all the expense of time and cash necessary to a full comprehension of the author's views. A. C.

OBITUARY.

Died, in the city of Philadelphia, on Lord's day morning, the 5th of June, 1845, in sure and joyful hope of the resurrection to eternal life, through our Lord Jesus Christ, ELIZABETH, wife of our beloved brother JAMES HEAZLITT, in the 44th year of her age. During a sickness of four months, and in which she often suffered intense pain for hours together, our departed sister in Christ was calm and resigned to the will of God, manifesting no impatience of spirit or disquiet of mind A "good hope through grace" enabled her to meet the last enemy, death, with the utmost Christian composure. The poor have lost in sister Heazlitt a kind friend, ever ready to administer to their wants. Her loss will be long and deeply felt by her bereaved husband and children, by the church of which she was a respected member, and by a large circle of friends and acquaintance.

T. T.

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THE

MILLENNIAL HARBINGER.

THIRD SERIES.

VOL. II. BETHANY, VA., *AUGUST*, 1845. No. VIII.

NOTES ON A TOUR TO THE SOUTH—*No. III.*

AFTER a salutary repose in Petersburg, we went on to Nottaway, helped forward on our journey thither by brethren Johnson and Foulkes. After spending a pleasant evening with the latter gentleman, on the next day we met with a large and deeply attentive audience at a meeting-house singularly denominatod "*Mercy Seat*"! We had the company of the venerable brother Shelbourn and the zealous and indefatigable brother Bullard, whom we found awaiting our arrival at the residence of brother Foulkes.

At Mercy Seat we discoursed on various topics, arresting the attention of the auditors to the importance of the faith and hope of the Christian, in contrast with the opinions and disquisitions of speculative and fallible men. It were well, indeed, if still clearer, broader, and more definite lines were drawn between science falsely so called, human inferences, and hypothetical theories of religion and morality, and "*the faith*" originally "delivered to the saints." Facts, precepts, and promises are easily defined; while inferences, opinions, and theories of things are not so obvious to all. It is long since we attempted a clear delineation of these things. But many of our present readers and hearers require the same instructions to be again propounded.

Testimony is to be *believed*, precepts are to be *obeyed*, promises are to be *hoped* for; while doctrines are merely to be *understood*. The first three correlates,—*testimony* and *faith*, *precept* and *obedience*, *promise* and *hope*, are almost self-evident. Faith presupposes testimony, obedience, precept; and hope, a promise. But doctrines and theories are the mystic things. Philologically and philosophically we cannot believe a theory or a doctrine. We may, indeed, assent to it with the understanding; but such assent wants the active confidence of faith and hope.

Proud men are much more devoted to doctrine and theory than to

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faith, hope, or obedience. There is supposed to be more genius, eloquence, or philosophy in theory than in practice. Hence the progress of some men of genius, or fancied genius, to show off their sagacity, genius, talent, and eloquence on doctrines, theories, and speculations, who have little or no taste whatever,—I mean no spiritual relish,—for faith hope, or obedience; for a practical piety or an efficient humanity. Hence most of all the sects and parties of modern times have originated in the passion for intellectual, rather than for moral development and eminence. Few, alas! have grown out of an ardent desire for faith, hope, and love; and comparatively few have been the adherents to those who plead for piety and humanity, rather than for doctrine, or theory, ceremony, or show, compared with the millions that rally under the symbols of doctrine and the pomp of ceremony.

The fact that men have much less trouble in ascertaining the testimony, the precepts, and the promise, than in comprehending the doctrine or the theory, is no inconsiderable presumptive evidence in favor of the divinity of the one and of the humanity of the other. Faith, hope, and love are open and acceptable to all; while doctrine, theory, and eloquence are possible and intelligible to but comparatively few. Could the church of Christ maintain her apostolic institutions and cultivate a comprehensive and well grounded faith—a vigorous and ardent hope—a pure, and constant, and increasing love,—we would have more peace, more brotherly kindness, and more fruits of holiness and righteousness to praise God and bless mankind.

On the day following our address at Mercy Seat, where we hope that both righteousness and mercy may long sit enthroned in the affections and admiration of the communities that assemble there, we appeared at Lunenburg Court-House in the midst of a very large and interesting audience. Our regret was, that not much more than a third of the congregation could hear us, or convene in any one place where we could address them. Much preparation had been made by the citizens in fitting up and seating the court-house yard, with the impression that we could stand in a window and address a congregation, within and without a spacious court-house, at the same time. A little more of the philosophy of the human system, and especially of the human lungs, together with a very little acquaintance with my peculiar idiosyncracy, would have prevented our very zealous and inquisitive friends from such an expectation, and the very considerable labor and expense incurred. I shall, therefore, once for all, enter my remonstrance against any such enterprize in all time coming. No invalid, no man of a delicate constitution—indeed, no man of ordinary vigor of constitution, can for one hour speak in two currents of air,—a

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heated current on the one side, and a cold one on the other. Does not every one of observation perceive how much more injurious and sometimes fatal it is to place oneself before a broken pane in a window, than in the open air, or before a larger aperture?! The cause and the philosophy of indisposition in that case are the same as in this. He that speaks on one side to those in a heated atmosphere, and on the other to those immersed in a cold air, must alternately inhale a hot and a cold atmosphere, while it is impossible for the lungs to accommodate themselves so mechanically and so rapidly to such antagonist influences. Multitudes kill themselves, or rather are sacrificed by their dear friends, by such irrational and unphilosophic arrangements. I can at all times speak with less risque, with much more safety in an atmosphere very hot or very cold, than in one alternating with every movement of the body between more gentle extremes of heat and cold.

As it was with our feeble health on that day, we addressed from the centre of the building as many as could crowd into it and throng around its doors and windows; also, on Monday we delivered two discourses in the same house—one on a summary of our views of Christian religion, and one on the subject of education. These discourses were heard with much apparent interest.

We spent the Lord's day evening, by a special request with our friend Elder James W. Hunnicutt, formerly a Methodist minister of much popularity in all Southern Virginia; but who on a thorough examination of the subject, renounced Methodism, was immersed and became a preacher of the New Testament dispensation, claiming to himself the right of dispensing with immersion as a term of communion in certain cases. I received from him a copy of his "*Defence of the Doctrine and Practice of Free Communion, or the Communion of all Saints, in seven letters, by James W. Hunnicutt: Richmond*, 1843." In this well written and spirited pamphlet Elder Hunnicutt affirms as follows:—

"The Union Baptists, for reasons subsequently to be offered, assume the affirmative of the preceding proposition. We believe and maintain that 'it is the scriptural privilege and Christian duty of all Christians, godly and truly pious persons, to unite in the celebration of the Lord's supper, regardless of any sectarian or denominational distinction: provided that none be invited to commune but those who support a good moral and Christian character in their own church or churches."

In support of this position no better arguments are offered than were offered by Robert Hall for his scheme of free and open communion.—He occupies one letter (No. 2.) in proving that "confiding faith in the atoning blood of Christ, and genuine repentance towards God, are the conditions on which sins are forgiven and sinners stand acquitted be-

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fore God." This proposition, though universally true, does not prove the allegation at all: for then all ordinances may as well be dispensed with as one, and Christian communion is a mere circumstance. If faith and repentance, in all cases, secure pardon; and if security of pardon frees a person from baptism, it frees him also from communion, and every other positive institution. There is no soundness in the reasoning on this position. For prayer is necessary to forgiveness sometimes, and so is baptism on some occasions, else Peter deceived the first thousands that obeyed the gospel in commanding the penitents who had both faith and repentance to be baptized for the remission of sins. If they had not been baptized, would *their* sins have been forgiven!!!

His third letter and second argument are not less exceptionable than the first. He confronts Baptist concessions with Baptist practice, reprobates their communion in the pulpit and before the throne of grace with Pedobaptists, while they refuse to them the sacramental cup.—He censures their style of addressing them as "branches of the church," while withholding from them the ordinance of the church, &c. &c. But a thousand such inconsistencies will not justify a new or another inconsistency. Elder Hunnieutt's logic would seem to justify one inconsistency by another of another category. Two wrongs will not make one right.

His third argument, letter 4th, deduced from the fact that the Messiah instituted the supper before he instituted baptism, no more dispenses with baptism in order to communion, than did his instituting the supper before he died render his death unnecessary to our celebrating it. The order or date of enacting any thing does not fix the time of its observance. The Jews ate the pass-over under circumstances which never controlled another observance of it. Their sacrificial lamb was killed before the angel killed the first born, and it was probably roasted and eaten before the first born were slain. Certainly its blood was sprinkled before one Egyptian first born died. But no other observance of it was accompanied or preceded with such peculiarities.

His other arguments, such as the fact that the Apostles never were immersed into Christ after his baptism was instituted, and that there will be no Pedobaptist or Baptist in heaven; and, therefore, as all will commune together in heaven, so ought they while on earth, &c. &c. with all those quotations from Robert Hall in vindication of open and free communion, &c. &c , are no stronger than those already noted.—We have no time nor space for analyzing and refuting them. We can only now say that Abraham was never circumcised as Isaac was; that Moses was never consecrated as he consecrated Aaron; that

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Samuel was never anointed as he anointed Saul and David; nor was John the Baptist ever baptized by any one, &c. Yet these facts never were plead by any person against either the validity, necessity, or propriety of circumcision, consecration, or Christian baptism; nor can they, by any rules of interpretation, justify any man for such an anomalous course of action as that of systematically setting aside a divine institution because certain men are prejudiced against it or have mistaken its meaning. Whatever may be done in any particular case, such as the occasional participation of any individual on his own responsibility, no community can, to suit the taste, prejudice, or error of another community, set aside the Christian law for their special accommodation, and thus make the ordinance of God of no value by their tradition.

As to what we shall do in heaven, that will be decided when we are admitted into that pure and happy place. We shall there and then have no symbolic or commemorative ordinances to observe. One might, indeed, as well argue against marriage on earth, because we shall have no husbands nor wives, no separate families in heaven, as to argue against strict or close communion on earth, as they call it, because we shall have none such in heaven. This is a very plausible, but a very imaginative, false, and dangerous mode of reasoning. The Bible is not the law-book of heaven, but the law-book of Christ's church on earth. Therefore, no prudent man will dare to argue from what will be done in heaven, to what ought to be done in religious ordinances on earth; or presume to say that we ought to have no family worship on earth, because we shall have no family worship in heaven.

I very much admire the fine taste, the pure and elegant sermon style of writing—the good sense, as well as the generally correct views of the justly celebrated Robert Hall; still I have for many years regarded his whole plea for open communion as weak and imaginative—the result of his kind feelings for some distinguished Pedobaptists with whom he was leagued for life in a very warm and generous friendship. I have often thought of reviewing it with some care; but the opportunity has not yet been vouchsafed me.

Brethren Shelburne, Coleman, Bullard, and myself, spent a very pleasant night with Elder Hunnicutt and his amiable lady, at their residence, and found him a very companionable and clever gentleman, zealously engaged in founding an Academy for the education of young men as preparatory to a College course of instruction. We still hope to hear of his abandoning this incongruous and inutile scheme—neither acceptable to Baptist nor Pedobaptist consciences. I am always pained to witness the solicitude of such generous spirits to be more

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liberal than the Lord, or more kind than genial nature. I sympathize with them as with the yearnings of a kind hen, whose young brood, part ducks and part chickens, she endeavors to warm and invigorate with her wide extended wings. But no sooner are the little creatures, solaced under her feathers, than each class separates to its natural element—the young ducks plunge into the pond, while the young chickens wander into the fields and gardens, and leave their tenderly affectioned mother in an agony for their return.

From Lunenburg Court-House we repaired some ten miles to the residence of brother Stone, where, on the day following, I addressed a very large assemblage of brethren and citizens for more than three hours. We were never more exhausted than after this protracted discourse. We had before us, as we learned, some of those brethren whose minds had been corrupted with the tares of sleeping, mortal, corruptible souls, and who once had believed in absolute destructionism, with all their kindred speculators—terminating in the assumption that *the Lord Jesus Christ, during his life on the earth, had not in him any more immortality than Balaam's ass; that the principle of immortality was given to him after he rose from the dead; and that when after his resurrection he said he had flesh and bones, and was not a spirit, he meant that he had* "IMMORTAL FLESH AND BONES"—(I use their own words as printed.) "If Jesus had not been raised he would have perished." He, too, though the offspring of the Holy Spirit and Mary, had nothing in him more incorruptible than the beasts that perish;* for "a spiritual body is an immortal soul;" and until men have these new bodies, they have no immortal spirit in them.

I was, from the recollections of these crude conceptions, and questions full of discord, led into an analysis of the 15th of 1st Corinthians; never once, however, formally alluding to any person, circumstance, or thing connected with those things which had transpired in some of those counties some years ago, whose paralysing tendencies had made the cause of Christianity to languish amongst a population, that, but for those chimerical notions, would have generally united in one great community of churches devoted to primitive Christianity. We had the satisfaction to learn that our long address had been heard with pleasure and conviction, and that many of those who had been more or less harrassed with some doubts and difficulties, had for some time past betaken themselves exclusively to the Book, and were delivered from all these vain imaginings and unprofitable strife of words. Still there are in these regions a few scattering pupils of the school of

* This doctrine was publicly set forth in 1837. See Thomas and Watts' Debate, pages 80–114.

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"mortal spirits" and "immortal flesh and bones," who resemble more a blighted tree, touched from heaven, than one refreshed with the dew of Israel or the verdant showers that fall upon the hill of God.—But as the body without the spirit is dead, their religion, (if I may call it religion,) being a perfect phantom, without one ennobling, animating, or quickening conception in it, must of necessity explode in the gas of idle talk and vain speculation

We next delivered an address at the church proximate to the residence of brother Shelburne, and the next day spoke two hours in an arbor at Sandy River Church, in Prince Edward, to a large and deeply interested audience.

We thence proceeded to Jetersville, Amelia county, and arrived at brother Dr. Jackson's, never more fatigued, a distance of some twenty miles. Next day we addressed a congregation in Jetersville; but so exhausted with labor, and a most oppressive atmospheric heat, that, instead of hastening on next day to an appointment in Powhatan, at the pressing and kind remonstrance of brother Jackson I returned to his hospitable residence, and put myself under his medical advice — On the next day, much relieved by the salutary influence of ten grains of calomel, I was emboldened to accept of the Doctor's carriage and proceed to Richmond if possible to meet the brethren there on the Lord's day at their co-operation meeting. We were not disappointed in our design; for we safely arrived on Lord's morning in the city of Richmond, a distance of some forty-five miles from Jetersville. I felt so much improved by the ride, as to address a very large assembly for more than an hour in the morning, on a part of the 8th chapter of the Epistle to the Romans. We also delivered a lecture next day on Education, and on Tuesday departed for Louisa, where we spent two very pleasant days at the residence of sister Pendleton—delivering, meantime, one address to the church meeting at Mount Gilboa.

These co-operation meetings in Eastern Virginia are more a name than a reality. Some brethren do, indeed, derive the very great advantage from them of seeing each other, and of uniting in social worship, and of exchanging Christian salutations and congratulations in the Lord. The most devoted brethren and sisters who can leave home, and whose distance is not too great from the place of convening, generally attend these meetings; and hence one may expect the pleasure of meeting with those who are most spiritedly and zealously engaged in the work of the Lord. This, indeed, is a desirable object. Great meetings are, on this account alone, worthy of public favor. One of the greatest attractions in the Jews' religion was its great anniversary meetings. Three times in every year all their males who could travel

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went up to Jerusalem, the city of the great King. These grand religious national conventions on memorable occasions,—the Passover, the Pentecost, and the Feast of Booths,—were delightful times. They are in harmony with the genius of human nature. If all the Christians in a state or large district could meet at some grand central point, once-a-year, to spend a few days in social singing and praying, in exhorting, teaching, and comforting one another, with one grand communion season around the Lord's table in the midst of the scene, methinks it would amply repay all expenses in the joyful refreshments from the presence of the Lord, and in the joint participations of the tokens and pledges of brotherly love—a real feast of the soul—the marrow and the fatness of the fare of heaven on earth. On this account alone great meetings are a great blessing to a Christian community; and the more frequent, spirited, and animated, the better.

But as to co-operation measures, they are generally badly concerted. There is generally no representation of the desire and will of Christian communities—through the want of interest or the want of means, or the want of conviction of the necessity and utility of such efforts to diffuse Christian light and love. Indeed, as was observed at the Richmond meeting, there is an evident want of organization in all these proceedings, and a want of concerted action in the great cause of man's redemption from ignorance and unbelief. Two objects, the one general, the other special, local, or limited, call for co-operation; and hence there are two sorts of co operation meetings. The one may consist of two or three churches in sending out a single Evangelist to cultivate a particular field of labor. The other may require a whole state, province, or district, for such objects as require all the resources of a particular kind for some great common interest abroad or at home. All the churches in Judea, all the churches of Galatia, all proconsular Asia may be alike interested in some great movement, to accomplish which their co-operation is indispensable. The special and local co-operations are numerous and easily managed; while those of a very general and important character require wisdom and means on a larger scale—such as that held in Jerusalem concerning the extent and obligation of the Jewish peculiarity upon Gentile Christians. But of these matters we cannot now speak particularly.

From Louisa we ascended to Albemarle through the finest atmosphere, the finest scenery, and the best cultivated region in Eastern Virginia—I speak, of course, of all that I have seen and experienced. I never before realized the difference between the mountain air and that of the low lands. It requires a degree of debility and inanimation which I had never before experienced, to make a person a good judge

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of the relative salubrity and vigor of different states of the atmosphere. I revived every hour as I approached heaven, in ascending even from the comparatively healthy Richmond, to the beautiful village of Charlottesville, and the celebrated Monticello The boldest and finest landscape in Virginia, or perhaps in the Union, is that of the region round about the grave of the far famed Jefferson. Men of truth, whose feet have trod the mountains and plains of Italy, Spain, Portugal, France, concur in awarding to this delightful region the greatest amount of attractions, the most to please and admire, the most to raise, excite, and transport the mind of a scientific and cultivated beholder.

We spent two or three pleasant days in this beautiful horizon, and delivered some two or three addresses to a large assemblage of citizens and brethren. From Charlottesville, on Monday evening, the 5th of May, we commenced our return homewards; and after sojourning one night with father Baker, near Gordonsville, at the rail road depot, next morning at 6 o'clock, we took the cars for Washington City, and arrived at Baltimore, a distance of about two hundred miles, at 7 in the evening of the same day. We spent one day in the city, and had a pleasant interview with a good number of the disciples at the hospitable mansion of brother Austin. Next morning at 7 we took our seat in the western line for Wheeling, and in 36 hours arrived at West Alexander, a point on the national road, 8 miles from Bethany, from which I was carried safely home the same evening. Thus terminated a flying trip of some 2500 miles in two months, without any accident or disaster whatever, though exposed to many perils by sea and land. Our labors were indeed laid out with a too liberal hand, and were more than any person of ordinary health, in the prime of life, ought to have undertaken. It was not only the fatigue of delivering a public address for almost every day during two months, more than fifty in all, many of them pronounced with much energy of voice because of the concourse; but still more fatiguing the almost constant conversation and excitement, evening and morning, occasioned by a thousand questions on the difficulties of things doctrinal, sentimental, and economical, in the administration of things social and ecclesiastic. These are what consume the vigor and wear out the constitution of man. Late sitting in the midst of new parties and social circles every evening are incomparably more exhausting and debilitating than the mere labor of the day. Our brethren are not the most sparing of the lives and health of their public servants. No slave in the commonwealth performed more labor or endured more toil during those two months than I underwent. For my part, I regard mere manual labor but amusement—a sort of recreation, compared with the nervous toil and labor of the vital functions of

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the human system in those efforts of the mind and body necessary to an energetic delivery of thought, sentiment, and feeling, in that soul-absorbing subject of the gospel of salvation. I was often almost compelled to exclaim—

"Oh! for a lodge in some vast wilderness,
Some boundless contiguity of shade,"
Where rumor of debate and strife of tongues
Should never reach me more.

I learned the philosophy of sundry incidents in our Lord's life and labors better this time, than ever before. I allude to the secret withdrawals and hiding of himself in recluses, deserts, and oratories for the sake of worship and repose. No man can long endure the toils which the brotherhood in their zeal and mercy for mankind impose upon their public men. They ought, occasionally, to flee into the woods and to the mountains for the sake of a little rest and refreshment from the presence of the Lord. I have resolved, I have firmly resolved, never again to be so yielding to the importunities of men on the subject of public labors. I am compelled to this by the experience I have had, and by the growing cupidity for labor of this sort. It is impossible to satisfy the insatiable demands of the human ear. "The eye is not satisfied with seeing nor the ear with hearing," Solomon affirmed, and I have proved it.—Thanks to the Lord who has stood by and strengthened me; and peace and rest to all the holy brethren!

A. C.

From the National Protestant.

A NEW REFORMATION IN GERMANY.

A RECENT movement has taken place in the heart of the Catholic church in Germany, which inspires a hope that a second reformation is at hand. The eyes of all Germany are fixed upon it; some in hope, and some in fear; and from the boldness and courage which have hitherto been manifested, as well as from the firm ground on which it has been placed, there is reason for all the interest it has excited.

The movement began at Treves. Some ecclesiastics pretended to have obtained, in some wonderful manner, the identical seamless robe which was worn by our Saviour. It was a vile imposture, but very like that which has been played off a thousand times upon the poor deluded Papists. The coat, which was nothing but an old rag, was exhibited at Christmas to wondering multitudes, and many miracles were declared to have been performed by it—such as curing diseases. The knavery of such an attempt to re-enact the follies of the dark ages, roused one of the priests, Johannes Ronge, to indignation. He remonstrated with his brethren to desist; but finding it of no avail, he published a thundering protest against the guilty trick, exposing its absurdity in such clear and earnest tones, as to awaken great attention. His letter is a masterly effort—reminding the reader of the spirit

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and fire of Luther, in the days of his contest with Tetzel and the Pope. Of course, (such is Romanism always,) this act brought upon him the bitterest persecution of those who had shown themselves capable of the hypocrisy and treason of palming off a pretended relic. But, as usual, persecution only nerved him to stronger opposition, and gained him friends. At the beginning of the present year he addressed another letter to the Romanists in Germany, the tone and vigor of which may be judged of by a few extracts:—

"You of the Roman hierarchy! I have stood among you, and see what a game you play with human nature—what your purposes are. The word TRUTH is heard from your lips, but she dwells not in your hearts; compassion and love you have upon your tongues, but not in your bosoms.

"The Pharisees, as depicted in the gospel, are mere children, compared with you, Jesuits and spiritual tyrants! For the high priests and Levites of Jewry consumed only one nation, but you have the misery of many nations of Europe to answer for. Through whose fault was German blood poured out under Henry IV., and in the desolating thirty years' war? Through whom sank Poland in bloody ruins? Through whom was the flesh torn from the bones of France and Spain but yesterday? Through the ambition, the avarice, the immorality, and the intrigues of the Romish hierarchy, whose creatures dare style themselves Fathers and Teachers of the people. One who had not studied and seen through these beings, might well believe, from their sweet words, that among them would be found angels of light, those who bring peace and salvation. But where is the blessing that you spread around? What peace is it that follows on their steps? What is their morality? What mean they by their flattering words? What sort of religion shall bless the nations from their hands?"

In this strain of lofty invective and earnest statement he goes on with the letter, closing with a powerful appeal to the Germans to become free—to throw off the yoke that has so long degraded and deluded them. The interest which this letter awakes in Germany amounts almost to enthusiasm. Ronge became the theme of learned discussion, of newspaper comment, and of universal conversation. Messages were sent to him from various quarters, expressive of deep sympathy with his course, and stimulating him in God's name to go on. Things went on so far and so fast as to attract notice at Rome. Ronge was accordingly excommunicated by the Pope; and he treated the affair somewhat after Luther's style.

There is now a large party with Ronge and Czerski, another Catholic clergyman, who declare themselves free from allegiance to the Pope. They cherish their faith as Catholics, but they will be German Catholics, and not Roman Catholics.

Ronge and his confederates have since formed themselves into an independent church, and published their creed to the world, which is Protestant in all essential particulars. The great doctrines of Popery are discarded—such as celibacy, the authority of the Pope, invocation of saints, the seven sacraments, purgatory, transubstantiation, and the authority of tradition.

The reformation has already spread over a large part of Catholic Germany, and embraces several personages of distinction. The Elec-

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tor of Saxony, bitterly a Catholic, has refused to interfere with it; while in Prussia and Northern and Central Germany it finds many supporters. At the University of Jena the students have shown their sympathy with it. When we consider that this new struggle for liberty emanates from the land of Martin Luther—a land which has given birth to many a noble spirit, whose efforts have shed light, freedom and happiness over the human family, and where education is more thorough and universal than in any other, there is great encouragement that the good work thus undertaken will be persevered in until it completely triumphs. We shall watch it with great interest, and feel assured that every Protestant will do the same.

The separation of Doctor Regenbrecht from the Romish church has produced a very deep sensation; his example has been followed by a number of men of consideration in Breslau. A protestation against the excommunication of Ronge had been signed by a great number of persons; but this was only the prelude to a more important step. A Catholic church, independent of Rome, has been formed at Breslau, and they have called John Ronge to be its pastor. But this non-Romish church at Breslau is the first that has been formed; that of Schneidenmuhl, which has separated from Rome, with its curate, M. Czerski, had the priority by many months; and as early as October, 1844, demanded from the Prussian government its acknowledgment as a Christian-Apostolic-Catholic church. At Berlin, Elberfeldt, Magdeburg, Offenbach, Dresden, Leipsic, there are also Catholic churches independent of Rome. But the church at Breslau has indefinitely constituted a little later. This wise delay has permitted its founders to give it a more solid basis.

They have at Breslau a confession of faith, as they had previously at Scneidenmuhl; but in comparing the two confessions it is easily perceived that the line which passed between drawing up the first and second was not lost. The confession of Schneidenmuhl, resulting from a conscientious but insufficient study of the holy scripture, was a solemn act of separation from the Romish hierarchy, and of reformation in worship; but there was still a degree of timidity, and many of the distinctive doctrines of the church of Rome were retained. The confession of Breslau, on the contrary, is much more hardened in its renunciations of Romish doctrine; and, moreover, in their positive doctrines, which it admits resembles the confessions of the Reformation. We have under our eyes a parallel between the old confession of Augsburg of the Reformation and this new one of Breslau, which shows numerous and most important points of similarity between them. The confession of Breslau ratifies so entirely the need of spiritual emancipation felt by the Catholic population of Germany, that it is probable it will rally around it the greater part of those who in that country are resolved to separate from Rome. It is to be adopted by the anti-Romanists at Leipsic.

At Mayence the new reform has taken a somewhat different character. The Romanists who have commenced it, in place of breaking with their church, have addressed their Bishop, M. Kayser, who enjoys in Germany a high reputation for wisdom; they have demanded that he should put himself at their head to deliver the Christian faith from all human and superstitious additions, and to render the church independent of the people.

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FEMALE BIOGRAPHY—*No. II.*

PRINCESS ELIZABETH OF THE RHINE.

This lady was the eldest daughter of Frederick V., Elector Palatine and King of Bohemia, by Ann, daughter of James I., King of England, and was born in the year 1620.

She possessed only a small territory, but governed it with great judgment and attention to the happiness of her subjects. She made it a rule to hear, one day in every week, all such cases as were brought before her; and on these occasions her wisdom, justice, and moderation, were very conspicuous. She frequently remitted forfeitures in cases where the parties were poor, or in any respect worthy of favor. It was remarkable that she often introduced religious considerations as motives to harmonize contending parties.

In the year 1677, the famous William Penn made her a visit, and was treated by her with great respect. The following account of her is taken from his works:—

"The meekness and humility of this Princess was extraordinary; she never considered the quality, but merit of her visiters; and if she heard of any retired man seeking the knowlege of a better world, she was sure to set him down in the catalogue of her charity, if he wanted it. I have usually seen, I believe, fifty tokens of her benevolence sealed and directed to the several poor subjects of her bounty, whose distance prevented them from being personally known to her. Thus, though she kept no sumptuous table in her own court, she spread the tables of the poor in their solitary cells.

"She was abstemious in her living and in apparel void of all vain ornaments; but her mind had a noble prospect, for her eye was to the best and the most lasting inheritance. Being once at Hamburg, a religious person (whom she went to see for the sake of religion) remarked to her, 'It was too great an honor for him to receive a visitant of her quality, who was allied to so many great Kings and Princes of this world;' to which she humbly replied, 'If they were religious as well as great, it would be an honor indeed; but if you knew what greatness is, as well as I do, you would value it less.'

"After a religious meeting we had with her, she was much affected, and said, 'It is a hard thing to be faithful to what one knows. O the way is strait! I am afraid I am not weighty enough in my spirit to walk in it.'

"I cannot forget her last words when I took leave of her:—'Let me,' said she, 'desire you to remember me, though I live at so great a distance, and you should never see me more. Be assured that though my condition subjects me to divers temptations, yet my soul has strong desires after the best things.'

"She lived till the age of sixty years, and then died at her house in Herwerden, as much lamented as she had been beloved by her people. To her real worth I do, with a religious gratitude, dedicate this memorial."

LADY RACHEL RUSSELL.

This lady was the daughter of the Earl of Southampton, and was born in 1636. Naturally she possessed a noble mind, a solid under-

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standing, and an amiable and benevolent temper; and spiritually she affords us an eminent instance, and a highly instructive example of the power of real religion, even in the greatest storms of affliction.

About the year 1669 she was married to the great, the good, but the unfortunate William Lord Russell, son of the Earl of Bedford, who was cruelly and unjustly beheaded on the 21st July, 1683, in the reign of Charles II.

During the sad period of her beloved and illustrious husband's troubles, she conducted herself with a mixture of the most tender affection and the most surprising magnanimity. She appeared in court at his trial; and when the Attorney-General told him "he might employ one of his servants in waiting to take notes of the evidence for his use," Lord Russell answered, "he asked none, but that of the lady who sat by him." The spectators, at these words, turned their eyes, and beheld the daughter of the virtuous Southampton rising up to assist her lord in this his utmost distress: a thrill of anguish instantly ran through the assembly. After his condemnation she threw herself at the King's feet, and pleaded the great merits and loyalty of her father, in order to save her husband; but his Majesty, with dry eyes, and a stony heart, refused her request, though the daughter of that Southampton who was the best friend he ever had in his life.

When the painful day of separation came, her conduct was still worthy of the highest admiration; for, without a sigh or tear, she spoke the last farewell to her husband, and he parted from his lady with a composed silence, observing after her departure, "The bitterness of death is now past:" for they loved and esteemed each other beyond expression.

After his death she was concerned to behave herself properly under the afflicting hand of God, and to fulfil the duties which now devolved exclusively upon herself, in the care, education, disposal, and happiness of her children—those living remains of her lord, who had been so dear to him, and who were for his sake as well as her own so dear to herself.

The following short extracts from a few of her letters evince the spirituality of her mind, the benefits she derived from her afflictions, and her comfortable hopes of future rest and felicity:—

Lady Russell to Dr. Fitzwilliam.

"You, my friend, who knew us both, and how we lived, must allow I have just cause to bewail my loss. I know it is common with others to lose a friend; but few can glory in the happiness of living with such an one, and few consequently can lament the like loss. Who must but shrink at such a blow, till, by the mighty aid of the Holy Spirit, they let the gift of God, which he has put into their hearts, interpose? Oh! if I did steadfastly believe, I could not be dejected; for I will not injure myself to say, I offer my mind any inferior consolation to supply this loss! No; I most willingly forsake this world—this vexatious, troublesome world, in which I have no other business than to rid my soul from sin, and secure my eternal interests; to bear with patience and courage my eminent misfortunes, and ever hereafter to be above the smiles and frowns of it; and, having finished the remnant of the work appointed me on earth, joyfully to wait for the heavenly perfection in God's good time, when, by his infinite mercy,

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I may be counted worthy to enter into the same place of rest and repose, where he is gone for whom I grieve.

From the enticing delights of the world I can, after this event, be better weaned. I was too rich in possessions while I possessed him. All relish now is gone. I bless God for it, and pray I may more and more turn the stream of my affection upwards, and set my heart upon the ever-satisfying perfections of God; not startling at his darkest providences, but remembering continually that either his glory, justice, or power, is advanced by every one of them; and that mercy is over all his works, as we shall one day, with ravishing delight, behold!

"It is the grace of God which disposes me to to ask after, and thirst after, such comforts as the world cannot give. What comforts it can give I am most sure I have felt, and experienced to be uncertain and perishing. Such I will never more, the grace of God assisting, seek after; and yet I expect a joyful day after some mournful ones: and though I walk sadly through the valley of death, I will fear no evil; humbling myself under the mighty hand of God, who will save in the day of trouble. He knows my sorrows, and the weakness of my person: I commit myself and mine to him." To Lady Essex she wrote as follows:—

"I beseech God, one day, to speak peace to our afflicted minds, and not to suffer us to be disappointed of our great hope; but we must wait for our day of consolation, till this world passes away. An unkind and trustless world this has been to us. Why it has been such God knows best. All his dispensations serve the end of his providences; and they are ever beautiful and must be good, and good to every one of us; and even those dismal ones are so to us, if we can bear evidence to our own souls, that we are better for our afflictions; which is often the case with those who suffer wrongfully. We may reasonably believe our friends have found that rest we yet but hope for; and what better comfort can you or I desire in this valley of the shadow of death we are walking through? The rougher our path is, the more delightful and ravishing will be the great exchange."

She survived Lord Russell above forty years, and continued his widow to the end of her life. She died in 1723, in the 87th year of her age.

Her declaration just before her peaceful end was, "God has not denied me the support of his Holy Spirit, in this my long day of calamity; but has enabled me, in some measure, to rejoice in him as my portion for ever. He has provided a remedy for all our griefs, by his sure promises of another life; where there is no death, nor any pain or trouble, but fulness of joy in the presence of Him who made us, and and who will love us for ever."

GENERAL ANDREW JACKSON.

That General Jackson was as true a patriot as any living man, according to his views of patriotism, and of his country's rights and honor, I never doubted; that he was a great General, and possessed

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of as great animal courage and decision of character as most other men,—nay, much more than most men,—I have always conceded; that he was also as accomplished a gentleman in his manners as any other man in the nation, and possessed of a great mind of a very peculiar order, I have always cheerfully admitted: but that any of these are Christian virtues, or that he during his life exhibited any of the characteristic excellencies of a Christian, has never been demonstrated to my satisfaction. On the contrary, he was characteristically profane, irreverent, and enslaved to passion—even to a proverb. Still, that he may have repented and been forgiven in his last moments, no man can confidently and consistently deny. But that there is any positive evidence of it I have not as yet learned.

Our worthy and excellent correspondent, Father Henley, now almost in sight of the promised land, feels it his duty to bear a decided testimony against the perversion of sacred scripture in the instances specified in connexion with the last moments of the Hero of New Orleans. I could not with propriety refuse the privilege he demands, although my great respect to the memory of so distinguished a citizen is such as to induce me to prefer that it had happened in some other case. Still, as the passion and the fashion of the age is to send all great men to heaven despite of all that they may have said or done, with or without a professed repentance, the occasion justifies a remonstrance against such a profanation of things sacred and divine. The more illustrious the name, probably the more necessary and justifiable the remonstrance against such abuses. Were it a case of some mean or contemptible person, the remonstrance might be less effectual than when administered in relation to one whose public benefits are so generally appreciated, and whose fortunes, good or bad, are the fortunes of his country. To reprove sin in the humbler walks of life, and to wink at it in the higher, is too much the fashion of this age—and it is the characteristic of a mean, worldly, and servile spirit. It was not so with Nathan, Elijah, or John the Harbinger, nor with any one with whom God was well pleased.

I never had much faith in death-bed repentance, and especially in a death-bed repentance in old age. I have less and less as my experience and observation are enlarged. When men, living under the gospel, give their lives to the world, the flesh, and the devil; and when paralyzed with age, when all their passions, except those of ambition and avarice, have died, stretch out their palsied hand to the Lord and sue for mercy, I am sorry to say that I cannot entertain any well grounded hope of their salvation. Had they, like the dying thief, never known any thing of the gospel till the last scene of life's drama, and then on

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hearing the voice of mercy, turned with all their hearts to the Lord, I might have some encouragement to hope that the Lord might graciously forgive and receive them. But he that has often been reproved and still hardeneth his heart, shall, said King Solomon, "suddenly be destroyed, and that without remedy." Men almost, if not universally, die as they live. No man dies laughing, it is true. "Atheists men may live, but Atheists they cannot die," the poet saith. Still as men live in their general character they die.——But we shall hear Father Henley on what he calls

THE BIBLE PROSTITUTED.

HILLSBOROUGH, KING & QUEEN, June 24, '45.

Beloved brother Campbell:

Dear Sir—IT is always unpleasant to call to mind the errors and vices of men living; but much more so after their death. But when the friends of the deceased General Jackson have been so imprudent as to publish to the world that which will injure the rising generation, and constitute a prostitution of the Spirit of Truth, as revealed in the Bible, the friends of the deceased cannot, in justice, complain against those who shall step forward and endeavor to disenthral those sacred principles from the grasp of the errors of sectarianism, which is a hinderance to the salvation of the world.

Was General Jackson looked upon as a common citizen, no notice from me would be taken of his perversions of "the spirit, principles, and statutes of that Holy Book," (which he says) "have been the rule of my life, and I have tried to conform to its spirit as near as possible. Upon that sacred volume I rest my hope of eternal salvation, through the merits and blood of our blessed Lord and Saviour Jesus Christ." This was said in answer to "some reverend gentleman's" inquiries on the 29th of May last. See the Richmond Times, June 20th, 1845.

On the 2d of June "he read many letters—one from Major Donalson, giving an account of the proceedings of the British Minister Elliott to prevent annexation. Mr. Tyack quotes the General as having spoken under the exciting influence of these details in the following characteristic language:"—

"We have made a disgraceful sacrifice of our territory. An important portion of our country was given away to England without a shadow of title on the part of the claimants, as has been shown by the English Ministers on referring in Parliament to the King's map, on which the true boundaries were delineated, and of which they were apprized when urging their demands." See "Times" as above.

"Right on the side of the American people, and firmness in maintaining it," he continued, "with trust in God alone, will secure to them the integrity of the possession of which the British government would now deprive them. I am satisfied that they will assert and vindicate what justice awards them; and that no part of our territory or country will ever be submitted to any arbitration but of the cannon's mouth."

Let us look at, and extract from, "a Biographical Sketch of his (public) Life," until he was President of the United States, published on his death, in "the Philadelphia U. S. Gazette, furnished for that

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paper by a young gentleman who had acquaintance with the materials for a biography, with which he had been laboring for a volume."—This last part is published in the Times. In his first campaign, it is said, "he disobeyed orders from the Secretary of War." His biographer records five battles he had with the Indians and English, and left dead on the field about four thousand human beings. He says nothing, as I have seen, of his having *sacrificed the lives of American citizens*, who had been acquitted as not guilty by a regular court martial of his own choice. Neither does he mention the *duels* and public frays he had been engaged in; nor the tyrannical and despotic course he has pursued towards all those that differed with him upon any subject. We shall say nothing of his private character, than now published, until forced by his friends, in defence of the Bible; nor should we have doubted so much of his salvation, had he recorded his deep repentance, reformation, and immersion for the remission of his sins, and not have breathed the spirit of vengeance towards an enemy, as his last communication to his friends now proves.

Let us now contrast this published sketch of his life by his friends with the words of the Saviour and his Apostles, of whom he says he has made their teaching "the principles and statutes *the rule of his life*,* and has tried to conform to its spirit as near as possible." I appeal to every Christian who fears God and keeps the commandments of Jesus, to say whether there is one example or precept of the Saviour or his Apostles that authorizes the belief that the above sketch of the character of General Jackson, given by his friends, is in any wise the *rule* laid down by them for the salvation of sinners; or whether such a life is in any wise conformable to the spirit of the gospel?

Painful as is this subject to me, and may prove to others, I am constrained to say, from a sense of duty I owe to God and the whole human family, that I have not the least hope of the salvation of any such a character without deep repentance and reformation, though he may be a believer in the Son of God and have been immersed for the remission of sins To an obedient penitent believer, such as "*continue in well doing*, seeking for glory, honor, immortality," the Apostle says, *eternal life*," will be given. The Saviour says, "Not every one that says Lord, Lord, shall enter into the kingdom of heaven; but he that DOETH the will of my Father which is in heaven." We call upon these panegyrists of General Jackson to prove from the New Testament, if they can, that in it "eternal salvation" is promised to any but humble, penitent, obedient believers. If this cannot be done, and he died without repenting and confessing his sins, for requesting or hoping "that no part of our territory or country [though he admits it has been *given away* to England] will be submitted to any arbitration but at the cannon's mouth;" how can any one represent him as then possessing the spirit of a Christian? To me this is a horrid, murderous spirit, for a professing Christian at any time, much more so in the hour of death. This proves "the ruling passion strong in death."

Hear now the spirit he professes he has tried to conform to:—"He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him." 1 John chap. iii. vers. 14 & 15. "Hereby per-

* Italicised by our correspondent.

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ceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, [whether General Jackson or any other man] will be a friend of the world is the enemy of God." James iv. 4. "But God forbid I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. vi. 14. "See that none render evil for evil *unto any man;* but ever follow that which is good among yourselves, *and to all men.*" 1 Thess. v. 15. Again, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon." Matth. vi. 24. Jesus says to his disciple that drew the sword to defend him, and had cut off the ear of a servant of the high priest, "Put up again thy sword into its place; *for all that take the sword shall perish with the sword.*" Matth. xxvi. 52 I ask, are these scriptures in conformity to General Jackson's rejecting *any other arbitration* for a disputed claim than that of "the cannon's mouth" This, his friends say, is characteristic of him. General Jackson being a witness, says "the Bible is true." Then it clearly appears, as the Bible is true, for him to make a profession of the hope of eternal salvation under the influence of such a spirit and character, "through the merits and blood of our blessed Lord and Saviour Jesus Christ," without repenting of such language as it is said he uttered, is a prostitution of the spirit of truth as far as he is believed. Let it be remembered that the throne of God would cease to exist as being righteous, were he to cast off any immersed, penitent, obedient believer in Jesus Christ, who searches his heart daily and hourly in order to find out, confess, and forsake his sins, and devoutly to keep the commandments of Jesus. No, this can never be. But also remember, that without repentance, reformation and obedience, God will not forgive any sinner under the gospel dispensation. (See Luke xiii. 1–5; xix. 8, 9, 10.) Thus men and women perish because they will not repent and obey the gospel of Jesus Christ. To hope for salvation without this change, is what Job calls the "hope of the hypocrite," and Solomon says, "The hypocrite with his mouth destroyeth his neighbor." Prov. xi 9.

Yours as ever,

THOMAS M. HENLEY.

AMERICAN SLAVERY.

I HAVE recently received many communications on the subject of *American Slavery*, and on the subject of Abolition. An occasion is sought by several correspondents to have these subjects discussed at great length on our pages, because we have endeavored to show how slavery is to be treated by Christians according to the Bible. We never proposed to discuss such topics, and never intend to fill up our

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periodical with such disquisitions. I am not obliged by any thing have ever said, or proposed to say, to go into such an interminable strife about matters to us wholly extrajudicial. I have endeavored to show how Christians should act in the present crisis, *as Christians;* and not how *Abolitionists* or *Pro-Slavery Men* should act in their political schemes. I am neither the one nor the other. I am neither the advocate nor the apologist of American or any other kind of slavery. I have shown what those who believe the Bible should do, and what the Bible commands them to do I have shown that while the *relation* of master and servant has existed since the days of Abraham till now, amongst Patriarchs, Jews, and Christians, Greeks, Romans, and Barbarians, it is one thing in the hands of those who fear God, and another in the hands of them that fear him not. I have affirmed that while the face of God is set against all injustice, oppression, and tyranny, he has authorized by his providence and by his laws all the inequalities of condition set forth under the names and relations of masters and servants.

I have also affirmed that in American slavery, as it exists both on the statute book and in practice, there are, in numerous instances, that which no Christian man can justify or approve. I have also affirmed that no Christian man is obliged to do those things which are repugnant to Christian morality standing in these relations; and that if he were to be compelled, he ought to sacrifice every thing,—life itself,—rather than do them; that masters and servants are to be compelled to discharge their duties to each other by those in authority in all Christian churches, or to be excommunicated from them; and that no man is to be anathematized or expelled the church simply because he is either a master or a slave. These are my positions, and these only are those which I have presumed to discuss, and that simply in reference to the present movement and attempts to make the simple relation of master and servant a term of Christian communion.

That I am, in consequence of declaring my position in relation to these practices, to go into the publication of a volume upon all that may be said, *pro* and *con*, on the subject of American Slavery in all the amplitude and extent of the practice, with all its enormities, palliatives, &c. &c., is an assumption which no man, who is not a visionary or an enthusiast, could imagine I have, indeed, said that any one who encounters my own proper position, as above affirmed, shall be entitled to a hearing so far as he confines himself to my position; but should he seek, under that pretext, to introduce the interminable subject, as above observed, he has no authority from any grant that I have made to impose either upon myself or my readers such an ungracious labor and travail.

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There are, indeed, Liberty Men and Abolitionists who regard the dismemberment of every church in the Union as a desideratum, and who already are offering their *Te Deums*, their *Eucharists*, and oblations to God for so much division as has already been consummated in certain denominations through their instrumentality. The infidel portion of this association, this new party in politics, do indeed all rejoice in these recent discords and divisions. And not they only; for public thanksgivings, as I am credibly informed, have recently been offered for the divisions of the Baptist and Methodist communities occasioned by these movements; not, indeed, by professed sceptics but by men professing faith in the Bible! The immolation of the Church and the American Union at the shrine of the genius of universal emancipation, are, with many men, matters of no importance whatever. Of course, then, we as a community have no quarters to expect from them. Even to avow that the relation of master and slave is recognized in the Bible, and that a person is not to be excommunicated from the simple fact of standing in that relation, without regard to his character as such, is warrant enough for some fierce spirits to denounce any one as unworthy of the name of a disciple of Christ.

But very far from such, are many of our acquaintance. They love their theory of human rights and wrongs; but they love Christ and Christianity more. They are resolved to maintain unity and peace amongst all them who love the kingdom and the appearing of the Lord and Saviour. Neither will they have any fellowship with the works of darkness. They will not suffer any man, whether master or servant, to be in their community who violates the Christian law in the neglect or violation of relative duties. This they regard as the measure of their Christian obligations on this subject. Hence they will not join any confederacy that contemplates blood or violence, or revolution or dismemberment, for the sake of the political power of the Outs and Ins of society. They will vote as conscience, and not party aspiration, dictates.

These are anti-slavery men, but not abolitionists in its political acceptation. I have been asked to define this obnoxious designation, and contrast it with an anti-slavery man. I presumed, indeed, that every one knew that, in its original and primitive political import, an abolitionist is one that regarded the relation of master and slave as in its very nature "evil, and only evil, and that continually;" that living in that relation was just as criminal as living in adultery or any other immoral and wicked connexion. Hence the popular doctrine of abolition was, that the relation being essentially immoral, it became the

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immediate duty of every one living in it to break up the unhallowed connexion, and that by immediately emancipating his slaves. Immediate emancipation, because of the absolute and essential iniquity of the relation, was the popular doctrine of abolitionists, as formerly promulged; and that is what I mean in my use of that word. If that meaning has been abjured at any meeting of the society, and a new one attached to it, I have not been officially informed of the fact, and therefore I still so use and understand it. Nor were the means by which this object was to be gained to be regarded by the original leaders of this party. 'Peaceably if they could, forcibly if they must,' at one time seemed to be the motto. But this is not true of anti-slavery men, as such. *Anti-slavery* is a generic, while *abolitionist* is a specific term. Anti-slavery men are many, while abolitionists are comparatively few. All at the North, and some at the South, are anti-slavery. I have always been anti-slavery, but never an abolitionist, if I may illustrate a definition in my own case. There are many men owning slaves quite anti-slavery in all their views and feelings, while yet reprobating the doctrines and movements of abolitionists.—All men of good sense and of humanity contemplate an end of slavery in all its obnoxious attributes; but no one expects a sudden, an immediate termination of it, except at the point of the bayonet. *Christians can never be reformers in any system which uses violence, recommends, or expects it.* I have already suggested both political, economical, and moral reasons why this institution should ultimately yield to the genius of the age, and the spirit of our institutions. But, as members of Christ's church, our duties have already and repeatedly been pointed out; and to these we must all conform if we either desire or expect the plaudits of the great Master and Judge of all.

My object in writing on this subject is already in a good measure gained. I have from all parties—abolition and anti-abolition—such approvals of the views and the grounds proposed, as to believe that on calm and deliberate reflection they will command the acquiescence of all whose approbation and co-operation is desirable in the great work of reformation. The true partizan, the political aspirant, with all those desirous of political revolution for the sake of a new order of things, will never approve my views. I do not expect such a thing. I neither desire nor court their approbation. I have the exquisite satisfaction that I am countenanced and encouraged in this course by the unanimous voices of Patriarchs, Prophets and Apostles—by the whole genius and spirit of the Christian Institution—by the doctrine and example of the AUTHOR and FOUNDER of the Christian faith. This is enough for me.

A. C.

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SIMPLICITY OF DIET.

We have long reflected upon the necessity of a reform on the great subject of eating and drinking amongst Christian people. Having both an innate and acquired antipathy to all sorts of *hobbies*, and especially to ringing a thousand changes on some favorite scheme of living according to any one of the exclusive systems so much celebrated by their respective authors, I have rather abstemiously, perhaps, refrained from calling the attention of my readers to the necessity of considering, whether in this department of Christian duty we are not following very bad models, and living too much to the flesh against the spirit. Paul said that he "kept under his body," and he commands Christians to "mortify the flesh with its affections and lusts," and "not to make provision for the flesh to fulfil the lusts thereof." To confine these exclusively to luxurious fare, or to the indulgence of appetite, would not be altogether warrantable; still, that such indulgences are included in such precepts, I presume all persons of much discrimination will admit. Indeed, how a man who fares sumptuously every day, and feasts to satiety on all that stimulates appetite and gratifies the sense of gluttony, could thus "keep under his body," would be a problem that might puzzle half the moralists and physiologists in Christendom.

But of all the imaginable ways of "sanctifying the Sabbath," which modern ingenuity has devised, that of consecrating it by a good dinner is certainly the least calculated to honor its Founder, to purify our affections, and to overcome the world. According to Pope, Sir Balaam was just such a saint as this. If I can recollect, (for it is more than forty years since I committed it to memory,) the poet in one of his satires says—

> "Where London's columns pointing to the skies,
> Like a tall bully lifts his head and lies,
> There dwelt a citizen of sober fame,
> A plain good man, and Balaam was his name;
> Religious, punctual, frugal, and so forth,
> His word would pass for more than he was worth;
> One solid dish his week-day meal affords.
> A pudding added solemnized the Lord's."

This is yet a very popular way of solemnizing the Lord's day. Sir Balaam has yet a great many followers in this our country; and to all men who intend to give to the flesh an absolute sway over the spirit, it is a very prudent, agreeable, and comfortable way of doing it. But that those who intend to glorify God with their spirits and their bodies, should so hallow the Lord's day, is alike without reason and without law.

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Indeed, it is not only on the Lord's day, but on almost all other days, that many Christians indulge in all the artificial pleasures of faring sumptuously, and in stimulating their bodies into a refined sensuality. The shining face and transparent skin of many a professor declare that he belongs to the sect of Dives rather than to that of Lazarus. It is not brandy nor wine only that gives so much personal rotundity, but other good things, well spiced, well seasoned, and well flavored, that carnalize the spirit and animalize the soul of man.

For good health, long life, a clear head, a pure heart, and a contented mind, to say nothing of Christian excellence and good example, we would commend to the consideration of our serious and well-intentioned readers, a few extracts and remarks on the subject of food and physical regimen And first we shall introduce to their consideration a few extracts from Alcott's "Library of Health and Teacher on the Human Constitution." A. C.

ADVANTAGES OF SIMPLICITY IN DIET.

By simple diet, we mean the use of few articles at the same meal; and those only which are prepared in a plain manner. We do not call mince pies and fruit puddings simple. We do not call puddings or pies simple, when they have fruit, or spices, or drugs of any sort in them; nor when they are eaten with butter, sugar, molasses, grated cheese, &c. Nor do we call that a simple meal, which consists of a great number of articles at a time, even of simples.

But we call boiled rice, without molasses, or sugar, or butter, or oil, or milk, or any thing with it, simple food. The same we should say of bread, beans, peas, potatoes, apples, pears, plain Indian puddings, &c. We should not regard a meal of bread or potatoes as simple, however, if the bread was made into toast, or the potatoes mashed and spiced. Nor should we regard that as a simple meal—be it nothing but plain bread—which cannot be eaten without washing down every other mouthful with tea, coffee, chocolate, or even water. We should not, however, regard it as a departure from true simplicity, to eat plain rice and plain potatoes, or plain beans and plain brown bread at the same meal; because rice is so highly nutricious, that it may not be amiss to mix with it, in the stomach, something which contains a smaller proportion of nutriment. And the same remark may be applied to bread. Besides, the farinaceous or mealy articles of food are so much alike, that the use of several of them at a time can hardly be deemed an objection.

Simplicity of food, thus defined, has many advantages. We propose to enumerate a few of them, in as cursory a manner as the nature of of the subject will admit. By simple eating, then, we gain—

1. *In Pleasure, or Gustatory Enjoyment.*—This, placed at the head of the list of advantages to be secured by simplicity according to the present definition, will probably startle many of our readers. "Gain pleasure," it will be said, "in confining ourselves to a meal of simple bread, or potatoes, or rice! It is impossible. And more than this, even the bare statement of such a thing is ridiculous."

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But not so fast. Are you sure the thing is impossible? Have we not shown you, in another volume of this work, that we can just as surely bring ourselves to relish what we please—a few native or constitutional peculiarities excepted—as we can bring ourselves to like what moral habits we please? But if this can be done, and a person can be brought to relish plain bread, are you sure he would not gain, even in pleasure, by using it?

Now we can tell you, from experience, that it is so. And as our testimony in favor of it is positive, and all the testimony of those who have no experience in the matter is at best negative, we think it ought to weigh something. But if you say no, and reject it, then we can bring to our aid the experience of hundreds of others. If you reject all these, we are willing to leave it to yourself, if you will make a fair trial. Confine yourself to simple bread—good wheat bread, of unbolted flour—without the least particle of any thing with it, even water, and use nothing except water between meals for six months; and if you do not acknowledge, at the end of that period, that your pleasure, in the mere act of eating, is greatly increased, then we will give up the point.

2. *Health.*—We need not dwell on this head, for it will not probably be often disputed. We have heard multitudes, and among them many who would not for the world practise accordingly, confess that they believe simplicity in eating would greatly conduce to health. Some physicians say that mankind would be healthiest, and live longest, on mere bread and water. This, however, we doubt. We are inclined to variety, but not at the same meal. Even Dr. Paris, a great friend to what some call good eating—we mean in his practice—says a great deal of the evil of having different kinds of food in the stomach at the same time.

We have intimated that many who say they believe in the utility of simple eating, would not for the world practise it. The reason is, that they are afraid they shall lose in pleasure. If we could succeed in making people believe that they would be gainers on that point too, by simplicity, no more arguments in its favor would probably be necessary.

But here is the grand difficulty: people are lovers of *pleasure* more than lovers of *truth* or *right*. And they have so long pampered their appetites, that few can, at present, find any taste at all in plain food. Bread, rice, beans, peas, potatoes,—why, they can no more find gustatory pleasure in eating them, without salt, sugar, molasses, butter, cream, vinegar, or gravy, than they could in eating saw-dust. And hence, in part, the ridicule that even good, well-meaning people, throw upon the doctrines of simplicity, when they tell us about eating saw-dust, bran bread, &c. And the falsehood, too; for it is not bran bread which is called so, any more than cider is cider brandy, or wine, alcohol. It would be equally just to call bread made of apples—were such a thing possible—apple skin bread.

When the time shall arrive, in which professing Christian people, who tell us they believe simplicity in eating conduces to health, will have faith enough in God to believe that what is best for our health, i we will attend to it and use it, will give us the most pleasure, then,

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perhaps, and we fear not till then, can a voice like that which is now feebly lifted up on this subject be heard.

3. *Property.*—That simplicity in eating would conduce to wealth, there can be no doubt; and why this consideration has so little influence, in our money-loving world, is to us inconceivable. But so it is. The truth is, that a morbid appetite is too strong even for the love of money, except in a few individuals—those commonly designated by the name of misers.

It may naturally be said here—and the remark is appropriate—"But of what use, on your principles, is the accumulation of wealth, since you are teaching us, perpetually, to deny ourselves, and spend less and less on the body, and more on the mind? Would not an increase of wealth be an evil to us rather than a blessing?"

It would be so, were there no occasions for charity in this world.—It would be so, were there no minds and hearts to be cultivated, adorned, and improved, in place of so much adorning and pampering the body.

But though simplicity would favor the increase of wealth, if wealth were our supreme object, it does not follow that this need to be the result. If by simple living a person can get along with three fourths of his present income, then he need not labor for this purpose but three fourths of his time; and the remaining one fourth may be saved for other purposes.

Do you ask for what purposes? Were this question put in a savage country, or on some uninhabited wild, it might be worthy of a serious answer. Were it put when there were no sickness, no poverty, no suffering to relieve or prevent, and no ignorance or vice to remove, the case would be greatly altered. But unhappily it comes to a people in whose very midst are ten thousand constant demands for this very commodity—time. This, in fact, is the greatest wealth. It has long been a maxim that time is money; and if so, time is wealth as much as money. But it has been maintained, and we think proved, in one of the volumes of the Moral Reformer, that time is worth more than money; and consequently he who prevents the necessity of laboring all the while for the support of the body that perishes, and this without any loss to health—even admitting there were no positive gain in money—would be gaining that time which is worth more than money, and thus be increasing his own real worth, as well as the real wealth of the community.

4. *Intellectual Improvement.*—There is no such sharpener of the intellect as temperance in regard to food and drink. This has long been known to the learned; and the knowledge of this fact—a secret to the unlearned—has been one cause of their intellectual superiority. Had it not been for Sir Isaac Newton's abstinence and simplicity conjoined, the world would have been compelled to look elsewhere for some of the ablest productions of his mind and pen.

But simplicity alone, according to Dr. Paris, will do much towards effecting all this. His mind is most free from any interruption of its operations by the stomach, who does not know—so far as any sensation in that region after eating would tell him—that he has a stomach. Now no person enjoys this blessed immunity—other things being equal—more than he who follows simplicity in regard to eating and

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drinking. This explains, in part, the fact that many of the disciples of Graham have been charged with insanity—a charge which is believed to be wholly unsupported by evidence, but which, if it were true, would go to confirm our present position. Still the insanity alluded to is said to be preceded by an uncommon degree of mental exhilaration. The truth is, that the true Grahamite is exhilarated by his mode of living in general, and the false or fictitious Grahamite is sometimes insane; but it is not true that the exhilaration of the one is ever accompanied by insanity as an effect; or if true, it remains to be proved.

But the gain which we derive to the mere intellect by simplicity in our diet, is, it seems to us, a far less important acquisition than many others. Mere intellect can indeed hardly be called a source of happiness; for if it were so, the immense intellect of the Prince of darkness might go to diminish, in no small degree, the amount of misery to which he is subjected.

5. *Domestic Happiness.*—There is a species of gain which, if worth any thing at all, is of immense worth. And that it is worth something—yea, of worth incalculable—will not probably be denied, when we consider the duty, dignity, and destination of woman.

Woman is certainly formed to be the companion of man—his assistant, his instructor, his friend, his supporter; and the friend and educator of his children. She is, in one word, designed as a "help meet."—Not as his helper in regard to the wants of the body alone; but a helper in regard to the whole being, body, soul, and spirit.

But how stands the case? Is she such a helper? If so, where? Is it in the higher walks of life? Is it in the lower?* Not in either of these; for extremes, which usually meet, meet here; and it is difficult to say whether it is in the higher or the lower ranks of society that woman is most a slave to the wants—imaginary or real—of the animal, perishable part of humanity.

Is it in the middle ranks? Even here, such is the scramble for wealth or distinction—at least in the United States, for which this work is chiefly intended—that woman is almost constantly immersed in her domestic affairs. Servants she will not have, for she knows the evils to which they subject her; and that their employment is both antirepublican and antichristian. But if she will not have servants, she must become the servant herself—nay, more than the servant, the drudge, rather than the companion and educator—of her husband and children. She must forego the delights for which God in nature has designed her, and fill another sphere entirely.

"But wherefore?" we shall be asked. "Surely you do not claim that her whole time is consumed in cooking?" Not exactly. There are other—and in the present state of things, almost innumerable—wants, real or imaginary, which pertain to the animal part of our nature. But that a large share of female strength and effort is devoted, directly or indirectly to the preparation of food and drink, and to preliminaries and consequences, we do maintain most strenuously. And we not only believe it, but we believe ourselves competent to prove it, were it not idle to attempt to prove what every body already knows.

A gentleman in Boston—one, too, of the middle class—having been, by misfortune, thrown out of business, was asked by a friend what he

* I dislike the idea of classes in a republic; but such things really exist, and where is the harm of calling things by their right names?

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would do now? "The first thing I mean to do," he replied, "is to become acquainted with my wife and children."

This anecdote, which I have more than once told before, explains the whole matter so plainly, that 'he who runs may read," if he will; and is better for our present purpose, and consequently for yours, than a whole essay or sermon. It is but a fair specimen of the state of families generally, not only in city, but in country; though more, much more, in the former than in the latter.

Woman, we have said, was originally designed to be the companion, and, in the largest sense, the *educator* of her husband and children. But is she all this? Does she fulfil her mission? Educate she certainly does; since she does much towards forming character, just such character as we every where see, especially for her children. But does she educate *right?* And is she the *companion* of any body? We maintain that she cannot educate right without being at the same time a companion. Do you ask why? Because God has so ordained it—in ordaining her to be the helper of her husband And what God has joined together let not man put asunder.

And yet, as we have seen by the foregoing anecdote, what God has joined together man *does* sunder. No where is woman the companion of her husband. She is here—he is there. He is busily employed in toiling to secure what his wife is toiling at home to prepare for its application—a supply for animal want and animal gratification. Nothing is done for mind or soul—nothing morally, nothing socially, nothing religiously. We mean next to nothing.

Nor is woman much more the companion or the educator of her children—the young immortals whom God has entrusted to her and her husband to educate. The same never satisfied anxiety, what to eat and what to put on—in fashionable style—which makes the husband and wife almost utter strangers, separates mothers and children.

Engrossed by the foibles of modern dress, modern visits, and modern cookery, the mother has no time to instruct her girls; so they must of course be sent to school. Or if she is of a grade somewhat lower, because somewhat poorer in society, she is obliged, in order to keep up fashionable appearances and have fashionable food, drink and clothing, to send her girls to the factory. And then, alas! what then becomes of her charge—what of her duty to assist her husband by educating the children whom God has given them?

Facilities for increasing the rapidity of labor in almost every department of human effort, are daily and slowly multiplying; labor-saving machinery is thrown constantly to our doors, to an amazing extent; and even our rail roads and canals, what are they but labor-saving machinery? And what should be the result? What, indeed, but to give man and woman time to educate each other and their families?

But is this the effect produced? Take Massachusetts for an example: Is more done for each other here by husbands and wives, than was done seventy-five years ago? Are they more in the society of each other? Is more done by them conjointly for the mental, moral, and social—even the physical improvement of their household? He must be greatly ignorant or grossly depraved who will affirm this. It would be more true to say that less is done, in all these respects; and in some of them in the proportion of one half less.

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The legitimate object of labor-saving machinery is to give to the community, or rather to the members of the community, leisure for improvement But if not used in this way, it only tends to degrade them. Its effect cannot be neutral. While it multiplies, to all classes except a very few of the most poverty-stricken, the means of gratifying their animal wants, it must as inevitably sink them lower than before in the scale of rationality, unless their minds and hearts are elevated in such a manner as to raise them at the same time above the temptation, or give them a power to "overcome when they are tempted."

But suppose families were to live on a simple plan—a plan adapted to their real, rather than their imaginary or artificial wants. Suppose they were to adopt nature's simplest plan in the matter of eating and drinking only. The amount of leisure it would afford them for other and more important and nobler purposes than the mere gratification of appetite, is immense.

Suppose the breakfast of a family to consist, to-day, of bread and milk; to-morrow, of plain bread, say Indian cakes; the day after to-morrow, of bread and apples; the fourth day of boiled potatoes; the fifth, of hasty pudding, &c. Suppose the dinner of a number of successive days were to be as follows:—1. Boiled rice. 2. Beans. 3. Indian pudding. 4. Good mealy potatoes. 5. Peas. 6. Boiled bread, &c. Suppose, lastly, the supper were of the same general character. And all these dishes, too, in their native, healthy simplicity, without sugar, molasses, butter, spices, gravies, &c., and without the trumpery of a half a dozen different plates, knives, forks, and spoons; and a set of tumblers. Suppose, we say, that all this change were made in the ordinary concerns of a family, what an immense saving of female labor would result! The saving of male labor is less obvious at first view, though no less certain.

Let us consider the saving of female labor for a moment. What an amazing difference there is between just bringing from the closet a platter of baked or boiled beans, or a loaf of good bread, placing it on the table, with a single plate, and knife and fork to each and going through with the common preparation of tea or coffee, and broiled steak or fish, with sauces and "vegetable," and cakes and pies, &c. &c.? Even the banishment of all drinks but water from the breakfast table, is a considerable saving; but to dispense with drinks, and come up to nature's simplicity in regard to *food*, too, involves a saving greater still by far.

Nor is this all: the bread need not, should not, be hot, or baked for the occasion. The usual determination on the part of the community to swallow none but hot bread, involves us in a great deal of useless labor. Would we bake but once-a-week, it would be far better, and save a great deal of time. Wheaten bread—of the kind we use, the simplest kind—is as good at the age of even ten or twelve days, for any thing we can discover, as on the second day after baking. Beans are good for several days; so are peas, and even rice, and Indian pudding and Indian cakes. The latter is even better at two days old than earlier, to the unperverted appetite, though it has the *odious* name of "cold johnny cake."

How great, we say again, the saving of female labor by an arrangement like this! We have a friend—very far, too, from being a vision-

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ary man on the one hand, or a miser on the other—who, with a large family, has for some time adhered to some of the principal features of this plan. And he and his family find their account in it, even on the score of animal enjoyment. But the amount of leisure it gives them for improvement is its great recommendation, and would surprise all who have not made trial of the plan, and are yet drowned—soul and all—in the whirlpool made by the fashionable cry, What shall we eat, what shall we drink, and wherewithal shall we be clothed—what shall we have for dinner, what for supper, what for breakfast, and so on.

From the Christian Journal.

AMERICAN CHRISTIAN BIBLE SOCIETY.

THE most of our readers are, perhaps, apprised that a Bible Society, under the above cognomen, has been gotten up in Cincinnati; and it is also known by many that a Circular has been published by a committee of that society, the object of which is, to inspirit the brethren of all our congregations throughout the United States to form auxiliary societies as soon as possible, and to send funds "to the central treasury, to be devoted to the making of Testaments and Bibles, &c."—This being the case, we are, of course, called upon to think of the expediency of this measure; or in other words, to bring up before our minds both sides of this *new* Bible Society question.

It must be admitted that this enterprize presents itself before our congregations with very imposing pretensions; and we would not conceal the fact that we are not fully satisfied that our brethren ought not to organize a Bible Society distinct from those of other denominations. Still we seriously doubt the expediency of the measure. Not that we are opposed to Bible Societies, or to the distribution of the Scriptures; but because the societies which are already in existence are doing the work of Bible making and distribution upon a large scale. Why, then, if we wish to aid in this good work, would it not be better to hand our surplus funds into the hands of the managers of one or both of the societies already in operation? We cannot make better Bibles than are made by our Baptist brethren! Why, then, should we squander our means in the purchase of printing presses, &c., when others have all the machinery of Bible-making in full operation; and when by supplying them with the same amount of funds which we would expend in our own enterprize, incalculably more Bibles would be produced and distributed than can be with the same amount of money, on our plan, and just as good Bibles too as we could possibly produce? And as to foreign distribution, we would ask who are to be missionaries and translators? Is it not probable that we have a hundred times as much work to do at home as we shall be able to do by the aid of all our preachers and brethren in the next ten or twenty years? And, once more, as the work of Bible-making is being done by the Baptists, and well done, would we not better turn our attention to a *general book concern;* that is, form societies for the publication of such works as will explain the Bible, and by which its unsophisticated truths may be made to shine in every town, village, hamlet, and habitation in the land?

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We may be wrong in our view of this subject. It is, however, necessary that we should have before us both sides of the question relating to this new project. It is at least prudent to *look* before we *leap*. What shall we say in respect to the endowment of our colleges? Let us not have, at the same time, too many irons in the fire?

The attention of the reader is called to the following article from the pen of brother Goss, editor of the Christian Intelligencer, Charlottesville, Va.—for further light on this subject.

AYLETT RAINES.

AMERICAN CHRISTIAN BIBLE SOCIETY.

The reader will find in this number the address of the committee of the above institution to the Disciples throughout the United States.—This institution has geen gotten up by our excellent brother Burnet, and other brethren of Cincinnati; and they request its publication by our periodicals generally Its objects are set forth in the address, and we heartily approve, as must every Disciple, the end they have in view. While, however, we approve of the great work of translating, printing, and circulating the Sacred Scriptures, in all the languages of the earth, and among all the tribes of man, we are compelled to doubt the propriety and expediency of this move on the part of these brethren; and while we comply with their request to lay it before our readers, we feel bound to state briefly a few of the reasons which incline us to dissent from the measure.

1. And first, we have to object, upon the ground that a similar institution exists and is now prosperously engaged in the same great work. We allude to the American and Foreign Bible Society, which was organized by our Baptist brethren in 1837. The principles upon which this institution is founded are free of all objections It proposes to translate the Sacred Scriptures fully and fairly from the divine originals—the Hebrew and the Greek—into all languages. It has repudiated King James' version and all other versions as standards, and acknowledges the originals as the only standards. Is not this the principle for which we have plead, and can we ask for more?

2. It has repudiated the name Baptist; and has assumed a title free of all sectarianism, and broad enough to command the co-operation of all the Christians of our land.

3. It has rescinded the clause which required that all its officers should be Baptists; and secured a fair and honorable equality to all its members. Our brethren now have access to the same rights and immunities in the Society that any Baptist has.

4. It is printing and publishing the Sacred Scriptures, already translated into fifty four languages in accordance with the principles of the Society.

5. At great cost the fixtures and plates from which these copies are being printed, have been secured, and the outlay of another establishment would be an unnecessary waste of funds.

6. They have translators engaged in rendering the Scriptures in various tongues, and we have not and cannot obtain them in a number of years.

For these and other reasons, it appears to us wholly unnecessary and impolitic to originate an independent institution to accomplish the

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ends which can be accomplished with greater facility by throwing our means into the American and Foreign Bible Society.

Besides, such a move on our part savors of a sectarian feeling, or will appear to the world to do so. We plead for union with all Christians, and have often chided our Baptist brethren for their indifference to the scripture lessons upon this subject. With what grace can we longer claim a disposition to co-operate with all Christians without regard to mere differences of opinion, if in this great Bible enterprize we refuse to unite with them, and that without being able to complain of a single principle upon which the institution is founded, and while they are cordially inviting us to co-operate with them in the great and glorious work?

The address asserts that "we can effect more in one year by the operation of the American Christian Bible Society, than can be accomplished in a century by coalescing with any existing institution." If this be so, it is certainly a conclusive proof of the propriety of the measure. But we are at a loss for the ground of such a calculation. If it be thought that a society originating among us, would more likely command the sympathies and support of the brotherhood, it could be made auxiliary to the American and Foreign Bible Society, in which case we could see no reason to object. But the proposed measure contemplates no co-operation with them. We throw out these considerations hastily, hoping that in a matter so important the brethren will duly reflect and act with deliberation. S. A

THE AMERICAN CHRISTIAN BIBLE SOCIETY.

We commend the following address to the serious attention of our brethren, being on a subject of deep interest to us all.

We are in favor of "every good word and work," and think it right and proper that we should co-operate with all good men of every name, as far as it is possible to harmonize to any extent with them in our action. The reflex influence upon ourselves of association with others for benevolent and Christian labor, in breaking down prejudices, either our own or those of others, and in softening the asperities of sectarianism, is perhaps of much more importance to our spiritual interests than we are aware of. Many of our brethren are in association with the American Bible Society; and more recently, still a greater number have given aid to the American and Foreign (Baptist) Bible Society. We do not mean to say that such should discontinue their connexions. Let them continue. But we say the inquiry is worth making,—whether, under all the state of things affecting them and us, it may not be incumbent on us to *direct*, as well as *aid*, the great work of publishing the Word of Life 'in every land and in every tongue,' as far as our means may go. We believe that a human device substituted in the church in the place of the original baptism, and to which by perversion that word was applied, and which ceremony, by other than divine power, that word was forced to express, was the true reason why that word was not truly rendered into English by the King's translators. And it is more than any one can expect of us, that we can right heartily approve the same principles as those which shall now govern any modern translator in rendering the original into any living language either at home or abroad. Our hearty co-operation

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with the American Bible Society can only be in the circulation of the received English translation at home, where the mischief to which we refer was long ago done without our knowledge or consent, and which probably cannot now be undone by means of translations. The American and Foreign (Baptist) Bible Society, as other general associations among the Baptists, either has been or will soon be divided into Northern and Southern, or Slavery and Anti-Slavery, distinct, belligerent bodies, which catastrophe will greatly cripple the energies of that cause for a length of time. As far as we know or believe, we can cordially aid in the circulation of their foreign translations of the Bible. But to become intimately associated with the Baptists now in that organization, would be to involve ourselves in the quarrels of others, and to take sides upon a question which as yet has not agitated our churches to any extent, nor, in fact, disturbed our Christian communion. These are a few of the peculiar circumstances which surround this question at this time But in the calm and deliberate action of our brethren, we look for what is right.

There is, however, with not a few of our brethren, "a fear" that, as other religious bodies have been agitated and sundered by this exciting and vexed question of modern philanthropy, so the minds of some who are to have control of this great work, "will be corrupted from the simplicity that is in Christ." We would respectfully suggest to the Board of Directors the propriety of being more explicit on this point; or shall we regard their solicitation of the co-operation of Southern brethren, together with the publication of the Constitution and Address, put forth as they are in the midst of the surrounding strife, while they remain silent on this subject, as a declaration of full, free, equal Christian fellowship? We, for ourself, regard it in that light.

In every other respect Cincinnati is, without doubt, the most suitable seat of the parent society, and the proper centre of general operations. Her mechanical facilities, an important consideration, are superior to those of any place in the West. It is also easily accessible, and near the centre of our strength.

With these remarks we commit the subject to our evangelists, elders, and brethren, for their examination and their action. S. A.

ADDRESS

To the Churches of God in the United States, and to our fellow-citizens generally, in behalf of the American Christian Bible Society, organized in Cincinnati, January 27, 1845.

Chillingworth declared, and it has passed into a proverb, that "the Bible, the Bible is the religion of Protestants." This is emphatically true of those societies in the United States which have rallied under the only divine Christian confession of faith—the oracle of the Father of all, "This is my beloved Son, in whom I am well pleased;" and which the Messiah placed at the foundation of his cause, in these memorable words, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." The Bible, and the Bible only, is our religion, and we can never be true to ourselves without keeping this point before the public mind. The proper use of the word of God will thus be contradistinguished from its popular abuse, in its prostitution to a mere book of proof-texts, a table of spiritual

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logarithms, ready for any calculation, and for the defence of any cause. We do not use it to prove our system to be true; for, it is, itself, our system; and when we read, teach, or circulate it, we are reading, teaching, and circulating our religion in its authentic and accredited records.

The Saviour could not be parted from his disciples, nor leave with them his blessing, until he had commissioned them to carry to the nations, upon their tongues, and in their hearts, what we now wish to send to those nations, in the pages of the living oracles. Luke xxiv. 47, 51. This commission, which includes the enlightenment of all nations among its objects, was left with our Master's blessing on the earth. The duty and the blessing are inseparable. To open our hearts to receive what Immanuel lifted up his hand to give, we must open our purses to carry into effect the command associated with his benediction.

Under the influence of the all-expanding benevolence of the gospel, many of our fellow-professors have expended immense sums in disseminating the sacred scriptures, and have had the heartfelt satisfaction of affirming, in the light of corroborating facts, that in many portions of our country, every family which could be induced to receive it, was supplied with the Record of the Divine Will, while the colporteur and devoted minister of the cross were, with their life in one hand the Bible in the other, traversing every sea and passing every mountain barrier intercepting their access to the perishing millions. While this inspiring recital has been sounding in our ears, often have we been mortified because of the withering consciousness that we had not contributed our full share to these mighty results, which eternity can only serve to develope in their immensity, their grandeur, and their bearings upon the destiny of unnumbered and undying souls. This must no longer be. We feel that the sentiments of our two hundred thousand coadjutors are expressed in this resolve. Let us then, brethren, all say, It must be so no longer.

If we struggled long and painfully for existence; if the novelty of reliance upon the divine word threw upon us the labor of the public enlightenment on the true use of the word of God; if the struggle has been successful, and our views are now extensively appreciated; if we are now carried forward upon the high tide of popular fame; if this favor awarded us has been but the generous overflowing of a sacred regard for the naked word of God borne in the fore-front of our hosts, then, O ye Israel of the true God, though we may have faltered upon the threshold of the enterprize, we must now enter upon it. The world expects it, we expect it of each other, and our God expects it of us all.

Our objects are the home and foreign distribution of the word of God, and we contemplate the multiplication of copies of the English Bible, and the translation of the original, and printing it in as many foreign tongues as our means and opportunities will enable us, and circumstances will require; and the existence of kindred institutions already in the field only furnishes an important and imposing motive to place ourselves by their side and emulate them in their work, but is by no means a reason for our apathy or our co-operation with them. That co-operation has never been secured to an extent worthy the name, and under no stimulating appeals; can be made to assume the

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semblance of the power wielded by the organization we have commenced—as our history in this city has demonstrated. We can effect more in one year by the operations of the American Christian Bible Society, than can be accomplished during a century, by coalescing with any existing institution, besides setting forth to the world in brilliant and lasting light, our supreme attachment to the word of God, and securing the honors of the enterprize to that form of Christianity which we have considered as primitive, and to the resuscitation of which many of us have devoted the flower of our days. We desire to put into the hands of every human being the Bible, without note or comment, that he may read in his own tongue the wonderful doings of God in creation, in providence, and redemption, and thereby become wise unto salvation through faith that is in our Lord Jesus Christ; that he may become acquainted with that book, and imbued with its spirit, which is the pillar and ornament of society, the parent of all our social and civil rights, the patron of learning and all true wisdom, the safeguard of all that is dear and sacred in the state, the teacher and guide, the light and glory of the church; its truths, while they enlighten the eyes, purify the heart and convert the soul, the passions of men are subdued and controlled by its powerful statements. The prejudices of men are corrected, their ignorance forever banished by its sublime and authoritative teachings; and apart from its divine consolations and precious promises to those who have fled for refuge to the Saviour revealed therein, its reflex influence on society, rewarding the industry of the laborer, protecting the rights of the injured, reconciling the poor to their humble lot, and rendering secure the rich in the possession of their wealth, diffusing the principles of peace and the love of good order, teaching obedience to rulers and subjection to the powers that be; it throws a divine cordon around the body politic, and inculcates the important lesson that righteousness alone can exalt the nation, while sin is a reproach to any people

Of late days the Man of Sin has declared the received versions too sectarian for the common schools, and worthy only to be burned; to which catastrophe he has doomed this true book of martyrs, as in olden time he did the martyrs themselves, and would substitute it, in part, by the worthless Apocrypha. If this were the dogma of an obscure sect, instead of the history of a mighty and growing party, attracted to our shores, from all the world, by the fertility of our soil and the generosity of our institutions—all the while the conscience-bound abettors of a living priesthood, themselves the sworn subjects of a foreign despot, who has often gored the Bible with his bulls; and though an ocean distance from us, has commanded freemen, and the descendants of Protestant fathers butchered by his minions, to suppress the voice of God that his priests may be heard—we say, were not the truth and the liberty to enjoy it thus perilously invaded, the encroachments of Catholicism would not constitute that irresistible motive to increase our efforts in Bible distribution that they now do.

Beloved brethren, admitting the duty to distribute the word of God, and God having in his providence pointed out concert of action, in the use of the press as a mighty means for its accomplishment, it only remains for us to use the lever God has put into our hands. The Board of Managers of the American Christian Bible Society would therefore

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most earnestly commend the institution to that favorable consideration of all the holy brotherhood, and affectionately suggest to all evangelists and elders, and all active and influential brethren, to bring the subject before their churches and neighborhoods, that auxiliaries may be formed as soon as possible, and funds flow in to the central treasury to be devoted to the making of Testaments and Bibles, which work may indeed be commenced before this circular is read by those to whom it is addressed.

We need not do more than remind you that the church is the light of the world—that from the church the word of the Lord is to be sounded out; that Christians are to shine as lights in the world, holding forth the word of life; that the church shines not by her own inherent light, but only by reflecting the light of God's most holy word.—These things you know, and in them you are already established.

We will not suppose that you lack interest in the cause of Christ so much, that you have so little feeling in your bosoms for the present and eternal welfare of your fellow-beings, so little of the love of God in your hearts, so little of the spirit of Christ, that you require a stirring appeal to be made to you to bring you into action We hope better things of you, and believe that you only need to look at the matter in its proper and true light to prompt you to immediate and energetic efforts. And now may our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope, through grace, comfort your hearts, and establish you in every good word and work. Amen!

We beg for this Address an insertion in our periodicals.

D. S. BURNET,
JAMES CHALLEN, } *Committee.*
J. J. MOSS,

REMARKS.

I have not only much affection for the persons, but much esteem for their judgment and practical good sense, who constituted themselves into the neucleus of a Christian Bible Society in the city of Cincinnati a few months since; and, therefore, though differing from them in my views both of the expediency and practicability of such a movement at this crisis, I have kept the subject on my table ever since the first printed notice of it, and said nothing about it. But being called upon from so many quarters and sources for my opinion of the project, I am constrained to say something about it. I have but a moment to note a few thoughts upon the subject.

In the first place, then, I doubt the propriety of any institution being got up under the patronage of any society, and with its name upon it, without a general understanding some way obtained of the concurrence and support of the whole brotherhood in the scheme. This is always essential to its claims upon them.

2. Our Baptist friends are doing as well as we could do at present; and, indeed, are doing what we could not now do. They are giving to the Pagans as correct a version as we could promise them for some

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time to come, and they are doing it at great expense. The great object of the Bible Society is not home, but foreign distribution. The circulation of the Bible in Pagan tongues, and not in Christian tongues, is the paramount object. Now we have no such field of labor; nor could we, without immense expense, create one; and, when created, we could not do better than circulate Judson's version, or some other now in being.

3. The union of effort and contribution with our Baptist brethren goes to demonstrate that, while they have very unjustly reprobated and badly treated us, we have no desire to retaliate, but are rather disposed to encourage them in all that is good and praiseworthy. Such co-operation on our part will likely lead them to reflect upon their measures, and at least superinduce a better state of feeling; on this account I would rather dissuade a new institution until some development of improper views or administration of affairs on their part.—They are most shamefully opposed by the too sectarian Pedobaptist friends of the old society in obtaining a charter, and we should on this account rather stand by them than withdraw from them at present.

4. But not to be tedious, we have not yet learned that liberality which even the parsimonious Baptists seem to have recently acquired essential to a separate institution. We have not got up with the Baptists, much less with the Methodists, and still less near to the Presbyterians, in works of public spirit and liberality. We have a good many noble spirits amongst us, but they are a fearful minority yet; and until we learn to give freely by hundreds and thousands, I hope nothing else will be undertaken until we have learned more evangelical liberality, and have had mercy upon our infant Colleges yet unable to stand alone.

For these reasons, while commending the noble spirit and enterprize of our Cincinnati brethren in this great work, I am sorry that my horizon does not afford me objects of hope so flattering as to presume upon the success of such an undertaking at this time. If, indeed, any thing more could be raised upon our own foundation than upon the Baptist basis of union, I would commend the undertaking, and then vote for the sums collected to be paid over to the Baptist Board for some years to come. All of which is, with much diffidence in my own judgment, and much respect for that of our brethren, very affectionately submitted. A. C.

SUNDAY SCHOOLS.

Brother Henley writes us that a flourishing Sunday School, composed of some sixty scholars, is in operation at Smyrna. We discover

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from our exchanges that increased attention is now being given to this subject by our Western churches. The friends of Christianity cannot but be gratified at this. Christian enterprize is doing much towards enlightening and benefitting our race; and in no department is it, perhaps, doing more than in this effort to instruct and train the young. This is beginning at the right point. Seize upon the young, and early arrest their attention and fix upon it the revelation of God—store their minds with its truths and sound maxims—and train them to an observance of all that God has enjoined—and we may then expect a generation instructed in spiritual things, and possessing that relish for them which is sadly wanting now. How much better on every Lord's day to collect together all the children we can, and imbue their minds with sacred knowledge, and with a reverence for the name of the Lord and his constitution, than to permit them to run wild in our streets and fields, seeking amusement in unprofitable games or in vicious associations. Let every church, then, become the instructor, on every Lord's day, of all the children that can be brought under her influence.

Christian Intelligencer.

THE SCHOOL-MASTER.

Dr. Channing once said of the school-master, "There is no office higher, for there is nothing on earth so precious as the mind, soul, and character of the child. No office should be regarded with greater respect. The first minds in the community should be encouraged to assume it. Parents should have no anxiety to accumulate property for their children, provided they can place them under influences which will awaken their faculties, inspire them with pure and high principles, and fit them to bear a manly, useful, and honorable part in the world. No language can express the cruelty or folly of that economy, which, to leave a fortune to a child, starves his intellect and impoverishes his heart."

BETHANY COLLEGE.

Among the resolutions adopted at the late meeting of the Board of Trustees, the following are of public interest:—

The Auditing Committee reported, showing a balance due the Treasurer at this time, of six-thousand-five-hundred-and-five-dollars and twenty-eight cents.

R. H. Forrester, of Pittsburg, Pa.; Major J. Johnson, of Woodville, Mi.; Buckner H. Payne, of Louisiana; Joseph W. Clay, of Nashville, Ten.; William Dabney, of Richmond, Va.; and L. A. Sandidge, of Maysville, Ky., were appointed Trustees of Bethany College in the year 1840, and have never attended any meeting of the Trustees. Their office as Trustees is, therefore, according to law, declared void.

Resolved, That William Stewart, Esq. be, and is hereby appointed Steward for one year, commencing July 5th, 1845; that he shall be entitled to receive for boarding, lodging, washing, fuel, and lights, (one candle for every two students till bed time,) and attention of serv-

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ants, at the rate of one hundred dollars for the collegiate year, payment to be made through the Bursar, in payments of two months boarding of each in advance, as far as received. The Steward, however, is to look to the students or their parents for all monies not paid through the Bursar. The said William Stewart is to pay an annual rent, at the rate of five dollars for each student who may board with him, the average of the students for the session to make the basis payable at the expiration of the year. The property and premises, real and personal, now rented by said William Stewart, are the same he has been occupying for the year past; the personal property to be by him kept and returned on the same terms and conditions upon which he possessed it last year, except that he is to pay as a rent for the personal property purchased from Mr. Bakewell, and now used by the said William Stewart, the additional sum of sixty dollars for the coming year. The said Stewart to file with the Secretary of the Board his bond for three thousand dollars, with good security, conditioned for the faithful performance of the duties of his said office.

Mr. Stewart being present, accepted the appointment and agreed to the above.

Resolved, That the Bursar give to the Stewart and Patron in the months of November and April of each year, a list of students who have failed to make proper payment of their boarding, and the amount due from each.

Resolved, That William White, Louis Hall, and John C. Perry, of Brooke county, Va.; Dr. Archibald Campbell, of West Middleton, and Charles Brown, of Pittsburg, be, and are hereby appointed Trustees of Bethany College.

Resolved, That Alexander Campbell be, and is hereby appointed Treasurer, and W. K. Pendleton, Bursar, for one year from this date, and that they file with the Secretary their bond as heretofore.

Resolved, That Thomas Wilson be, and he is hereby appointed Patron of the Primary Department for one year from the 5th of July, 1845; that he shall be entitled to receive for each student boarding with him, for boarding, lodging, washing, fuel, lights, and proper attention by servants, at the rate of ninety dollars for the collegiate year, payment to be made through the Bursar in payments of two months' boarding of each student in advance, as far as received. The Patron, however, is to look to the students or their parents for all monies not paid through the Bursar. Said Thomas Wilson is to pay an annual rent for the premises he now occupies, of two hundred and fifty dollars. The Principal in said Primary Department paying thirty dollars as a rent for the school rooms occupied by him. The said Wilson to file with the Secretary of the Board his bond, with good security, in the penalty of three thousand dollars, conditioned for the faithful performance of his duties as Patron.

A. CAMPBELL, *President.*

W. F. M. ARNY, *Secretary.*

BETHANY COLLEGE, VIRGINIA.

THIS Institution, in the number, respectability, and general moral standing of its students, is steadily advancing from year to year. The

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last session registers in the various departments some one hundred and twenty students. These are convened from Virginia, Kentucky, Tennessee, Alabama, Mississippi, Louisiana, Arkansas, South Carolina, Maryland, Missouri, Pennsylvania, Ohio, Indiana, and Illinois. Situate between the Ohio River and the great National Road, (some seven or eight miles only from West Alexander and Wellsburg,) and in the midst of an industrious and virtuous community, enjoying the most salubrious climate and productive soil—abounding in all the substantial comforts and enjoyments of life, cannot but have claims upon public patronage tantamount to any Institution in the whole community, to say nothing of its peculiar system of moral instruction or of the amplitude of its course of literary and scientific education. The last examination, continued at intervals through all the month of June, was very thorough and satisfactory, developing a very large amount of study and improvement on the part of the students. The same Professors could, however, as well teach twice its present number of students.

At the fourth annual commencement of Bethany College, on the 4th of July, 1845, the degree of Bachelor of Arts was conferred on the following young gentleman, who, having graduated in all the departments of the College, will be omitted in the subsequent lists of graduates of each school:—

William Baxter, of Pittsburg, Pennsylvania.
John W. Brown of Franklin, Tennessee.
Andrew Campbell, do. do.
Hiram Christopher, of Louisville, Kentucky.
John O. Ewing, of Nashville, Tennessee
T. C. M'Keever, of West Middletown, Pennsylvania.
Walter C. Whitaker, of Shelbyville, Kentucky.
Wm. W. Whitaker, do. do.
John H. Williams, of Woodford county, Kentucky.
James A. Young, of Russelville, Kentucky.

The first honor of the class was conferred on Mr. Hiram Christopher, who delivered the Latin Salutatory; the second on Mr. Wm. W. Whitaker, who delivered the Valedictory Address. An original oration, on the importance of the study of the Greek and Latin Languages, was delivered by Mr. John O. Ewing, and an original poem, on Woman, was recited by Mr. William Baxter. Mr. Albert Allen, of Lexington, Ky. delivered an address, as representative of the American Literary Institute; also, Mr James R. Saltonstall, of Tremont, Illinois, as representative of the Neotrophian Society.

The honorary degree of A. M. was conferred by the board of Trustees at their last meeting, on the 3d inst. on James P Mason, Prof. of Mathematics in Bacon College, Harrodsburg, Ky.

Amongst the graduates in the School of Ancient Languages, the first honor in Latin was assigned to Mr. Thomas J. Smith, and the second to Messrs. W. H. Clark, John M. Clark, James L. Caldwell, and Henry S. Pearce; Messrs. James Ogle, J. H. Shook, and Richard Webb were mentioned with approbation. In the Greek Language, the first honor was assigned to Mr. James R. Saltonstall, and the second to Messrs. Wm. H. Clark, John M. Clark, Thomas J. Smith, James L. Caldwell, and Charles Louis Loos.

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In the School of Mathematics, the first honor was assigned to Mr. Benjamin P. Wheeler, and the second to Mr. Thaddeus Smith.

In the School of Chemistry, the first honor was assigned to Thomas J. Smith, J. Bryant, and James R. Saltonstall; and the second to Thaddeus Smith, and E. J. Earle.

In the School of Natural Philosophy, the first honor was assigned to Benjamin P. Wheeler, and the second to Thaddeus Smith, Hiram Christopher, and W. W. Whitaker.

In the School of Sacred History, after a protracted examination, the following young gentlemen, of the first department, were so nearly equal as to stand in the first rank:—H. Christopher, W. Baxter, R. Graham, W. C. Whitaker, and W. W. Whitaker. In the second class of the first department, M. J. H. Williams and Elijah Bryan. In the second department, Messrs. Joseph Bryant, Albert Allen, Armstrong of Wheeling, and White of Kentucky. Third department, Messrs. J. L. Caldwell, Chapman of Ohio, Baldwin and Vail of Ohio. The prizes in each of these departments were publicly awarded on the day of commencement to Messrs. Hiram Christopher, of the first department; Mr. Joseph Bryant, of the second; and to J. L. Caldwell, of the third. These prizes were given because of general eminence during the whole collegiate term of each gentleman, and are regarded as the most meritorious honors awarded in the College.

In the School of Intellectual and Moral Science, the first honors were assigned to Hiram Christopher, of Louisville, Kentucky; W. W. Whitaker, of Shelbyville, Ky.; Albert Allen, of Lexington, Ky.; William Baxter, of Pittsburg, Pa.; Andrew Campbell, of Franklin, Tenn.; and John W. Brown, of do. And the second to J. O. Ewing, of Nashville, Tenn.; Clifton R. Estill, of Madison county, Kentucky. D. Funkhouser, of Shenandoah Valley, Virginia; T. C. M'Keever, of West Middletown, Pa; J. A. Young, of Russelville, Ky.

In the examination of the undergraduates in the several departments, the first degree of merit in the class in the Græca Majora was assigned to Albert Allen, of Lexington Ky.; Robert Graham, of Pittsburg, Pa.; C. F. Uhlrich, of Bethany, Va.

In Horace the first degree of honor was assigned to Albert Allen, of Lexington, Ky; Daniel Bryan, of do; Joseph W. C. Bryant, of Bethany, Va.; C. F. Uhlrich, of do.; Benjamin P. Wheeler, of Vincennes, Indiana.

In Sallust the first degree of merit was assigned to Robert Graham, of Pittsburg, Pa

In Cæsar, to John H. Armstrong, of Wheeling, Va.; B. F. Atkinson, of Short Creek, Ohio; James B. Johnson, of Little Rock, Arkansas; Wilson S. Kennon, of St. Clairsville, Ohio; W. D. Saunders, of Woodville, Miss.

In Geometry, to William H. Clark, of Jackson, Mississippi; James L. Caldwell, of Calloway county, Ky; Wilson S. Kennon, of St. Clairsville, Ohio; T. J. Smith, of Montgomery county, Ky.; Richard Webb, of Clark county, Ky.; Henry S. Pearce, of Baltimore, Md.; A. Gans, of Fayette county, Pa.

In the Hebrew Language the first degree of merit was conferred on James L. Caldwell, of Ky., Andrew Campbell, of Tenn., J. W. Brown,

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do., T. J. Smith, Ky., and the second on Charles L. Loos, J. W. C. Bryant, W. H. Clark, and T. C. M'Keever.

PRIMARY DEPARTMENT.

We are sorry to say that an authentic report of the examination of this department has, through the absence of the Principal, not been furnished for publication.

NEWS FROM THE CHURCHES.

From the Christian Journal.

STATISTICS.

LEXINGTON, KY., 1845

Brother Ayres—Since my last report I have visited the following counties, to wit:—Carter, Bath, Nicholas, Harrison, Scott, and parts of Woodford, Fayette, and Bourbon. Brother J. R Hulett, who has been assisting in collecting the statistics, has visited the following counties:—Boyle, Casey, Pulaski, Lincoln, Garrard, Madison, Rockcastle, Estill, Knox, Owsley, Morgan, Montgomery, Clark, Jessamine, and parts of Fayette and Bourbon, and received the desired information from Pike, Johnson, and Breathitt.

In the above counties I report the following information:—In Carter, 3 churches; aggregate number of members, 172; average, 57 1 3. In Bath, 7 churches; aggregate, 764; average, 109 1 7 In Nicholas, 7 churches; aggregate, 1044: average, 149 1-7. In Harrison, 8 churches; aggregate, 1113; average, 139 1 8 In Scott 6 churches; aggregate, 706; average, 117 4 6. In Woodford, not previously reported, 4 churches; aggregate, 394; average, 97 3 4. In Fayette, 7 churches, (three to be heard from;) aggregate, 1298; average, 189 3 7. In Bourbon, 11 churches; aggregate, 1196; average, 108 8 11. In Montgomery, 8 churches; aggregate, 1286; average, 160 6 8. In Clark, 6 churches; aggregate, 1013; average, 168 5 6. In Jessamine, 6 churches; aggregate, 797; average, 132 5 6. In Boyle, 4 churches; aggregate, 300; average 75. In Casey, 7 churches; aggregate, 439; average, 62 5-7. In Pulaski, 8 churches; aggregate, 573; average, 71 5 8. In Rockcastle, 5 churches; aggregate, 370; average, 74. In Lincoln, 7 churches; aggregate, 1051; average 154 1 7. In Garrard, 6 churches; aggregate, 675; average, 112 1-2. In Madison, 12 churches; aggregate, 1414; average, 117 5 6. In Knox, one of 60 members. In Estill, 6 churches; (one to be heard from;) aggregate in the five reported, 207; average 41 2-5 In Owsley, 2 churches of 99; average, 49 1 2. In Morgan, 8 churches; aggregate, 541 average, 67 5 8. In Breathitt, 2 of 58 members; average, 29. In Johnson, one of 34 members In Pike, two of 38; average, 19 Whole number of churches, 144, and 4 to be heard from; whole number of members, 15,638; average 108 76 144

Brother Hulett received the information from Pike, Johnson, and Breathitt, from a minute of an annual meeting; and the report may not be entirely correct; and if so, will the brethren in those counties be so good as to inform me at Harrodsburg?

My next and last report will not be made until the whole work in Kentucky has been completed, at which time the pamphlet publication will be ready for distribution. The printed copies promised will be sent to the officers of the church; and I now take occasion to say, that, if individuals wish to possess themselves of these valuable statistics, (valuable to all, but especially to preachers,) they can let me know at the next general meeting, which will commence the last Friday in June next, and all their orders will be attended to. I know not yet what will be the cost of the pamphlet; but it will not be more than 25 cents per copy.

I will be enabled to put this work to press as soon as the general meeting shall have closed; and as I shall strike off but a few extra copies, those who wish a copy had better apply at this meeting. It will be published in a neat pamphlet form, the churches arranged in counties, and, where it can be done, the distance from one church to another will be given. This will be valuable to preachers, as it will enable them to send on a long list of appointments; unless the N—— circular be adopted by all the churches.

I remain yours faithfully, S. M. SCOTT

Boon county, Missouri, July 8, 1845

On Saturday before the fourth Lord's day I commenced a meeting in Palmyra, and held on until Tuesday night. There were four additions, and among the number immersed was an intelligent and amiable Methodist sister. On the first Lord's day in June I was in Columbia, where we had two additions. The next Saturday brother H Thomas and I began a protracted meeting at Santa Fee, in Monroe county. We had four additions by faith and obedience, and one united from the Methodists who had been immersed The following Lord's day I was detained at home by sickness. On the 5th Lord's day in June I was with the brethren in Lexington, and gave four discourses; and five took membership. T M ALLEN.

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Bethany, Virginia, July 4, 1845.

By a letter from South Carolina I have just learned that the brethren and friends of Greenville and Anderson Districts have been much refreshed by a visit from our good brethren Dr. D. Hook and N. W. Smith, of Georgia. Some 15 or more were added at two places. The good Lord bless the seed sown and labor performed in that land!

EPHRAIM A. SMITH.

From the Christian Journal.

Brother Ayres—You will be glad to hear that fifteen persons confessed the Saviour this week, at a meeting we held five miles from this town. The occasion was one of deep interest to all present. A young gentleman, who has been laboring under consumption for some weeks, and who was deeply concerned for his soul, sent for me to talk with him upon religion. When I arrived I found the house crowded with spectators, and our sick friend greatly agitated. He remarked, that for some weeks he had sought the Lord in prayer, but that he did not feel relieved of his sins; and that he had sent for me to tell him what was required at his hands in order to pardon. I endeavored to lead him to the Lamb of God, by reading to him the Scriptures. While I solemnly pointed out the way to pardon and peace he wept bitterly; and turning his tearful eyes upon me, said, "I wish to hear you preach to me and to those around." I joyfully complied; and at the close of my address, *he*, with fourteen others, acknowledged their faith in the Lord, and their willingness to put him on in baptism.

SAMUEL J. PINKERTON.

Nicholasville, June 21, 1845

Brother Ayres, I reached this city to day, from a tour of some weeks; having in the time visited the following places:—Ghent, North Liberty, Warsaw, and Petersburg, in Kentucky; Vevay and Rising Sun in Indiana. There are some twenty-five or thirty persons added to the faithful; and, we trust, an increased desire awakened in the congregations for the exercise of greater zeal and a more abiding piety. May the Lord bless and strengthen the brethren, from whom we have separated with much regret; and may they declare that doctrine which they have professed before men and angels, "with a pious walk and godly conversation."——Very truly,

S. J. PINKERTON.

P. S. Please say that all communications intended for me, will find me at Nicholasville, Ky.

S. J. P

SUMMARY OF NEWS.

Brothers W. G. Swinney and L. Marriott held a meeting at South Rolling Fork church, Marion county, Ky, at which 25 persons obeyed the gospel. At Union, Boyle county, 5 were added.

A congregation of Disciples was organized at Hanover, Illinois, on the 26th January. It numbers sixteen members.

Brother Aaron Sutton, Gallatin, Illinois, writes, "I have devoted the last seven months of my time in riding and proclaiming the gospel of Christ, which has had, through divine favor, a salutary effect. Since I commenced I have immersed ninety."

Brethren Lindsey and Lard immersed seven persons at a meeting in West Finley, Pa, on the 4th Lord's day in June.

Boon county, Missouri, July 8, 1845.

STATE MEETING.

On Friday, before the third Lord's day in October next, a State Meeting is appointed to commence in Columbia, Boon county, Missouri. All the teaching brethren in the state, we trust, will attend; and it is desired that every congregation in the state make a report of its members and increase since the last state meeting, and any statistical information that may be important. News from the different congregations can be obtained at each of the annual meetings the ensuing fall, and transmitted from them to the state meeting. All churches, who do not communicate with any annual meeting, we hope will not fail to send a letter to the state meeting. It would be a pleasure to see some in attendance from every church in the state, and all the preachers, as the object of the meeting is to form an acquaintance, promote brotherly love, strengthen the bonds of Christian union, and spend a few days together in the worship of God. Teaching brethren from other states are respectfully invited to attend.

T. M. ALLEN.
S. S. CHURCH.

P. S. Other religious periodicals will please copy the above.

RULES TO BE OBSERVED IN PRACTICAL LIFE.

The following Rules are said to have been given by Thomas Jefferson, in a letter of advice to his namesake, Thomas Jefferson Smith:—

1. Never put off till to-morrow what you can do to-day.
2. Never trouble others for what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not need because it is cheap.
5. Pride costs us more than hunger, thirst, and cold.
6. We never repent of having eaten too little.

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7. Nothing is troublesome that we do willingly.
8. How much pain those evils cost us which never happened.
9. Take things always smoothly.
10. When angry, count ten before you speak; if very angry, a hundred.

OBITUARY.

By the voice of the yearly meeting for this vicinity, I was requested to forward to you for publication, a notice of the death of our beloved brethren DEXTER OTIS and STEPHEN W. TINKHAM, the former of whom departed this life on the 15th, the latter on the 27th of March last, both of them calmly yielding up their spirits into the hand of God who gave them, in the blissful hope of a resurrection and an eternal life. It has never fallen to my lot to become acquainted with two more *pure* spotless men than they were. They were both Elders in their respective churches; and truly they were "examples to he flock,' and surely "when the Chief Shepherd shall appear they shall receive a crown of glory that fadeth not away." Brother Otis labored publicly in the word and doctrine;" and, like Apollos of old, he was "eloquent and mighty in the scriptures." But they need no eulogy from me: "their praise is in all the churches" in this region.—"Blessed are the dead that die in the Lord."

Tompkinsville, Ky, March 5, 1845.

JOHN MULKEY was descended from a pious family His grand-father, Philip Mulkey, was a Baptist preacher, of respectable talent, in the Meherrin Association, so early as the year 1756. *Semples' Hist Virg Bap*, page 222 Philip Mulkey's son Jonathan became a preacher, *perhaps* in South Carolina; but finally located in East Tennessee, and soon distinguished himself as one of the most eloquent, pious, and virtuous Baptist preachers in the state Three of his sons became preachers! And he was blessed with the singular happiness of being associated, in his old age, in preaching, with his *father*, and his own *son John*, in the same pulpit, and on the same day!

John Mulkey was born in South Carolina, January 14, 1773; commenced preaching in East Tennessee in the 20th year of his age; and, by close application to his Bible, soon became a very popular Baptist preacher. He and his brother Philip, who was one of the most pious and zealous preachers of the age, removed to Kentucky early in the present century. These two brothers in the *flesh*, in the Lord, and in the proclamation of the gospel, soon "obtained good report." But in the year 1809 John "expressed a change in his sentiments on *unconditional election*, and some other subjects" This was the beginning of *sorrows* in the Baptist church! "At the August meeting, 1809, they agreed to call on *five* sister churches to assist them. The following October meeting was the time set. The churches sent their delegates; the subjects were investigated; and the question put, 'For all who justify brother Mulkey to hold up their right hands" but the majority being in his favor, no more could be done *then*. But the second Saturday of November he proposed to drop all disputes and bear with each other. They replied, "Never, till you come back to the very ground from which you started." He then proposed a dissolution of the church, to which there was not a dissenting voice. Those that were determined to stand on their *old ground* were called to have their names enrolled as the *church*. But John Mulkey called on all who were determined to withdraw from all human *creeds* and stand on the *Bible*, to give place for the others to act in their own way. They met on the next Saturday; and, after solemn prayer to Almighty God, organized themselves into a church on the Bible alone" After this start for *reform*, John and Philip Mulkey bore all opposition with Christian fortitude, persevered in well doing, and sowed the seeds of reform with a liberal hand; and though small was their beginning, they soon gathered a mighty host. And when brother A. Campbell appeared upon the *arena* they took courage, and zealously and successfully contended for a consummate restoration of the ancient order of things in the church.

John Mulkey spent the most of his time in preaching till about three years ago, when his health became so precarious that he was compelled to desist. The last year he was confined to his home and the delightful company of his intelligent, pious, and virtuous *wife*. He frequently and freely conversed with her on the subject of his departure for the land of rest as he called it; told her he had not dreaded *death* since he became a Christian, but that he was more than *ordinarily* willing to change worlds at this time. And to one of the Elders he said, "You cannot *think* how willing I am *to die!*" Some days previous to his departure he requested his beloved to have two of his most favorite pieces sung while he should be dying; the one beginning, "Jesus, thou art the sinner's friend"—the other, "The angels that watch'd round the tomb" But when his final dissolution came on, the friends were so immersed in grief for the dying *father*, saint, evangelist, that they could not sing. And so, surrounded by a wife, children, grand children, brethren, and weeping friends, he calmly fell asleep in Jesus, December 13, 1844, 15 minutes before 1 o'clock A. M. Father Mulkey delivered, in 51 years, upwards of ten thousand discourses himself, and left *two sons* eminent preachers, and a *grand-son* just commencing. Will they imitate his noble example? That not only they, but many more may imitate it, is the prayer of the writer.

ISAAC T. RENEAU.

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WEIGHT OF LETTER PAPER.

"After the first of next month," says the Dollar Newspaper, "the new Post-Office law will be in operation, when all letters through the mail will be charged according to weight. As few persons have ever weighed a sheet of ordinary letter paper, there is general ignorance as to what sized sheet a person may use within a half ounce, the maximum weight for the lowest rate of postage. All letters under half an ounce may be sent three hundred miles for five cents; over that distance, for ten cents. A trial of the weight of six varieties of writing paper, three of letter paper and three of foolscap, and two kinds of envelopes, large and small, shows the following result as the weight of each single sheet, on an average of ten sheets of each kind. The paper was all of good quality, and such as we are all used to, for size and weight:—

Letter paper,	first variety,	136 grains.
do.	second do.	134
do.	third do.	131
Foolscap,	first do.	172
do.	second do.	169
do.	third do.	161

Small envelope, 42 grains. Large do. 62 grains.

Wafers, usual size, one grain. Sealing wax, usual quantity, 6 grains.

The ensuing deductions are based upon the heaviest paper, to keep within the mark. An avoirdupois half ounce is 213¾ grains. We may therefore send as a single letter—

1. One and a half sheets of letter paper, sealed with wax or wafer.
2. One sheet of do. with large or small envelope; wax or wafer.
3. One sheet of foolscap, with small envelope, sealed with wafer.
4. One sheet of letter paper, with a quarter eagle ($2,50) enclosed, and secured with wax, and the letter sealed with wax.
5. Half a sheet of letter paper, or light foolscap, with a half eagle enclosed, secured and sealed with wafers.
6. A sheet of letter paper may contain a dime and a half, or a half sheet may contain a quarter dollar.
7. A sheet of letter paper may enclose seven bank notes and be sealed with wax; or three bank notes, and the whole in an envelope.

THE CHRISTIAN MESSENGER.

"The Christian Messenger, Reformer, and Family Magazine; devoted to the dissemination of Primitive Christianity. Enlarged series. London: published by Simpkin, Marshall, and Co., Stationers' Hall Court; P. C. Gray, Edinburg; and T Kirk, Nottingham."

This very useful and excellent paper is now more than double its former size, being rather larger than the Harbinger. It is a monument to the intelligence, zeal, and piety of its editor and a few most worthy contributors. Its circulation is by no means adequate to its support, as I conceive, unless considerably increased. The Table of Contents of No. I., will show what our brethren in Great Britain and Ireland are doing:—

Preface. *Essays, Dialogues,* &c.—Bethel, or the Christian's House; Family Culture—Conversations at the Carleton House—Introduction

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to the Family Circle; Conversation I.; An Important Truth; The Rising Sun at Sea; Introduction to the Acts of Apostles; Baptism for Remission; Sprinkling *versus* Immersion; God's Family on Earth; Effects of Kindness; Equality; Poetry, a Lesson of Life; the Teacher to the Listless Student; Truth. *Original Communications*, &c —Fragments of Moral Philosophy, No. 1; The Gospel; Open Communion; G. C. Reid's Parting Address to the Churches; The Nature and Criteria of Miracles; Scripture Difficulties, No. xiv.; God no respecter of Persons; A Campbell's Change of Views; A. Campbell's Reply; The Spirit of Truth; Levity at the Lord's Supper; John Locke; Maynooth Grant; Lord Ross' Telescope; Civil War in Switzerland; The Oregon Territory. *Queries and Replies*—Queries of E. T. and Replies of J. D. on Scripture Difficulties, No. xiii.; Queries by T. S., and Replies by J. W.; Query by G. P. and Reply by J. W. (Deaconesses;) The Evangelists. *Items of News, Statistics*, &c.—Kilmarnock, Parkhead, Sinclairtown, Newburg, North Shields, Markham township, Canada, Dungannon, Ireland, The Baptists in a America, Dangers of the Sea, Maxims. *Obituary*—Mr. R. C. Foster; Remarks by Alexr. Campbell; Poetry—Youth and Beauty.

CHANGES IN THE HARBINGER.

THE reduction of the postage of the Harbinger by the late law, (in no case more than 3½ cents,) though it is questionable with us, not having a balance as yet, whether it can in any case be more than 2½ cents per number; our paper varying a little, sometimes a number is one ounce and a half, and sometimes down weight, and some other considerations induce us to enlarge the Millennial Harbinger 12 pages each number, or one-fourth its present size, and still to sell it at the same price. This could be done, provided only our present subscriptions were all paid. More than fifteen hundred subscribers pay nothing at all. If our subscribers would pay, even *minus five hundred*, we could send out 60 pages per month instead of 48. We desire this improvement for two reasons: we wish to commence a new sort of philological, historical, and critical commentary on the New Testament—a work, indeed, of which these terms do communicate a very inadequate idea. We desire to publish it first in the periodical form, that it may undergo a severe revision; and finally, the Lord willing, be collated into one or more volumes.

Besides this, we desire to add to the Millennial Harbinger two or three new departments, and to have an Assistant Editor for some of those departments, and thus to make it greatly more valuable and interesting as a *family magazine* and a *book of historical reference* in subjects of which we may hereafter speak *in extenso*. At present we can only intimate our purpose. Such improvements and enlargement, as we contemplate, without any increase of expense to our subscribers; but rather, considering the reduction of postage, at less expense than before, would, we think, be a demand upon them to increase our patronage and to be more prompt in paying their dues. We shall, however, at a more convenient season, more fully develope our intentions, and for the present wait to hear from our friends. A. C.

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FEMALE COLLEGIATE INSTITUTE,

Georgetown, Kentucky.

TEACHERS:

T. F. JOHNSON, A. M., Principal.
Miss GEORGETTA HAVEN, } Assistants.
Miss CAROLINE STANWOOD, }
Miss SARAH STANWOOD, Teacher of Primary Department.
Miss ELIZABETH BUTLER, Teacher of Drawing and Painting.
Mr A. WEVER, Teacher of French and German.
Mr C. FRITZ, Teacher of Music.

The 16th session will open on the second Monday of August, and close at Christmas. Vacation includes January and February.

The Assistants are ladies of great moral worth, who graduated at the best Female Seminaries in the United States. They have been connected with this Institution seven years. Their fidelity and exemplary deportment have proved them to be, in every respect, trustworthy, and established for them characters not to be affected by the sneers of the supercilious They reside at the Institute, and exercise over the pupils a constant care, extending to their manners, their dress, their personal habits, their purchases, their attention to study during study hours, their exercises and recreations, the order of their bed-rooms and wardrobes, and every thing connected with good morals, good health, and good scholarship. These delicate and responsible duties cannot be *properly* attended to without the aid of such assistants. Those who have been unfortunate in the choice of subordinates, may labor in vain to convince thinking men otherwise The pupils enjoy every facility in the way of philosophical and chemical apparatus, standard literature, musical instruments, maps, globes, &c., without extra charge

The health of the boarders has been extraordinary, only one case of serious illness having occurred among them in seven years. No case of chillblain has ever occurred here. The responsible duty of providing for their comfort in cold weather, is never committed to negligent domestics

The boarders are allowed to attend any place of worship prescribed by their parents; but not to visit or receive visits; nor to attend night meetings or pleasure parties; nor to make purchases; nor to wear fine dresses or jewelry in school.

Pupils from a distance, over fifteen years of age, are required to board at the Institute.

An Academy, two stories high, containing four large school rooms, with a double gallery, has just been added to the establishment, to secure more room and greater comfort in the boarding-house.

Only two beds will be put into a chamber of ordinary size. Every room will have a fire-place, a wardrobe, and a bureau, with other necessary articles of furniture, and be carpeted in cold weather if desired.

TERMS PER SESSION—IN ADVANCE.

For Tuition and Boarding, with fuel and lights,	$70 00
Music, with use of Piano and Guitar,	25 00
Latin, French, or German,	10 00
Drawing, Painting, or Wax-Work,	10 00
Embroidery,	3 00

July 1, 1845.

FEMALE ECLECTIC INSTITUTE;

Near Frankfort, Kentucky.

THE next session of this Seminary will open on the *first day* of August next In consequence of the graduating of a large class, several vacancies will exist The school will still be limited to the size of a family; and day scholars will, on no account, be admitted. To those received, the Principal and his Lady will give their personal and constant supervision. No part of their responsible duties is ever committed to subordinates.

Such as wish their children to be taught *how to learn*, rather than *to be educated;* to be controlled *by principle*, rather than *by precept;* to acquire the *love of excellence*, instead of the *desire to excel;* to be fitted for the period of mature existence, rather than "to shine or to allure;" to be clothed with "the ornament of a meek and quiet spirit," instead of the bold and forward self possession which leads to so much domestic misery—are the only persons addressed in this notice.

The course of instruction is thorough, and the discipline wholly parental; but the co-operation and confidence of the friends of the pupils *must be had* in order to success.

TERMS.—Two hundred dollars per annum. No extra charge for instruction in ornamental study, except music; nor in the Greek, Latin, or French language. The German, and Oil Painting, extra. Books, Stationary, Drawing, Materials, use of Models, Library, and the finest suit of Apparatus that can be desired, $10 per session. Fees payable half yearly in advance. Address

P S FALL,
Frankfort, Ky

June 18, 1845.

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TO NIAGARA.

Written at the first sight of its Falls, August 12th, 1838.

By J. S. Buckingham.

Hail! Sovereign of the World of Floods! whose majesty and might
First dazzles—then enraptures—then o'erawes the aching sight;
The pomp of Kings and Emperors—in every clime and zone,
Grows dim beneath the splendor of thy glorious watery throne.

No fleets can stop thy progress—no armies bid thee stay;
But onward—onward—onward—thy march still holds its way;
The rising mist that veils thee, as thine herald goes before;
And the music that proclaims thee, is the thundering cataract's roar.

Thy diadem is an emerald green, of the clearest, purest hue,
Set round with waves of snow-white foam and sprays of feathery dew;
While tresses of the brightest pearls float o'er thy ample sheet,
And the rainbow lays its gorgeous gems in tribute at thy feet.

Thy reign is of the ancient days—thy sceptre from on high—
Thy birth was when the morning stars together sang with joy;
The sun, the moon, and all the orbs that shine upon thee now,
Saw the first wreath of glory which twined thine infant brow.

And from that hour to this, in which I gaze upon thy stream,
From age to age—in winter's frost, or summer's sultry beam—
By day, by night, without a pause, thy waves with loud acclaim,
In ceaseless sounds, have still proclaim'd the great Eternal's name!

For whether, on thy forest banks, the Indian of the wood,
Or since his days, the red man's foe on his father-land have stood;
Whoe'er has seen thine incense rise, or heard thy torrent's roar,
Must have bent before the God of all to worship and adore!

Accept, then, O supremely Great! O Infinite! O God!
From this primeval altar, the green and virgin sod,
The humble homage that my soul in gratitude would pay,
To thee! whose shield has guarded me through all my wandering way.

For if the ocean be as naught in the hollow of thine hand,
And the stars of the bright firmament, in thy balance, grains of sand;
If Niagara's rolling flood seem great to us who lowly bow,
O! great Creator of the whole, how passing great art thou!

Yet though thy power is greater than the finite mind may scan,
Still greater is thy mercy, shown to weak dependent man;
For him thou cloth'st the fertile fields with herb, and fruit, and seed;
For him the woods, the lakes, the seas, supply his hourly need.

Around, on high, or far or near, the universal whole
Proclaims thy glory, as the orbs in their fix'd courses roll;
And from creation's grateful voice the hymn ascends above,
While heaven re-echoes back to earth the chorus—God is Love.

☞ A communication from "Mathetes" on "Securities against Error and Heresy," shall appear in our next.

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THE

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MINISTERIAL CHARACTER—*No. V.*

TIME was when ministers of the gospel were regarded as reflecting mirrors, in whose doctrine, example, and spirit, the gospel shone forth upon a benighted world, illuminating the ignorant, reclaiming the wanderer, and converting the sinner from the error of his way. On the brotherhood, as well as on society at large, such a one was as the dew of Israel, and the gentle rains upon the languishing corn. His conversation amongst the flock was like the breathings of spring on beds of spices, causing them to pour forth their odors and to sweeten the fountains of life. The afflicted were consoled, the drooping were animated, the passionate were calmed, and the feeble and fainting were strengthened and encouraged by the purity of his speech and the piety and consistency of his life.

But now, in this age of religious strife, partizan wars, and rival excitements, the main attributes of a popular preacher are not the mildness and holiness of his spirit, nor the exemplary decorum of his virtuous life, but his zeal for the shibboleths, and his ability to defend them; his power to declaim on popular and exciting subjects; and to build up the flock rather in numbers than in intelligence, righteousness, and holiness. These endowments and acquirements will compensate much for the absence of spirituality, and sometimes for the want of an ordinary share of common decency and morality. A commendation once pronounced upon a very inconsistent, though a very able preacher, by one who knew him well, is, alas! too pertinent and applicable to some of my acquaintance in several parties—"When in the pulpit they preach so well, they ought never to come out of it; but when out of the pulpit they behave so badly, they ought never to enter it." A reproof as good as a text for many a sermon.

Learning, talent, and piety, were, in my youthful days, the three great acquisitions presented to me as essential prerequisites to the

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gospel ministry. The last of these was always presented as the greatest and most indispensable of all. Many men, almost demons in spirit and character, have talent and learning enough and to spare, to qualify them for good religious instructors. One of this class once said to me by way of an apology for not studying theology, that he had no taste for the ministry; that he would not like to stand as a lamp in the street to light others into a house into which he never entered himself. His old Parson, he feared,—a very sound and evangelical preacher withal,—would be found at last in that miserable predicament. He had stood at the gate of heaven for fifty years, showing many of his generation the way into the kingdom of heaven; but had not, as he thought, himself got an inch nearer the entrance than when first he knew him.

There is no substitute for piety, genuine unfeigned piety, in all who would preach or teach Christianity. There is no eloquence like that of piety. The parade of language, however well assorted—the display of beautiful tropes and figures of speech—the high-wrought description—the splendid imagery—the fine utterance—the graceful gestures, without genuine piety—are like the music of a farce falling upon the ears of a dying man. Feeling in harmony with any great theme gives interest to every one who has language to represent it. Some of our most efficient orators in the Senate and at the Bar, as well as before the people, are not our greatest men; but they are speakers who are themselves deeply interested in the subject, and who display that interest in the spirit and earnestness of their address. Many an audience has been led, without much argument, into the views of their orator, and to coincide with his measures too, who, after the warmth and earnestness of his manner had passed away and faded from their minds, could not give one good reason either for their assent to his views or their support of his measures. Even the uncouth Puritan, in the day of his zeal, and in the fervor of his austere deportment and utterance, made more proselytes to his views by his firm nonconformity and great decision of character, than by all the reasons he had to offer in support of his doctrinal peculiarities. Earnestness—unaffected earnestness, springing from the clear vision of things unseen and eternal, fully believed and cordially embraced, will make a man more of an Elijah or a Paul than all the learning, and genius, and taste of the most splendid declaimer in the world.

The great sin of the age is the want of a corresponding interest in the soul-absorbing themes of the Christian religion. As the celebrated Garrick responded to a clergyman on one occasion, we might respond to many a preacher who bewails the coldness of the times. An eloquent clergyman once asked the far-famed actor why it was that the gospel

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minister who had such solemn truths to utter, could not affect or interest his auditors as he could on the stage, when every one knew that what he said was all fiction. "Why, sir," replied the distinguished actor, "you speak truth as though it were fiction, while we speak fiction as though it were truth."

But no man can really be in earnest who is not pious. And should any one study earnestness of manner for the sake of its effect, without a corresponding piety, he will never acquire it except as a hypocrite acquires so much of the appearance of a saint as to make him tolerably current amongst those who have no hypocrite detector. Indeed, he that would deceive in the ministry must put on the garb of godly sincerity, as the ancient false prophets were wont to apparel themselves with a rough garment, because in those days the true prophets assumed that style as more compatible with their office.

No man ought, however, to assume the office of a preacher or minister of Christianity, who does not feel such an interest in the great work of saving men, as to absorb his whole soul in the undertaking. Many, indeed, wish to become public men because of their love of publicity and popular admiration. Better for them to seek admiration in a safer market, and to cater for that reward on terms that will not imperil their own salvation in the day of righteous reward.

If a man love spouting and acting, let him go to the stage. Does he love wrangling? Let him go the bar. Does he love teaching? Let him become a school-master. Does he love money? Let him become a merchant. But does he love souls and desire their salvation? Let him spend much time in the mount with God, and go forth into the great congregation with the sincerity, and zeal, and pathos of one inspired with the faith and the hope of the gospel. Then, indeed, his labors in the Lord shall not be vain: for the pleasure of the Lord shall prosper in his hand.

I unfortunately forgot to bring with me a single number of the Harbinger to this place, and I know not how these remarks will fit up with my other essays on Ministerial Character. Still, whether I have adverted to this subject or not, the present remarks may not be wholly unseasonable. I am more and more persuaded that in order to that success which we desire to see and labor to effect, we must cultivate the piety, and the zeal, and the earnestness of Apostles and Prophets, if, like them, we would gather much fruit unto eternal life. A combination of proper learning, talent, and piety, in any minister of the gospel well applied in the great field of humanity, will give him a power of blessing and of being blessed above all other men in any other calling on the broad earth. Any Christian man of a well bal-

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anced mind, and sound judgment, who looks into eternity through the telescope of faith, will see in the Christian minister a glory and a felicity, though he be despised and rejected by many a worldly wise man in high stations of life, that will not only engage his admiration of the office, but engage his heart and soul in the work to the utmost extent of the abilities and opportunities which God has bestowed on him. May the Lord of the harvest send out many such laborers into the fields now ready for the sickle! A. C.

White Sulphur Springs, Va., July 28.

THE PLAN AND METHOD OF THE APOCALYPSE.

No. I.

This very sublime and mysterious portion of the apostolic writings seems to be as necessary to the completion of the Christian revelation as the contents of it are captivating and interesting to every sincere Christian. Had the sacred writings of the New Institution closed with the epistle of Jude, or with that of John to sister Electa, every one, well read in the Jewish records, must have regarded the Christian scriptures as incomplete, if not imperfect. The Jewish scriptures, like the Pentateuch, begin with history and end with prophecy. This is, indeed, the plan of all the different departments of revelation. The merely preceptive, didactic, and exhortatory portions of the Bible, occupy but a small space compared with its history and prophecy.—Both volumes of the sacred writings commence and end alike. The historian opens and the prophet closes the divine communications to Jews and Christians. There are, then, some good reasons why the book called the Apocalypse should be placed at the close of the last message which Heaven has vouchsafed to man. We thank kind Heaven that we have both the beginning and the end of the Christian Institution in this volume.

That this divine communication should be much read and much pondered seems to be so evident from the benediction pronounced in the beginning of it, as to need no argument to enforce it:—"Blessed is he that *readeth*, and they that *hear* the words of this prophecy, and *keep* those things which are written therein." If the blessing had been confined to those only who understand and comprehend it all, then, indeed, it would have been enjoyed by no one from the days of John to the present hour. But the reading and practising of the things enjoined in this book, so far as they are understood, has always been accompanied with the blessing promised. That it is more or less

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intelligible to all sincere and attentive students of it, is, moreover, to be presumed both from its exordium and its conclusion, from the injunction to read it, and the consolation promised to those that keep its sayings.

Notwithstanding a thousand abortive efforts to comprehend it all, and a thousand failures to satisfactorily explain certain passages in this book, there has been derived from it very much light as to the future destiny of Christianity and the world. We may also add that much successful and important effort to bless the world by the Bible, has been both prompted and guided by the indications of the divine purposes and plans, gleaned from the assiduous and devout examination of it. So that, notwithstanding all the discouragements thrown in our way by weak and positive dogmatists, and visionary speculators upon the contents of this book, we are still strongly inclined to the opinion that the Revelation concerning the kingdom of Jesus Christ, presented to us in the visions of John, has paramount claims upon the church to devote to it much calm, prayerful, and unbiassed study and examination.

I am not proposing to add to the general stock of knowledge already possessed on this book by the Christian church, by any new light that I am now presuming to throw upon the sublime and awful subjects on which it treats. I only purpose to assist the students of Christian prophecy by a few suggestions on the plan and method of the Apocalypse, and by discriminating, as far as we have certain knowledge, the fulfilled from the yet unfulfilled portions of the book. Though in this effort we may not be able to advance one step beyond the van of the most enlightened interpreters, though we could not even greatly assist the present school of apocalyptic students in advancing to the highest class of interpreters; still it might be a service full of reward and honor, could we only induce a great many Christians to enter the school of the prophets, and to learn to understand what the Spirit intimates to us of the awful and glorious destinies of the human race. In the hope of inspiring some of our contemporaries with the desire to understand, and of aiding others who are seeking to comprehend these gracious developments of human destiny, I shall first undertake to examine *the plan and method* of the Apocalypse.

The TITLE of the book, in the first place, demands a moment's attention. Romanists and some others call it, "The Revelation of Saint John the Divine." But this, like many other names imposed on parts of the holy oracles, as well as on the things contained in them, is as wanting in good sense and good taste as in divine authority. In the short preface prefixed to the Book by the writer of it, it is

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styled, "*A Revelation of Jesus Christ, which God gave unto him to show unto his servants things which must shortly come to pass.*" It is, then, a revelation of things future from its date; some of which were immediately to come to pass, while others were as remote as the end of the world. Were we to condense this divine title, found in the text itself, we should call it, "A REVELATION OF FUTURE EVENTS, ADDRESSED TO THE SERVANTS OF GOD, COMMUNICATED BY JESUS CHRIST THROUGH HIS SERVANT JOHN."

Next to the title comes the *preface*. John presents all the communications made to him in one letter addressed to the seven Asiatic churches. Hence the Apocalypse is one great epistle; and, indeed, it might as well be called THE FOURTH EPISTLE OF JOHN, as any one of the three is called First, Second, or Third. It is one great letter; the first period of which is "John to the seven congregations which are in Asia: Grace to you, and peace from him who is, and who was, and who is to come, and from the seven spirits before his throne,—even from Jesus Christ the faithful witness, the first born from the dead, and the Prince of the kings of the earth." And its last period is, "The grace of our Lord Jesus Christ be with you all: Amen."

In this grand letter, written by John, are found seven special epistles dictated by Jesus Christ, and addressed to each one of these Asiatic communities. Thus John addresses one letter to all the seven, while in that letter are found seven short epistles severally addressed to each of the communities by Jesus Christ himself.

The method adopted by John is as simple and rational as could be imagined. In the first chapter he directly addresses the seven churches, giving an account of himself, his location in Patmos, and the cause of it, with the scenes that there transpired on a certain Lord's day. He especially informs them that he was commanded by the Lord to *write* what he saw and what he heard of the things which were then existing, and of the things which were afterwards coming to pass. In the next two chapters we have a copy of the letters addressed to Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea.

The fourth and fifth chapters state the preparation for the development of the things then future. Here we have a vision. John was in the spirit when these celestial scenes passed before him. He saw a door opened in heaven, and had an invitation to ascend into the presence of the Lord. Immediately, he adds, I was in the spirit, and, I presume, like Paul, "was caught away into the third heaven," in obedience to the command, "Come up hither, and I will show thee things which must be hereafter:" for it is in reference to this precept that he immediately adds, "I WAS IN THE SPIRIT." The scenes there

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presented to his view are, indeed, unearthly and divine; and his description of them is transcendently animating and transporting.

A celestial throne of high state is erected, and the Father Almighty is seated in it. Earth's brightest and most radiant gems lend their most brilliant rays of beauty and glory to adumbrate the splendors of His Majesty. The jasper and the sardius, with an emerald rainbow, mingling every color that adorns earth or heaven, conspire with all their powers to set forth his peerless eminence.—Four and twenty inferior thrones, at proper distance, encircle the awful throne of the Eternal, pouring forth its floods of light and glory upon them all. These, after reflecting upon each other their respective glories, send back again to their unwasting fountain all that beauty and grandeur which they have received from it. On these four and twenty thrones sat the grand peers of heaven in senatorial majesty, adorned in the snow-white raiment of absolute purity, each having his majestic brow encircled with a crown of gold. From the central throne perpetually issued coruscations of the most vivid lightnings, accompanied with mighty thunderings and overwhelming voices. Seven lamps of celestial brilliancy flamed before the throne, symbols of the seven spirits of God, and shed their holy light upon a sea of glass, of more than crystal brightness, spreading its unmeasured waves of glory far beyond the horizon of angelic vision. In the circular interval between the four and twenty senatorial thrones stood at proper intervals corresponding with our cardinal points, four living seraphim, creatures of no earthly resemblance, having each six wings, and covered within and without with eyes of soul-piercing brightness. These four combined the courage of the lion, the patience of the ox, the sagacity of man, and the towering fleetness and lofty genius of the eagle. These were all engaged in a rapture of worship at the moment John in spirit drew near. The seraphim sang, "Holy, holy, holy Lord God Almighty, who wast, and art, and who art yet to come!" The four and twenty elders fall prostrate before the throne, and cast their crowns at his feet, exclaiming, "Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created." Such are the solemn and sublime preparations antecedent to the opening of the Christian church and its mighty fortunes.

The fifth chapter opens with a view of the eternal God, holding in his right hand a roll of parchment, written on both sides, seven times encompassing a roller, and sealed as often with a seal on one of its ends. A mighty angel, herald of that day, standing before him, challenges the whole created universe to present some one capable of break-

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ing the seven seals and reading the seven rolls of that most mysterious parchment inscribed with the entire annals of the Christian church and the human race. But no man in heaven, nor in earth, neither under the earth, "was able to break the seal," unrol the parchment, and read its awful lines replete with the fortunes of the world. So enrapt was John and so eager to know, that, on hearing no one speak, and on seeing no one advance of all created intellects, celestial, terrestrial, or infernal, he burst into a flood of tears. But while in this mournful agony, a celestial senator stooping from his throne, said, "WEEP NOT: Behold the Lion of the tribe of Judah, the Root of David, has prevailed" to open the rolls of time and read its wondrous developments.—Then appeared the Lamb, bearing the scars of death upon his person, yet living and having seven horns and seven eyes—perfect power and perfect knowledge of all things, past, and to come. Majestically advancing towards the central throne of the universe, he stretches forth his hand and receives the mystic volume. No sooner is he seen turning round to open the first seal, than all the celestial ranks and orders,—angels, principalities, and powers,—prostrate themselves before the Lamb: "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the living creatures, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four living creatures said, So LET IT BE. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

Thus have we seen (thanks to the Father Almighty!) the volumes of providence and of moral government, replete with the church's destiny, committed to Jesus Christ. This verifies the title of the book—"*A Revelation of Jesus Christ, which God gave to him to show unto his servants things which must shortly come to pass.*" The Lord has the rolls of time in his hand; for he alone could open them. His is the power and the intelligence, and he alone can reveal the future. "All the treasures of wisdom and knowledge are in him." To his throne

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of Grace and to his Apocalypse, let us look for all we desire to know, that we ought to know, of the things that are, and of the things which are yet to come to pass.

We shall now read and examine the sixth chapter, having for the present disposed of the first five. In this no less than six seals are opened. The Lamb stands between the four seraphim and the throne of God. He is above them all. He takes into his right hand the roll. He holds it up before the universe. Then breaks the first seal, and unrolls one fold of the curious volume. At that instant stands forth one of the seraphim, and with a loud voice summonses the attention of the universe to the mysterious inscription; saying, "*Come and see.*" What is it? A milk-white horse, whose puissant rider is the Messiah himself, goes forth with his faithful followers to subdue the nations with the sceptre of his grace, or the rod of his anger. He has one crown upon his head, a bow in his hand, and a quiver full of arrows by his side, and his course is onward, "conquering and to conquer."—That we have not mistaken the first seal, we shall now prove by a development that comes out of the last, or seventh seal, when the eventful campaign is coming to a close. It is found chap. xix., verses 11–16. "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns: and he had a name written that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

He is in the field from the first to the end of the seventh seal. If he does not appear in them all, he is at work in them all, fighting by the sharp two-edged sword with which he smites the nations, against those who will not have him to rule over them, and still extending the victories of his love. All the symbols of this passage show that the Messiah is the person who mounted the white horse, having then but one crown, now returning covered with the blood of his enemies, and wearing the trophies of a thousand battles. Well did Isaiah say of him, chap. lxiii. 1–6, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness,

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mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth."

The first act of the first seal and the last act of the seventh seal are most unquestionably applicable to the Messiah, and to him only; and indicates, very clearly, what is intended in the Apocalypse, and therefore impart great assurance to those who view the treatise as indicative of the conflicts between King Jesus and Tiberias Cesar in some one of his Pagan or Papal successors, and of the various mutations and fortunes of a two thousand years' war between Christ and Belial—between his kingdom and the world.

I need not go into a prosing detail of the particular calamities to which the Christian church was subjected down to the time of Constantine, set forth under the figures of the three next seals. I need not give the history of the red or war-horse of the Cesars. They soon drew the sword. They called for the blood of Christians. That oracle of the Messiah was fully verified in them. They unsheathed the sword, and they perished with the sword. Our Captain commences his pacific and conciliatory career mounted on a milk-white steed. The Cesars mounted first the red horse of war; then the black horse of famine; and finally the pale horse of death. The ten, more or less, Pagan persecutions of the Christians, are most clearly and strikingly set forth under these appropriate and intelligible symbols. Any one who makes himself well acquainted with the history of the first centuries of Christianity, and carefully reads Gibbon's "Decline and Fall of the Roman Empire," will feel the most satisfactory evidence that the Pagan persecutions are here set forth with an especial reference to the sufferings of the Christians and of the world under that idolatrous and wicked government. Each of the four seraphim attends in succession on the opening of the four seals, three of which develope the general character of the cruelties of the opposition.

The fifth seal represents the souls of slaughtered myriads of Christians as congregated under the celestial altar, invoking vengeance on their enemies, and imploring mercy upon the earth, with the answers given them from their Chief.

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The *sixth seal* presents great commotions in the Roman heavens and earth. The sun of the Cesars is covered with sackcloth, and their moon is baptized in blood. Their stars fall from their firmament, and the earth reels to and fro like a drunken man. Their political heavens are rolled up like a scroll, and the mountains and islands are moved out of their places. The whole population is in terror and alarm. The government is changed. Swarms of Barbarians for a series of years spread ruin and desolation over all their realms. Kings and princes, the rich and the noble, with the poor and the ignoble, the bond and the free, are overwhelmed in trouble and dismay—the consequences of their former tyranny and their hostility to the name of the Messiah.—Pagan Rome is in name, in form, and profession, no more. Christianity, in name at least, triumphs over avowed Paganism, and thenceforth the character and position of the parties lately engaged in hostile array are changed.

The seventh chapter continues the developments of the sixth seal.—The four angels, ministers that command the forces of earth, that are ultimately to sweep from the earth with the besom of destruction those that oppressed the Christians, are for some time to hold the tempests of wrath in their hands till the saints are all *sealed*, that they may escape the impending evils about to overwhelm the world. Of the twelve tribes, (a definite number put for an indefinite,) some one hundred and forty-four thousand are sealed for deliverance. An innumerable host of saints of all nations are now seen standing before the throne, uniting with all the celestial hosts in an ecstacy of admiration and worship—giving glory to God for their salvation and deliverance from their enemies, and for the triumphs of justice and truth over unrighteousness and falsehood.

The six seals, then, cover the whole period of the church's trials under the tyranny of those spirits and principles that first opposed the Messiah and his Apostles. Still there are yet in store for the Roman Empire innumerable woes to be developed under the seventh seal.—That power yet exists in new forms and combinations, waiting for a day of complete and perpetual desolation. But we shall leave further remarks upon the sixth seal till a more convenient season. A. C.

White Sulphur Springs, Va., July 24.

SECURITIES AGAINST ERROR AND HERESY.

A MAN who reads none but Infidel productions runs many risks of becoming an unbeliever or a sceptic; because the mind is apt to assimilate, and the heart to sympathize, with those objects with which

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they are constantly in contact. The Calvinists, the Arminians, the Trinitarians, the Unitarians, the Episcopalians, and the Independents mostly pursue the narrow policy of reading each the works only on his own side, and this is one reason of the singular somersets which fickle changeable spirits are continually making. The Calvinist concludes, without reading much from the Arminians, that their doctrine is the natural product of an unregenerate heart; and the Arminian is well assured that the Calvinist gets his creed from the lower regions; and thus, with good relish, they condemn each other's systems, which neither understands!

Ours may emphatically be called a borrowing age; so much so, that even the criticisms and censures on opposing works and systems are often borrowed from the Horsleys, the Bentleys, or the Edwards' of the present or a previous age. Why should a man be a mere daw, or a parrot, to repeat what others have said? Is there any honor in being a builder's clerk to carry bricks and mortar? No man is the original source of his own information; but all men—yea, those of the most exalted genius and creative fancy, are indebted to their teachers (books, men, and things,) for all the knowledge they possess. When a man reads, thinks, digests, and understands a subject, he has a right to speak upon it; for may be he is as far advanced as any of his teachers. All teachers once were scholars, and all that they can teach they had once to learn. The mere retailer of other men's opinions is the man who places on his memory, or on the pages of his scrap book, the sentences which contain other men's thoughts; and instead of having a stock of knowledge stowed away in his mind, he has his memory stuffed with *signs* of other men's ideas! His scrap-book may be full, but his mind is empty!

Great care is necessary in the great battle of opinions of this time, to guard against presumption, fanaticism, and uncertainty in the interpretation of the New Testament. For the benefit of a numerous class of Elders and Evangelists, who have not enjoyed a liberal education, I will give a few hints, taken mainly from my own experience. Almost all the rules which are given are generally of little use to any but those who are just come from College, with all the honors of *Alma Mater* blushing thick upon them. Without a guide (for not many honors are given to them who instruct the ignorant) and by the force of hard necessity, I have fallen upon the following plan. First, then, I possess a strong and unconquerable desire to understand and fully to appreciate all God's communications to men. This I *cultivate* daily by prayer and study, until I find it grows upon me every year.

I am afraid of prejudice as of a snake. I loathe it with my utmost abhorrence. I have no partialities for either orthodoxy or heterodoxy, *as such*. I try to be independent enough to think with the *multitude* or with the *few*, as they may have the truth on their side. I love truth herself, and not her ornaments. Error I detest with all her *harlotries*. I love God, and godliness in all my race. In judging on all subjects I aim to keep my mind, like the balance beam, free from every thing but the weight in the scales. I fear no toils, as I often labor hours after the meaning and the source of a word—yea, even a preposition and unweariedly watch his movements through the rounds of speech.

When religion found me, or I found religion, my knowledge of

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was rather shadowy. I had some knowledge of English, for it was my vernacular. Eight or ten years' schooling had inducted me into the *common* mysteries of education. At 21 all of that which remained unforgotten was my stock in trade. The scriptures are a great quarry, but I had no knowledge of the chisel and the gunpowder. In other words, the divinely inspired scriptures were written in Hebrew and Greek, and these I knew nothing about. My head too often went ahead of my heels; for I often found myself up to the neck in dissertations upon Hebrew points, and the various readings in Greek manuscripts; against all which I warn my reader. It is all lost when it is out of its place. When you go up a ladder be satisfied to rise *step by step!* That's the secret of success. Some are "ever learning and never come to the knowledge of the truth:" the reason is, they are too impatient of the toil, and too anxious to pluck the fruit of their industry.

After many efforts and many failures, many quittals and resumings, I learned a little Greek. I wonder if Job, good man, ever tried to learn Greek! May be he lived before the Greek was born, and therefore it never tried his patience I possess, then, five Greek Testaments, of different editions I have Leusden's, Griesbach's, Greenfield's, Knapp's, and Bloomfield's. In the various reading's department I compare them together, and find that in proportion as Griesbach was an ardent pruner, Bloomfield is an ardent retainer: I therefore check the former by the latter. Knapp is as steady and as sure as a draft horse, and must be differed from with great caution. The chances are sadly against the man that differs with Knapp.

I have ten translations of the New Testament which I read and compare with each other: These are, Tyndale's, the common version, Purver's, Wynne's, Wakefield's, Boothroyd's, Thomson's, Montanus', the Rhemish Testament, and the new version by brother Campbell. In any difference among these, sometimes I take the majority, sometimes the unprejudiced, and very often I appeal from all to the original. What I mean by prejudice among translators, is a leaning towards their party or particular views. As, for instance, I dare not trust Wakefield on the character of our Lord, nor upon the Holy Spirit. On all questions bearing on the Trinity I go to the original. And as I do not profess to be master of the Greek, I use the best helps I can get in the case.

I have ten Greek Lexicons, eight Greek and English and two Greek and Latin. These are Donnegan's, (large edition) Groves', Jones', Parkhurst's improved by Rose, Robinson's, Greenfield's, Hincks', Wright's, Screvelius, and Bretschneider's. Four of these are Lexicons to the New Testament, viz. Parkhurst's, Robinson's, Greenfield's, and Bretschneider's. In interpreting words and passages which have been twisted and warped by sectarian zeal and polemic boldness, I check the religious interpreter by the literary amateur. When, for instance, Parkhurst or Jones leave me in doubt, I balance the account with Donnegan, Wright, or Hincks. And again, when Germanisms or fanciful etymologies, and far-fetched interpretations intrude, I check them by Robinson, who is always sound, and by Rose, who in his additions to Parkhurst has kept a sharp look out on Hutchinson fancies, and Neologian latitudinarianism. The little pocket edition of

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Greenfield is beyond all praise. It is so clear and concise that in all ordinary cases it answers every purpose.

In addition to these helps I would recommend Horne's Introduction to the Study of the Bible, or Carpenter's Guide to the Study of the Scriptures; Flatt and Storr's Elements of Biblical Theology, and Knapp's Lectures on Theology. Of commentators I cannot say much, as when I stood most in need of help I found them poor crutches. The time it takes to consult comments had better be spent upon the text. Try it who may, the best scripturian is the best theologian. If you only know English, get Horne or Carpenter and Knapp, and make yourselves familiar with what they have written in proof of the truth of Christianity, and in proof of the genuineness, authenticity, integrity, authority, and inspiration of the Holy Scriptures. Then as you go through your Bible, (which ought to be at least twice in the year,) read the preface to each book furnished by Horne, and you will have more light on the scriptures in one year's labor than in three with notes and comments.

I very much fear that some may think that I set up for a critic in languages. This I do not profess. I began these studies too late in the day to be a critic in them. Still what I know, I know; and if a man cannot run, he may be allowed to walk; and if he wants to move and cannot walk, a generous public will allow him crutches! I say to all who love God and want to do good, Press on and be not easily daunted. Kings and Emperors never crossed the Alps—Hannibal and Bonaparte both did!. If, however, you feel prompted by ambition and wish to have a name in this world, pick up Blackstone and Coke, and Cullen and M'Intosh: the New Testament is not the book for you! Ambition here is sinful, unless indeed it be Paul's ambition, expressed so forcibly to the Corinthians—"I am ready to spend and to be spent for you, though the more abundantly I love you the less I be loved." Any man who is willing to do good for such wages, this is a good man.

In all benevolence, dear reader, and especially you my brother, in scanty means and a large anxiety to learn and be useful, I subscribe myself largely thine to help and to sympathize.

MATHETES.

INCIDENTAL ARGUMENTS FOR IMPORTANT TRUTHS FOUND IN THE APOCALYPSE.

Having no religious nor theological library with me at present, while seeking repose and invigoration in this delightful abode of health and comfort, my Bible and Greek Testament are my only religious instructors and companions. I have long desired a Patmos of at least a few days or weeks, where I could read my Bible and muse on things spiritual and divine, without any annoyance from without. Strange to tell, I have made one for myself for a few days at this delightful watering-place, in the midst of three hundred visitants. I see them, indeed, thrice a day, gathered round the festive board, and have a sort of silent

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communion and fellowship with them there and at the mineral springs; still I shrink from their society and speedily retire to my solitary room or lonely walk, fearful only of becoming acquainted with any one that might abstract my time from study and repose. Those whom I recognize, or those by whom I seem to be recognized, are equally secluded by my manner from any intercommunication that is not altogether transient and ordinary.

Meantime, the Apocalypse has again arrested my attention, and as I have sent home a sheetful of thoughts on the first seven chapters, I wish to edify myself and some of my readers by noticing very emphatically one or two incidental arguments on two long debated points which occur in these chapters:—The one is the conscious identity and independence of the human spirit, whether in the body or out of it; and the other is the supreme majesty and glory of the Lord Messiah. I was, to-day, forcibly impressed with these words;—"*I was in the spirit on the Lord's day.*" I have been accustomed, from early education, to quote this verse in favor of being spiritually minded on the Lord's day; a duty indeed, and a privilege too, in which all sincere Christians are agreed. But it is not *hen en pneumati;* but *egenomeen en pneumati.* I became (*or was being*) *in spirit;* not in *the* spirit, but *in spirit.* This mode of expression is also found in chapter iv. 2. And immediately I was (*egenomeen en pneumati*) in the spirit—*I passed instantly into a spiritual state.*

Paul and John harmonize in this view of persons being suddenly translated out of the body into a spiritual state—a state in which the body and all its organs is completely absorbed, and in which the spirit is, as it were, disembodied. Thus Paul 2 Cor. xii. 2., says, "I knew a man about fourteen years ago, *whether in the body or out of the body* I cannot tell, caught away to Paradise"—"caught up to the third heaven." Thus John was (Rev. iv. 2.) immediately in spirit, caught away to heaven, and saw all that he relates in that sublime chapter. An invincible argument, indeed, incidentally brought in, but clearly indicative of the fact,—that, in John's esteem, as well as in Paul's, a man's spirit, may, without his body, be employed in the contemplation of things invisible and inappreciable by mortal sight, and that those holy men believed that a human spirit could exist separate from, or out of the body, as well as in it.

The evidence in proof of the divine majesty of Jesus of Nazareth afforded in the Apocalypse, is, as it appears to me, though of the incidental character, unanswerably clear and conclusive; nay, more clear and convincing than any evidence afforded either in the gospel or in the

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epistles of John. Before instituting any particular argument in proof of his supreme grandeur as possessed of a divine nature, from any passage or fact stated in the Apocalypse, I will treat my readers to a collation of titles assumed by himself, and to others bestowed upon him by John, or by the celestial hosts found in this single treatise.—And first, of those assumed by himself.

"I am the *Alpha* and the *Omega*, the *Beginning* and the *Ending*, who was, and who is, and who is to come, *the Almighty*." "I am the First and the Last." ch. i 8–11. "I am he that liveth and was dead, and behold I am alive for evermore; and have the keys of hell and of death." chap. i. 18. "*The Son of God*." ch. ii. "He that hath the seven spirits of God—he that hath the seven stars." iii 1. "He that hath the key of David; he that openeth and no man shutteth, and he that shutteth and no man openeth." iii. 7. "The *Amen*, the *Faithful and True Witness*, the *Beginning of the Creation of God*." iii. 14. "I am the Alpha and the Omega, the Beginning and the Ending, the First and the Last." xxii. 13. "I am the Root and the Offspring of David, the bright and the Morning Star." xxii. 16. Such are the assumptions of names and honors avowed by the Messiah himself in his own person, and again and again repeated.

The author of the Apocalypse, the beloved Apostle John, calls him "the Faithful and true Witness"—"the first born from the dead"—"the Prince of the Kings of the Earth." One of the senators of heaven, as reported by John, calls him "the *Lion of the tribe of Judah*;" "the Root of *David*;" and they all designate him in their worship as "*the Lamb that was slain*," and ascribe "blessing, and honor, and glory, and power to him that sitteth upon the throne, even unto the Lamb for ever and ever." v. 13. John having thus heard him worshipped in the heavens, proceeds to call him "THE LAMB." vi. 1. And again, chap. vii. 9, 10., "I beheld a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, standing before the throne and before the *Lamb*, clothed with white robes and palms in their hands, and they cried with a loud voice, saying, Salvation to our God who sitteth upon the throne and to the Lamb." "These shall make war with the *Lamb*, and the *Lamb* shall overcome them; for he is Lord of Lords and King of Kings." xvii. 14. "He is called Faithful and True, and his name is the WORD OF GOD." xix. 11–13. "And he hath on his thigh a name written, *King of Kings and Lord of Lords*." xix. 16. "The Lord God Almighty and the *Lamb* are the temple" of the heavenly Jerusalem. "The *Lamb* is the light of it." xxi. 22, 23. "Now may the favor of our *Lord Jesus Christ* be with you all for ever. Amen." xxii. 21.

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Two distinct arguments are deduced from the premises before us in attestation of the divine majesty of the Redeemer. The first is from the titles assumed by himself and bestowed by others. The second is from the worship and the honors paid him by all the nobility of heaven. What titles are indicative of divinity and grandeur more perspicuous and striking than the *Alpha* and the *Omega*, the Beginning and the Ending, the *First* and the *Last?* Is there any thing previous to THE FIRST, or any person or thing beyond THE LAST? The *First Cause:* for he is called the ARCHEI—the BEGINNING of the creation of God; and the *Last End:* for to him be the glory *for ever and ever!* Is there any divine power beyond THE ALMIGHTY? or eternity and immutability beyond him that liveth for ever and ever, who was without a beginning and without an end—THE FIRST and THE LAST?

But when we see all the senators of heaven, the principalities, and the powers celestial, not only upon their knees, but prostrate on their faces before his feet; and there with their harps and incense singing a *new song*, saying, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and heard the voice of many angels round about the throne, and the living creatures, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, even unto the Lamb, for ever and ever. And the four living creatures said, Amen. And when the four and twenty elders fell down and worshipped him that liveth for ever and ever"—to all this who will not say *Amen* and *Amen!* Can we then forbear to worship him!! I do not wonder that many Unitarians have doubted the divine inspiration of the Apocalypse: for that being admitted, who can withhold his admiration and worship from the Son of God!

His ability to read the volumes of human destiny, which no one in the whole creation of God could read, is a sublime and irrefragable proof of his omniscience. Never did the finite powers of all created ranks of intelligence in all the dominions of God, stand in such sublime contrast as on this occasion. Such an exhibition of his peerless majesty and divine supremacy is itself a good reason for such a volume.

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as that of the Apocalypse, if there were no other reason for it. Thanks be to God for his "unspeakable gift"—"the unsearchable riches of Christ"—"in whom dwells all the fulness of the Divinity bodily."

A. C.

White Sulphur Springs, July 25.

ELDER ANDREW BROADDUS.

From the Christian Intelligencer.

To my old friend and brother Thomas M. Henley.

My dear Sir—THE Christian Intelligencer of the 16th ult. having fallen into my hands, my attention has been arrested to a long article from your pen, in which I am introduced in a manner which shows that your feelings are unpleasantly exercised towards me. It is on this account, and not with any view or purpose to enter into a discussion of old matters and things—the subjects of controversy in times gone by, that I have felt a disposition to submit to you a few remarks, and (with the permission of the Editor) to offer them in the same periodical in which your publication has appeared.

It gives me, I assure you, much concern of mind to find that your feelings should have been so deeply wounded on account of the solution which as Chairman of the committee I brought forward, to the query about communion with the "Reformers." My dear sir, why should this be? I mean, why be thus hurt with me or any others?—The matter was conducted in a perfectly friendly spirit: and how could it be reasonably expected, in the present state of things, that I should be the advocate for church union and communion? Did it follow from my friendly and fraternal carriage towards many of these people called "Reformers," or from my earnestly expressed desire for *a union on a sound and solid basis*, that I must advocate a union under existing circumstances?—a union without some previous conference and mutual good understanding?—one that would, in effect, be *no* union; but rather a source of strife and schism? It surely did not, and does not follow. And I have reason to *complain* of those suggestions which are occasionally thrown out, of a want, on my part, of consistency and independence of mind. There is, I maintain it, no inconsistency in this case: and as to independence of spirit, permit me with all modesty to say, that I claim some share of it for the very ground which I have taken—ay, for that very course which seems to have been the occasion of this charge.

But my object herein—my present object, is more for the sake of your feelings, than for my own defence. Well, then, let me assure you, my good sir, that my friendly and Christian regard for you, personally, has still been warmly cherished; and that my desire for a consistent union—a union worth the name, is still unabated.

I will here take occasion to offer a suggestion in reference to the subject of church union. If this is ever to be brought about, there must be some preliminary arrangement with a view to that object: and this, it should seem, must be attempted by a conference, composed of delegates meeting in the spirit of Christian candor and good will, to ascer-

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tain the real views of each party, and to form such a conclusion as the state of the case might appear to sanction. Howbeit, I suspect there must be a better promise, even before such an attempt could be made.

With respect to the *Baptists*, (a name worn by way of distinction,) and the people called *Reformers*, the first great preliminary is settled: I mean, THE CONSTITUTION OF THE CHRISTIAN CHURCH. They are the only people amongst the multifarious tribes of "Christendom," (so called,) who witness to the truth—that the church of Christ is composed of professed believers; and, of course, that *they* are the only proper subjects of Christian baptism. Happy were it for the cause of truth, if in some other matters—essential in our esteem to the vitality of the system, we could find ourselves as well agreed! I do not here enter into particulars: but, my dear sir, if some of you—yea, *many*, have not held out views which appeared subversive of some of those truths to which I allude, then I can only say, I am incapable of understanding the grammatical meaning of words and sentences.

You complained of me as having formerly ridiculed some of the things which you wrote in defence of your views. My recollection as to these matters may not in all cases be very distinct, and I have no wish to draw them from that oblivion into which they have long been sinking. But, my good friend, if I was sometimes rather tart and satirical, were you not sometimes, (to say the least,) rather *rough*? Perhaps we were both sometimes wrong. Fuller and Wayland, in their discussion of the subject of Slavery, have furnished a bright model of the spirit in which Christian opponents should discuss their differences. I trust it may do good in more than one respect.

I have seen the report of Mr. Campbell (in his southern tour, M. H.) as to your bodily and mental state, as well as heard of it from others; and trusting, as I do, that your heart is right with God, I can truly say that your state seems to be indeed an "enviable one." O! that I too, so near in the course of nature to the closing of life, may be favored with the prospect—a well-grounded prospect of a happy dismission to the realms of peace! May we meet there, along with the redeemed, where we shall enjoy a state of eternal union and harmony!

In the mean time, my dear sir, may grace, mercy, and peace be with you!

A. BROADDUS.

Newtown, King & Queen, July 2, 1845.

REMARKS.

THE following extracts from brother James Goss' remarks on Mr. Broaddus' letter, we judge very just and happy. They commend themselves to the good sense of every intelligent Baptist in the Union, and to no one individual more than to the distinguished Baptist minister whose communication elicited them. Elder Broaddus, in review of all these scenes, must, with Virgil's hero, say, *Magna pars fui*. Time was he had it in his power to have prevented, and still he may have it in his power to wipe off the disgrace of the Dover Decrees so long as they are remembered, and so long as the names of those who originated, matured, and executed them are known to posterity. They are

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an honor to us so far as the endurance of proscription and reproach are an honor to the advocates of primitive faith and manners.

Can any one imagine that we care for them—that we are ashamed of them—or that we desire their annulment because of any civil or ecclesiastical disabilities or disadvantages under which they may have placed us? If there be such a one, we neither envy his perspicacity nor his self-esteem. Does any one imagine that any sensible man amongst us desires their cancelment in order to our amalgamation with the Baptists? As little do we envy his good sense or his knowledge of our views and position in the great American family. All that we have ever asked, or desired to have, is a free communion, a social intercourse between our churches and those of the Baptists, between our evangelical ministry and others—a fraternal interchange of views and sentiments, a Christian co-operation in all that promotes the cause of man's redemption from ignorance, sin, and misery at home or abroad, in time and to eternity. They plead our change of views on some points. Have they not changed their views on some points. If, then, we have both changed, why persist in a cause of action springing from other and opposite views than our present views! Elder Henley has enlightened, and is enlightening them on these changes; and probably when he is done we may add a few words.—But we do not desire to detain our readers from the perusal of these excellect extracts and remarks. A. C.

"With regard to Elder Broaddus, we may say, that we have always felt a special interest in the course which he has pursued in this matter. His own modesty may induce him to distribute with a liberal hand among his fellows the responsibility incurred in the measures which resulted in schism. Still, by the world, he will be considered the great master spirit in that movement, and history will accord to him a meed of *praise* or *censure*, greater than it will bestow upon any of his colleagues in the affair. His reputation for intelligence, piety, and talents, must cause him to be regarded as the leader in the affair, and the enviable influence, which he exerted, not only in his own association, but throughout his church, and more than any thing else, to commend a measure, which, to say the least, was of questionable propriety, and which has exerted a widespread and important influence. If it is approved of God, great will be his reward; but if at war with truth, and those principles of union, whose prevalence was the object of a special prayer of our Lord, he has incurred a fearful responsibility, and perpetrated an amount of mischief, which a lifetime of toil should be cheerfully rendered to retrieve.

The maintenance of his former position towards us, is now justified by pleading the impropriety of union "under existing circumstances." Now, what pregnant import he attaches to this phrase, we are at a loss to know, and of course cannot appreciate the weight of consideration which governs him. He admits that we—the Baptists and the Dis-

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ciples—are the only people who agree as to the necessity of faith as a term of fellowship, and a condition of church membership. This admission involves a cardinal and important item of agreement; and if accompanied, on the part of both parties, by a life of obedience to the Lord, would seem to us to require of both parties to "receive one another without regard to differences of opinion!" But he insinuates in general language (there are no specifications) that we hold some notions of vital importance, which are at war with revealed truth. If so, ought not our good brother Broaddus to labor to convince us of our error? We know no man, whose mental and moral qualifications are better suited to this work, than his; and enjoying, as we know he does, the good will of our fraternity, he can obtain a favorable hearing.

But the objections he hints at are not exactly ascribed to all our people, nor is it even intimated that they characterize the body. *Some* or *many* among us are suspected of some unmentioned ultraisms, which are deemed of sufficient importance to make it penal for the Baptists to commune with us, or to permit us to commune with them. Verily, if the rigor of this rule were applied to the Baptists themselves, could they commune with each other! We have been accustomed to think that the Baptist church comprises fully as great a variety of heterogeneous views, as are to be found in all other Protestant denominations together! Is there a tenet known to Protestant history which is not entertained and cherished by some one among her numerous members!—yea, that is not held by some one of her numerous preachers!

Let us not be understood as railing against our Baptist brethren, when we allude to the unparallelled contrariety of opinion which prevails among them. So long as they maintain good will towards, and co-operation with each other, these differences constitute, in our opinion, no objection to them Nay, they serve to illustrate the liberty which they enjoy and the prevalence of that good spirit which binds hearts and hands together, despite the discrepancy of views to which human frailty gives rise. But for one reared up in a denomination abounding always in these discrepancies, gravely to urge as an objection to the fellowshipping us, that either *some* or *many* among us, held views from which he dissents, is, in our opinion, an aberration from that conservative principle upon which he has been accustomed to act, and without which his people would long ere this have been rent into a thousand fragments.

But Elder Broaddus is disposed to plead the necessity of a conference of parties before union as a reason justifying him in recommending to his Baptist brethren in the resolutions of the Rappahannock Association, to abstain from uniting with us in commemorating the death of our common Lord. Indeed, those resolutions go beyond this, and either advise or enjoin the *exclusion of those* who dare hold this communion with us. Now the fact that Elder Broaddus suggests the propriety of a conference with reference to union, clearly shows that he is by no means satisfied, as yet, that such a union would be wrong. Indeed, it indicates a conviction on his mind of the probability that it is right and proper that union should take place. For without a conviction either of its absolute or probable propriety, why suggest a conference? And if such a conviction rested upon his mind, was it not premature and ill-judged to seal up the fountains and obstruct

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the streams of Christian feeling between the two bodies, by solemnly passing the Rappahannock resolutions? Do these resolutions breathe the spirit of friendship and good will, which are so essential to union? Is it by such acts as these, that party excitement is to be allayed and the charities of our common religion called into exercise? Can these associational and proscriptive measures harmonize discrepant views and reconcile alienated hearts?

If union is desirable—if a conference with reference to this end is proposed—it strikes us that the Rappahannock resolutions are the most formidable, fearful, and unsuitable preamble, that could possibly precede such a proposition! Their notes break upon the ear, as would the shrill notes of the war clarion, while gravely considering a proposition for a truce or armistice!

But Elder Broaddus thinks that no union is desirable unless it can be founded on a "solid basis." In this sentiment we heartily concur. But what constitutes a "solid basis" for Christian union? A mere agreement in cold, lifeless, theological abstractions? Certainly not. The Word of God is the only solid and sure basis of satisfactory and profitable union. Elder Broaddus doubtless will concur with us in this. The only difficulty, then, is in the interpretation of the Word.—The exercise of a proper Christian spirit of toleration and forbearance will remove all difficulties growing out of variance of opinions, where the faith and practice of the gospel are maintained. *Upon no other principle can a union of honest men and women obtain.* Upon every other principle union is preserved by mental reservation or by enslaving the judgments or the consciences of men. Now, admitting that Elder Broaddus dissents from us in *some*, or, if he choose, in *many* things, still we appeal to his candor to say whether he does not believe that *we hold the gospel in the love and practice of it?* Shades of difference upon various items of faith may exist between Baptists and Reformers, as between the Baptists themselves. But do not both hold and practise the great fundamental truths and precepts revealed by our Master? Are we chargeable with denying the inspiration and authority of God's revelation to man—with denying the necessity of a lively faith in the Word—a thorough reformation of life—an exact, and, as far as possible, a uniform obedience to its principles, commandments, and ordinances—and with denying that without holiness and perseverance in good works no man can obtain eternal life? We know that his response to all these questions must acquit us of sin. In the name of reason, of revelation, of humanity, then, we ask, if Christians are ever to "receive one another without regard to differences of opinion," where lies the objection to our reception? Is it to be sought for in sectarian feeling—in the necessity for preserving personal and individual consistency, or where? Certainly the honor of our Master, the prosperity of his cause, and the salvation of a benighted world, are not consulted when "under these circumstances," we solemnly advise or enjoin a separation and alienation among his servants!

From the beginning we have advocated a union upon the Bible, of all the friends of Jesus. Differing, as we do, from many of the Baptists, in many things, we have yet felt it our duty and esteemed it our privilege to advocate to the extent of our feeble abilities, a union and co-operation with them in the great work of human redemption. We

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feel that we occupy high and enviable ground in this work. No personal consideration has come to our aid and encouragement. All our proffers of peace, thus far, have been met with repeated repulse from those whose good will and fellowship we have labored to conciliate Pulpits, Presses, and Associations, have all fulminated their objection and repugnance to any honorable and equal Christian intercourse between us. Had we yielded to the feelings of our common nature rather than to the dictates of religion, we should ere this have ceased to seek that friendship which has been so frequently denied, and have studied to resent that haughtiness which has mocked our friendly overtures. But we have merged all personal considerations into an ardent desire to see the prayer of our Master fulfilled. Nor has any mere denominational and party consideration influenced us.—If a mere desire to build up a party had influenced us, we should have attained that end more readily by magnifying the differences between us and the Baptists, and by disdaining to ask the fellowship of a people whose attainments in primitive faith and manners are so far behind our own. But we have endeavored most studiously to lay aside all personal and party considerations, and impelled by Christian charity and philanthropy alone, to seek the co-operation of all Christians in the great work of evangelizing the world.

Without desiring an organization distinct from others who obey and worship our Lord, we have by the waywardness of the opposition with which we have met, and the simple teaching of the Apostles, been thrown into a body numbering upwards of *two hundred thousand*, and comprising as much intelligence, importance, and influence, as any other body of like numbers, and possessing in a high degree all the elements necessary for self-preservation and unlimited enlargement. Now, our Baptist friends must be blind, indeed, if, knowing our resources, they can think us influenced by any sense of dependence in advocating a union with any man or body of men in the universe. We have rapidly grown into an important and powerful body, and are increasing with a rapidity which outstrips the efforts of any other people. But it is not numbers or potency as a party, at which we aim. The conversion of the world and the union and sanctification of all God's people are the great objects for which we strive. And on this account we plead for union. God forbid that we should ever acquire an importance which should lead us to despise the duty of seeking a union with every child of God!

We are free to confess that we anticipate no amalgamation with the Baptists *en masse*. True it is, that all the sacrifice necessary to such an amalgamation would have to be made by us. What have they, worth possessing, that we have not? We have all—and more! Have they the Word?—so have we. Do they claim a faith based upon God's Word?—so do we. Do they teach a change of heart?—so do we. Do they glory in the atonement of Christ, the ordinances of God's house, the remission of sins, the gift of the Holy Spirit, and the hope of eternal life?—so do we. Wherein do they excel us, then? All these, thanks to the Father of mercies, we have and appreciate, and enjoy them to a greater degree than any other people, whose views and practices have not been conformed fully to the primitive and original standard!

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While, then, we believe an amalgamation *en masse* to be neither practicable nor desirable, we cannot but deprecate the studied and conventional efforts which our Baptist friends are making to obstruct all friendly and Christian intercourse between spirits congenial in feeling, sympathy, and aim. Instead of recording, in the sun-set of his life, upon the records of his Association, another memento of sectarian hostility, we should have been gratified to learn that Elder Broaddus had effaced the prints of past indiscretion and heated zeal, by his fulness of Christian charity and good will towards all God's people. And no man could do more than he, towards bringing about a better understanding and a better state of feeling between the Baptists and the Disciples; for, in addition to his popularity and influence with his own people, he enjoys the good will and esteem of ours. He has, it is true, exerted an active agency in bringing about the strongest measures which have been adopted against us; but in all his controversies with us he has been gentlemanly, courteous, and Christian. The urbanity of his manner, and the good will which appears to be a part of his nature, only serve to heighten our regret that in every emergency, when he might successfully have wielded his influence in behalf of peace and union, he has, by the force of circumstances or some presiding genius unknown to us, thrown his weight and influence in the scale of sectarianism, and against the union of God's people. But despite these facts, which sometimes cause some of our brethren, in their haste, to conclude that popularity, rather than the love of truth, turns the scale, we are forced to believe that he aims at what he conceives to be the best; and that, in heart, he desires nothing but the prosperity of truth and righteousness. Still, if one, his inferior, both in age and in other respects, might venture to advise him, without the appearance of impertinence, we would most earnestly invoke him to reconsider the grounds of the most important acts of his life, with reference to the Disciples; lest, it be found that he has unwillingly, in this matter, fought against God, and without scriptural reasons *offended* many of his *little ones*.

As he says, in the ordinary course of nature, he must soon pass from this stage to another. But, to my mind, there is a fact of solemn import asoociated with this. His voice will then no longer be heard, but he will live in the memory of thousands, and his influence will be poured down upon posterity through his writings, and with awful power, through the recorded Acts of the Dover and Rappahannock Associations! These Acts will stand upon the record of the past as the *precedents* set by ANDREW BROADDUS!—and eloquently plead when he is no more, the cause of dis-union, which he advocated when here! He cannot but see the probability, yea, the absolute certainty, that these portentous precedents will be appealed to in future efforts at reconciliation. If, then, he flatters himself that the operation of time will ever affect any change in the relations which we and the Baptists sustain to each other, he cannot find any consolation in the reflection that his own unrepudiated example will always live and eloquently oppose this change. If we ever co-operate again as brethren, it will be in spite of the stereotyped acts of his life, which he then will have left behind, in opposition to all fraternal intercourse.

We conclude these remarks, already extended beyond our original

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intention, by submitting to Elder Broaddus' consideration, the following questions:—*Why is it that there is less fraternal feeling and intercourse between the Baptists and Disciples in Virginia than in any other State, where our principles are known?* And upon the hypothesis that a better state of feeling and freer intercourse ought to exist, *Who is to be responsible for the relations which obtain?* The proper answer to these questions, if we are not much mistaken, will develope the melancholy fact that a few, very few leading men among the Baptists, have too studiously countenanced and cherished feelings of hostility and opposition to the advocates and friends of the old gospel."

From the Christian Journal.

THE BAPTIST BANNER, THE PRESBYTERIAN HERALD, &c.—*THE WAY THEY SLANDER US.*

It is truly afflicting to a well informed person, of moral sensibility, to see among Christians such evidence of "remaining total depravity" as the following piece exhibits. The article we suppose originally appeared in the *Baptist*, a paper published at Nashville, Tennessee.—It has recently come out in the columns of the *Baptist Banner*, and of the *Presbyterian Herald*, both published at Louisville, Kentucky. For the credit of those worthy brethren, we are happy to say, that such gross and absurd slanders do not *very often* find a place in their respective papers.

We will also give it an insertion "as one of the signs of the times in the religious world," as the "New York Correspondent" calls it; not very creditable, however, to either of the parties concerned, in either the *production* or *retail* of the article; and as furnishing also, the occasion to urge upon our brethren the importance of following the rule of our creed made and provided in such cases,—that "with well-doing we may put to silence the ignorance of foolish men."

AMALGAMATION OF SECTS.

A New York cerrespondent of the Nashville Union, writing under date of June 2d, after giving, generally, the political and commercial news of Europe, and the Eastern States, has, among other things on religion, the following:—

"Yesterday evening, by invitation, I heard a Unitarian Minister of this city, who had just returned from an anniversary celebration at Boston, who gave an account of the yearly labors of his church. In the course of his address he remarked that overtures had recently been made by the Campbellite Church, or *Christians*, of the Western and South-Western States, to *coalesce with* and make the Unitarian Church their head—that though the membership of this order was one of the most ignorant and unlettered in the country, they ought not to reject their advances, for mutual advantages would result from the connexion; —the Unitarians would secure great numerical strength, and the Christians would be refined and enlightened by their more able, polished, and *liberal* ministry. I mention this, merely, as one of the signs of the times in the religious world.

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"The speaker took occasion to state, also, that overtures had been made by the Universalists of New England; and that though their sentiments were adverse upon some points, yet they were not so wide apart but that their differences could be reconciled, and they brought into cordial fraternity."

This amalgamation of the three sects named, appears to us to be peculiarly appropriate. The Universalists are an anti-sectarian sect, the Campbellites are sectarian anti-sectaries, and the Unitarians are philosophical anti-religionists. The first pride themselves in maintaining that the death of Jesus Christ saves all men irrespective of their character; the second pardon their sin in baptism; and the third fit men for eternal life by the observance of an elevated morality. Put all their systems together, and they amount to a mere external formality. The religion of the heart—the experience of the love of God shed abroad in the soul—the sanctification of the Holy Spirit, which is the sum and essence of piety, does not enter into their theology. They seek numbers; let them, by all means, unite, and their ruling passion will be gratified. We fear, however, that the "*self esteem*" of the Campbellites [and in the South-West they have this bump largely developed] will be offended by hearing themselves called, from so high a quarter, "the most ignorant and unlettered (sect) in the country." But "great is truth, and let it be freely spoken."—[*Baptist.*]

We wonder it did not occur to the *Baptist*, who it appears is willing to father this slander, for he says with reference to it and to his own fabrications, "Great is truth, and let it be freely spoken!" We wonder it did not occur to him that what he said, if he told the truth, about the transcendent "self-esteem" of the Campbellites, ought to have rendered wholly incredible the tale of the New York Correspondent or his Unitarian Minister, that the Campbellites in the West and South-West wished to "make the Unitarian church their *head!*"

But now observe what he says himself:—"The religion of the heart, the experience of the love of God shed abroad in the soul, the sanctification of the Holy Spirit, does not enter into their (*our*) theology." If this assertion is one of the fruits of what he calls "the Holy Spirit," or accords with that in his "heart," which he profanely calls "the love of God—the sanctification of the Holy Spirit;" while we protest against his *appropriation* and *prostitution* of those sacred words, we are ready to confess before the King, that we have no such theology, and pray that we may never be led into such a temptation.

We would remind our frail brother that *truth* is the appointed instrument of sanctification, and that however good he may *feel* at times, if he would "abide in the tabernacle of the Lord and dwell in his holy hill," he must "speak the truth in his heart—backbite not with his tongue, do not evil to his neighbor, nor take up a reproach against his neighbor." This was considered by the Psalmist as at least a part of "the sum and essence of piety."

"*Experience.*"—We know what the editor of the *Baptist* means by this; and we can say to him, that since what he calls our "theology" has been promulgated in the West and South-West, this "experience" with all its brood of hideous phantoms—this *nightmare* of the Baptist church, paralyzing its energies and stagnating the healthful circulation of the spiritual system, has scarcely dared to show its deforme

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and fanatical head. The Baptist church has truly been shaken, and awaking from her unnatural slumber, this mighty incubus has almost been thrown off. In some instances Baptist preachers have dispensed with the relating of *experiences* altogether, and have substituted asking a few questions, not as comprehensive and direct as those propounded by our preachers. In one instance a revival we attended, conducted by a minister of note among the Baptists, church meetings for the examination of candidates for baptism, and even the telling an *experience* at all before the church, and any church examinations, were wholly dispensed with. The minister asked a few questions in the ears of the penitent, while the singing was going on, and then announced that the person had "received the Holy Ghost as well as we." He took no vote, but ordered the right hand of fellowship to be given forthwith, which was done in every case. This we considered at the time quite a step beyond any thing we had ever seen before. We have heard of the same procedure in several other places.

That a great revolution has been effected in the West through the labors of A. Campbell and others, will not be denied by any one; but different minds take different views of it, and of its results. Being in conversation, not two years since, with a Presbyterian minister of high standing in this state, he remarked that "A. Campbell had unquestionably effected a great reformation in the Baptist church, and that it was not reasonable to suppose that the Reformers, with the lights of the present age, together with the spirit of inquiry and Bible-reading which Mr. C's writings had excited among them, and with the Bible before them, if even now they should be in any very serious error, they should long remain so."

As to the matter of our "*ignorance*," we are ready nevertheless to confess it; and true to the character given us by our Presbyterian friend alluded to, right gladly do we avail ourselves of every means of knowledge within our reach. But on this part of the aforesaid article we have a word to say:—The New York correspondent represents his minister as saying that our "membership is *one* of the most ignorant and unlettered in the country:" observe, "*one* of the most ignorant;" while our friend of the *Baptist*, by his art of *twistification*, makes him say "THE most ignorant and unlettered in the country!" A man who would thus pervert the words of his own author, should not be trusted far, and we are surprised that brother Hill of the Presbyterian Herald did not see this, and at once have his suspicion excited with reference to the truth of the *Baptist's* representation of our "*theology*." But this thing of "ignorance" is rather a sore place with the *Baptist;* and while he very meekly admits the "high quarter" which the Unitarians occupy for learning, he shows also an unmanly disposition in trying to shuffle himself out of our humble company. The Unitarian minister says, and the *Baptist* says it is a "high quarter" of authority, that our "membership is ONE of the most ignorant;" and we most respectfully ask the *Baptist*, Who are the others? The Unitarian evidently intended at least *one other* "sect" to be included in the *ignorant* class; and we can tell the *Baptist* that he and his brethren are the men; and he need not think he can thus artfully escape the odium, and most ungenerously leave us the whole burden of his reproach to carry alone. The expression, "ignorant Baptists," in some places in the West is

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almost a household word. From our boyhood up we have been taunted with it. But let us look at a few facts in the case:—

In the state of Kentucky there are 60,000 Baptists and about 34,000 Reformers. But of these 60,000 Baptists, what proportion do the Negroes form? In the Baptist church at Danville there are about 200 members; but *three-fourths* of them are Negroes. If this is the usual proportion throughout the state, then there are 15,000 whites in the Baptist church in Kentucky! But admit that one half of the whole number are whites, then there are 30,000: while in our churches in Kentucky we have about 34,000 members, and probably not 300 blacks among them! At this rate, then, *we* are the majority of white members. Add to this, then, the statement of the Presbyterian minister before alluded to, that A. Campbell had unquestionably effected a reformation in the Baptist church, and that we are a Bible-reading, investigating people, and then say, if it is not probable that among all the ignorant sects *some other* than ours, is "the most ignorant and unlettered [sect] in the country." Let it be borne in mind also that the proportion of whites to blacks in Kentucky, is about four whites to one black. The Baptists, then, in a population of four times as many whites as there are Negroes, have gathered, according to the most favorable estimate, as many Negroes into their churches as they have white persons. And let it be remembered too, that "ignorant" persons, as well as Negroes, have a sort of natural affinity for this "*experience*" of which the editor of the *Baptist* speaks; and then say what is the probable state of the case farther south, where the whites and blacks are equal in number.

As to the state of Virginia, we are happy to have the opinion of Elder Keeling of Richmond, editor of the *Baptist Preacher*, who doubtless is well informed on this point. He says, "When A. Campbell went off from the Baptists, teaching the doctrine of baptismal regeneration (in which the venerable Bishop of the Episcopal church of Virginia said he was right) *many*—[remember that!]—*of our intelligent* Baptists went with him—*of our servants scarcely a man*"[!!]—Remember that also.

But enough of this. We have already said more than the aforesaid unkind, unbrotherly, and untruthful statement of our frail brother deserved. If in the face of these facts, which every western religious editor ought to have known, these worthy friends choose to gather up such a mass of *dirt*, and choose to label it "*Great is the truth, and let it be freely spoken,*" and then gulp it down with such a gusto, why then—let them do it. It only shows the strength of their stomachs.

S. A.

SIMPLICITY OF DIET.

[Continued from page 366]

6. *Morality.*—There are more points of view than one in which simplicity in our dietetic habits is favorable to good morals. We contend, in the first place, that the impression made on the stomach is favorable, and causes agreeable sensations directly. Every one knows

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what effect hunger has on the temper. Excess of food affects it also unfavorably, and so does irregularity. In a degree, too, the temper is affected by a variety of aliments—frequently of a contrary character—subjected to the digestive process at the same time.

But this is not the more important point to be considered in the present connexion. The greater the variety we deem necessary to our meals, the more exposed we are to disappointment, and the vexation which attends it. Thus if an individual is accustomed to pork, beef, potatoes, turnips, beets, pudding, pie, bread, molasses, cream, gravy, vinegar and salt at dinner, and any one of them is missing, he feels a momentary disappointment, and a slight degree of inconvenience. If two of the customary articles are wanting, the trouble and the danger of disturbance to the temper is increased. If three are absent, the trouble is greater still, and so on.

But it may be said, that if our family habits are regular, these matters may usually be so controlled that we shall not be subjected to any thing of the kind. Pray how can family concerns be so regulated that every thing may always be present and in good condition?—Suppose by some unforeseen and unexpected accident, a dish is spoiled; or is not at hand, and cannot be obtained. Indeed, who can expect that every one of a dozen articles or dishes can always be at hand and in good condition, without the possibility of mistake?

Even supposing that all this could be accomplished, there is a greater trouble to which we may be exposed. How can we have things as we wish in travelling? Most people are absent from home more or less during their lives. And just in proportion to the extent of the variety of certain favorite articles with which they have uniformly been indulged at home, will be their disappointment and consequent misery, if they do not find every thing to their liking.

The trouble will also be increased in proportion to the complicated character of our food. If we cannot eat our meat without salt and mustard, and either of these is wanting, we find it an inconvenience. If we cannot eat bread without butter, or pudding without molasses or cream, or beets without vinegar, or potatoes without salt and gravy, the same feelings of inconvenience and disappointment may be experienced at their absence or ill condition. Abroad, we repeat it, the person who demands variety is exceedingly apt to suffer, more or less, at about every meal, and sometimes the suffering is considerable, and makes him, for the time, quite unhappy. But an unhappy person is not only more liable from this state of feeling to immoral acts, but it is also believed that an unhappy temper is an immorality of itself, independent of its results in overt acts. It makes other people unhappy to see, by our countenances, that we are so; and is not he who sets a bad example guilty of immorality?

How is it, on the contrary, with the simple eater—he who can make an agreeable meal of any one common dish, and without the usual trimmings or accompaniments; who feels not the least inconvenience, for example, so long as he can get good bread, or good potatoes, or pudding, or plain meat, or pie?—who feels not, we say, the slightest inconvenience, so long as he can get any one of these, or any other common article? Is it not obvious that it is scarcely possible for him to know what disappointment is, in these matters? And is not his

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temper, therefore, less liable to be disturbed? And does not simplicity, in this point of view, tend powerfully to good morals?

We might go on, were it within the compass of our plan, to make similar statements in regard to that fondness for frequent changes of food, of which the man of simplicity in eating knows nothing, except from hearsay; and to which changes he would not submit, except from principle. We might even speak of the immoral tendency of the same disposition in regard to frequent changes in dress, &c. But we forbear. Enough has been said to present the general idea which it was intended to communicate. We hasten, therefore, to our last head.

7. *Religion.*—By laying it down as a principle that simplicity in diet is favorable to religion, we do not mean to affirm or intimate that it directly leads to it. However healthy, clear-headed, or good-tempered we are, we may still continue to be destitute of that affection for our heavenly Father which is his due, and which he demands. But where the religious principle already exists, the simplicity of which we speak is strikingly favorable to its growth and progress.

For the simple course at which we have hinted, gives time for religious thought and religious exercises. The present fashionable array of our tables for a meal, often excludes even family prayer; or at least so crowds upon it and interrupts or hastens it, that it might about as well be excluded. And thus it sometimes happens that we go on in the world's bustle from Monday morning to Saturday evening, without five minutes of calm religious reflection or meditation; and almost without five minutes' of earnest prayer. We repeat it, simplicity in eating would be very apt to prevent all this. It would give us time. It would prevent our getting so completely into the whirl of business as otherwise we might.

But this is not all. It would fit us for religious exercises whenever we do engage in them. There is a connexion between the stomach and the nervous system—the vehicle of the mind—and hence a mysterious but very striking connexion between the soul and the body.—When the stomach is overloaded or abused by any of our fashionable irregularities, the mind is more or less influenced by it. Talk we ever so much, and reason we never so learnedly about the mind's rising above all these things, and being independent of the body, we shall find it after all, in no slight degree affected by it. It is positively unavoidable. And nothing, in our opinion, is more destructive of sober and serious thought, than a bad state of the stomach.

How frequently do we lose the benefit of a whole Sabbath afternoon, by eating a fashionable dinner! Both the quality and the quantity of some of our modern Sunday dinners, are as utterly unfavorable to the customary worship of the church, as could possibly be conceived. If we do not actually sleep, we are in a state which is little better. It is high time that a reformation were made in this matter, did it extend to no other day than Sunday.

Simplicity would, moreover, often save us from very sad mistakes in regard to our spiritual condition. Many a person can tell us, no doubt, of his happy frames and devotional labors, in whom these frames and feelings were the result of animal excitement, produced by food or drink too stimulating in its nature, or excessive in quantity, or by excitants of a still more doubtful nature and tendency.

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Not a few, on the other hand, drown every religious feeling by exciting drinks, or so bury them beneath a mass of food, that it is considered doubtful by their very best friends, if not by themselves, whether they have any religious affections at all.

This latter case may not be very common, but it is believed that instances of the kind do occur. The more common fact in the case is, that the person thus eating, and drinking, and acting, is destitute of any religious principle at all.

This whole subject of simplicity in diet and other physical habits, is greatly overlooked. It deserves and demands investigation. Health demands it; social happiness demands it; sound morals demand it; Christianity demands it; God demands it. Shall it continue to be set aside to a "more convenient season?" Or will each reader of these remarks take the subject into considera ion, and in view of the changes here proposed, and the responsibilities resting *somewhere* and on *somebody*, carefully inquire in the spirit of true Christianity, what is, in this respect, his duty?

PROPOSAL FOR UNION.

WHEREAS, the Pennsylvania Christian Conference presents to the world, as a fundamental principle, that the BIBLE ALONE is a sufficient rule of faith and manners, and all true Christians can be united upon it; and whereas the people known as "the Disciples of Christ," or "Reformers," "the Church of God," improperly called "Winebrennarians," and others profess the same; and whereas it is of the highest importance that all persons, making such profession, live in union; and whereas such union does not now exist in consequence of misunderstanding on the causes:—Therefore,

Voted, That Elder J. J. Harvey (with such counsel as he may obtain) be appointed to correspond with some prominent person in each of the above named bodies, and such others as shall be thought proper, with a view of ascertaining the cause of such misunderstanding and disunion, and, if possible, remove it; setting forth that CHRISTIAN CHARACTER, and not technicalities of *opinion*, being the true test of Christian fellowship.

A. CAMPBELL:—*My dear Brother*—By the last preamble and resolution, passed at the last session of the before mentioned body, I am charged with the duty of opening with you and others a correspondence, having for its object UNION among Christians. All well informed persons will, I think, readily admit the importance of this subject; and, therefore, I feel assured that this humble effort to promote love and union among the children of light will at least be kindly received, and by you candidly considered. I am very confident that the object of my brethren, under whose appointment I act in this capacity, is good. And I can but regret that the task of carrying forward their benevolent intentions in this correspondence has not fallen into more able hands.

In the first place, it may be proper to consider the question, *Who is a Christian?* My answer to this inquiry is short. The person who has

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the capacity to obtain a knowledge of the DOCTRINE OF CHRIST, and does so, and then with the *whole heart* obeys that form of doctrine delivered him by Christ and the Apostles, is, without regard to his *opinions*, to be recognized as a Christian. For it is said, "To fear God and keep his commandments is the whole duty of man." "Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you." Again—"God who at sundry times and in divers manners spoke in time past unto the Fathers by the Prophets, hath in these last days spoken unto us by his Son." And God also said of Jesus, "This is my beloved Son in whom I am well pleased: *hear ye him.*"

Let all, then, faithfully HEAR Christ, for what he says is given him of God. "I will raise them up a Prophet from among their brethren, like unto thee, (Moses,) and will put my WORDS into his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Hence the Saviour says, "For I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak, therefore, even as the Father said unto me, so I speak."

I am not aware that Jesus or his Apostles have authorized believers to *prefer* or *neglect* any of his positive institutions, commandments, or precepts; but as connected with our subject, they are especially to take heed unto the following words:—"By this shall all men know that ye are my disciples, if ye have love one to another." This is my commandment that ye love one another as I have loved you." "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and will manifest myself unto him."

From the above passages of scripture it is proved conclusively—

1st. That God raised up Christ, and *authorized* him to declare his word unto his people; and,

2dly. That whosoever heareth the sayings of Jesus and does them, is a Christian, is loved of the Father and of the Son also; and is therefore to be received into the Christian fellowship of all saints; for he that loves God who begat, loves all that are begotten and beloved by him. And,

3dly. That by the practical exemplification of this love in unity of the Spirit by the bond of peace, the followers of Christ are known from others; for John says, "In this the children of God are manifest and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother; for this is the message that ye heard from the beginning, that we should love one another." All true Christians bear the fruit of the Spirit, and should act in harmony, using as much as possible Bible terms on *all* subjects treated of in the Holy Oracles, and submitting to all the ordinances of the gospel precisely as Christ and the Apostles taught and practised. This will bring about unity in faith and practice, the *object* and glorious result of which would be the conversion of the world in accordance with the prayer of our Divine Redeemer in the 17th chapter of John.

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I am very anxious that such a union as our great Father in heaven shall approve—such a union as will give glory and honor to his holy name, and promote peace and good will between the "Disciples" and the "Christians," so that they shall more properly be *one body* than two, may without delay be consummated in the name of the Lord. There are many good reasons why it should be so, and I know of none why it should not, or cannot be accomplished. Your co-operation is most earnestly solicited, and will greatly accelerate the laudable work.

All of which is, with sentiments of esteem and Christian regard, very respectfully submitted by yours truly,

J. J. HARVEY.

Hope, N. J., April 20th, 1845.

This letter was received last spring, during my absence; and being in a large file presented by my Clerk, was overlooked and delayed until this time. I cannot now, on the eve of my departure from home, respond to it. I lay it before my readers for their consideration for one full moon.

A. C.

BETHANY COLLEGE.

At a called meeting of the Board of Trustees of Bethany College, on the 13th August, the following resolutions were enacted:—

1. It being announced that Mr. *Charles Brown* declined accepting the appointment of a Trustee, Mr. *E. A. Smith*, of Danville, Ky., was appointed a Trustee of Bethany College.

2. Professor *Stewart* having resigned his chair of Mathematics, *James P. Mason*, A. M., formerly Professor of Mathematics in New Athens College, Ohio, and recently of Bacon College, Kentucky, was unanimously appointed to the chair of Mathematics.

3. On motion of the President of the Board of Trustees, it was unanimously resolved, That the thanks of the Board be presented to Professor Charles Stewart for the zeal and interest which he has manifested for the College, and the faithfulness with which he has labored in the discharge of the duties of his chair.

4. On a reorganization of the Faculty and apportionment of labors, the following changes and additions to the course of instruction were enacted by the Board, on the commendation and agreement of the Faculty:—

Professor Mason, Mathematics; to which were annexed Mechanics, Hydrostatics, and Pneumatics.

Professor Ross, Ancient Languages and History.

Professor Richardson, Chemistry, French, Logic, Rhetoric, with General Grammar and Belles Lettres, Physiology, Botany.

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Professor PENDLETON, Natural Philosophy, Astronomy, Intellectual Philosophy, Political Economy, Geology, Zoology.

President A. CAMPBELL, Sacred History, Moral Philosophy, Natural Religion, Evidences of Christianity.

The Primary Department still continues under the direction of the Faculty.

On motion of John C. Campbell, it was resolved, "That for the ensuing year it is expedient that there should be added to the offices of the Institution a Vice-Presidency—the duties of the incumbent of which shall be to aid the President in the discharge of the general duties of a Superintendent of the Institution, and in his absence to attend to all such duties in person," without any additional salary.—Whereupon, Professor PENDLETON was appointed Vice-President for the ensuing year.

It was also resolved, That the Bursar receive from students one per cent. on the monies kept for them, and not for any monies due to the Institution from them; and that he receive one per cent. from the officers of the Institution for the monies received for them.

A. CAMPBELL,
Presdt. of the Board of Trustees.

W. F. M. ARNY, *Sec'ry.*

AMERICAN SLAVERY.

Wadsworth, July, 1845.

Brother Campbell—YOUR essays on Slavery have given rise to many strange questions among some people, and many are sorry that you have been induced to lift your pen on that subject; but others rejoice, but their rejoicing does neither you nor us any good at present. All men are not good reasoners you know, and some have no logic about them, and are not capable of drawing just inferences even from the plainest premises. I will give you a specimen of the way some men reason.

1st. They say *color* had nothing to do with either Roman or Jewish slavery, necessarily, from the fact that the Jews were to buy of the Heathen that were round about them, and the Romans made slaves even of the Jews; and as God approved of both Jewish and Roman slavery, a white man can be made a slave of as well as the black.

2d. They agree that it is *wrong* to steal a man and sell him, and that "to enslave a man providentially born free according to the provisions and laws of the society in which he is born; or to purchase such a person from any one who did enslave him, is a sin to be punished by the Judge." But, say they,

3dly. The *first slave* must have been either stolen or taken a prisoner in war, and sold as a slave; or he must have *sold himself* as did the Egyptians, Gen. xlvii. 13th to 20th verse. There they first sold

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their money, then their cattle, then their land, and last of all *they* (not their masters) sold THEMSELVES, and Joseph bought them for a price, and they became Pharaoh's property.

Now, say they, Jewish and Roman slavery was like some one of the above; and say they too, American slavery, in order to have the sanction of the Bible, must be like theirs, or the text is not applicable Hence they ask questions like this:—Were the slaves in the States first taken prisoners in war and sold as slaves to pay the expense of war? Or did they sell themselves at first, as did the Egyptians? To each of these they say, No. And then, thirdly, they ask, If the Jews were not to steal a man and sell him, and the slaves here were first stolen and sold, what connexion has American slavery and the slavery of the Bible which God approbates? And, secondly, if it was wrong to steal the first slaves and sell them here, how many masters' hands must the slave pass through before it ceases to be a crime to purchase him and sell him to another? When these questions are answered, then they are ready to determine how many hands any of our whites or free blacks must pass through in this way before it will cease to be a crime to hold them as slaves.

Thus I have given you a specimen of some of our northern reasonings. As for my part, I take no papers that plead either side, except the Harbinger; and I confess that when they put such questions to me, I dont know how to answer them. But enough.

Yours in haste, A. B. GREEN.

THE EDITOR'S RESPONSE.

Brother Green—THE origin of slavery as a human institution, so far as my recollections and former readings indicate, was as follows:—The first wars of a public character were wars of extermination. They killed all that were caught in the field. The conqueror showed no mercy. The captives were all put to death. In process of time the captives were respited from death, and made to serve; so that slavery was substituted for death. Hence slavery became a matter of commutation, and finally of contract. General A proclaimed war in such words as these:—"If you will meet us in the field we will kill all we can, and enslave all we captivate." General B replied, "We will contend for our rights. If you will force us into the field we will kill all we can, and enslave all that we do not kill." The parties agreed and the covenant was sealed. Thus men were said to sell their liberty and to enslave themselves. Hence property in man, and buying and selling captives and slaves. A man stolen and sold is another case. Of a myriad of American slaves, not one has been stolen. They were born slaves. If a man had been stolen, and sold a thousand times, of course the last purchaser, knowing it, is as guilty as the first. But that is not a question in this case. A father may have been stolen, and yet his son is born into slavery, and not sold into it. But there is no relevancy in such questions. We argue none of them. The Bible is our rule of life, and its enactments and decisions govern us. A. C.

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OUR COLLEGES.

Bacon College, Harrodsburg, Kentucky.
Franklin College, near Nashville, Tennessee.
Bethany College, Brooke county, Virginia.

Our Colleges, like our reformation, are all in their infancy. They have done well for their years. Bacon is the oldest, and Franklin the youngest. It has some eighty students; and, under the presiding genius of the active, enterprising, and persevering brother Fanning, is rising to usefulness. The number of students at Harrodsburg last year we have not authentically learned, but report says they were about 75 or 80. These Institutions are not endowed. The Franklin College asks for no endowment, and argues against endowment. It asks for aid to get up its buildings, but will have no fund. In this it is, in our opinion, and in the history of all Colleges, decidedly in error. Not a College in the world has existed one century without endowment: nor can they. This fact is worth a thousand lectures. Can any one name a College that has seen one century without other funds than the fees of tuition? Bacon College, like Bethany, seeks for endowment. We have understood that it is considerably endowed; but having never seen a single exhibit of its financial condition, we cannot speak advisedly. As a community we are friends of literature and science, believing them to be ministering spirits to religion and morality.

A. C.

OUR PERIODICALS.

1 *Bible Advocate*, monthly, $1, Paris, Tenn., Dr. J. R. Howard.
2 *Christian Intelligencer*, semi-monthly, $1, Charlottesville, Va, James Goss.
3 *Christian Journal*, weekly, $2, Lexington, Ky., S. Ayres.
4 *Christian Light*, monthly, $1, New Orleans, G. W. H. Smith.
5 *Christian Family Magazine*, do., $1, Cincinnati, D. S. Burnet.
6 *Christian Messenger*, do., $1, Jacksonville, Ia., P. Henderson.
7 *Christian Record*, do., $1, Bloomington, Ia., James Mathes.
8 *Christian Review*, do., $1, Nashville, Tenn., T. Fanning.
9 *Christian Teacher*, do., 50 cts., Paris, Ky., A. Raines.
10 *Genius of Christianity*, semi-monthly, $1, Boston, A. G. Comings.
11 *Loyalist*, monthly, $1, Jackson, Mis, Wm. Mathews.
12 *Mirror of Christian Evidences*, 50 cts, Boston, A. G. Comings.
13 *Orthodox Preacher*, monthly, $1, Covington, Ky., A. Crihfield.
14 *Primitive Christian*, monthly, $1, Vincennes, Ia., Daniel Cox.
15 *Protestant Unionist*, weekly, $2, Pittsburg, Pa., W. Scott and R. Forrester.
16 *Reformer*, monthly, 50 cts., Centreville, Ia., Ben. Franklin.
17 *Millennial Harbinger*, monthly, $2, Bethany, Va., A. Campbell.

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THE FIRES OF 1845.

We do not remember ever to have heard of so many great fires in any one short period of time, as has happened on this continent in the first six months of 1845. We annex a list of the losses experienced in the order in which they occurred:—

Barbadoes,	$2,000,000
Pittsburg,	3,500,000
London, Canada,	500,000
Fayetteville,	500,000
Quebec,	7,500,00
Matanzas,	1,000,000
New York,	6,000,000
Total,	$21,000,000

This aggregate surpasses the loss by the great fire in this city in 1835. Then about $20,000,000 of property was destroyed.

New York Herald.

Shall there be evil in the city, and the Lord hath not done it? *Amos* iii. 6.

I form the light, and create darkness; I make peace, and I create evil. I the Lord do all these things. *Isaiah* xlv. 7.

The judgment of fire is upon this land! Seven immense fires in six months have fallen upon our continent! Twenty-one millions of the earnings of the people have been suddenly consumed by the anger of the Lord. Ten years ago in one city twenty millions were carried away by a spark; for such was the reported aggregate consumed in the New York conflagration of 1835. Three years after, some twenty millions also were consumed in the still more disastrous fires of Charleston, South Carolina. I surveyed the ruins of these tremendous burnings before they were yet repaired. And what a dismal spectacle! While the pestilence preceded the memorable London fire, it followed that of Charleston and other cities. These are most undoubtedly the judgments of the Lord. We ask with Amos, "Shall there be evil in a city, and the Lord hath not done it?" Cities generally are the great radiating centres of crime. They are fountains of iniquity. They are to the body politic what the heart is to the human body. From it issue the streams of life, be they good or evil. Their tendencies are to corruption. Hence their history is the history of the perfection of human infamy. From the cities of Sodom and Gomorrah down to Jerusalem and Pompeii, these great haunts and fountains of iniquity have been made monuments of righteous indignation. Tyre and Sidon, Nineveh and Babylon, are but prototypes of their doom and destiny.

The cities of Christendom are in some respects more depraved, and now more obnoxious to the curse than were the ancient Pagan cities. True, indeed, the gross rites of Pagan worship, and the abominations

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of heathen temples, do not every where obtrude themselves upon our senses. We have not the same ranks and titles of idolatrous priests and priestesses, nor the same swarms of victims awaiting their rapacious appetites that thronged the streets of ancient Athens, Rome, and Ephesus. But have we no longer Bacchanalians, because we have no Bacchus? Have we no guilty nymphs, no filthy porticoes of debauchery, because we have no Venus? Have we no manufacturers of silver shrines, because we have no temple dedicated to Diana? Have we no human sacrifices to pride and passion, because we have no Moloch?

The gross idols and their abominable worship have indeed no formal habitation nor name amongst us. But we have them under other names, more refined, it is true, more congenial to our taste, but yet as grossly abominable in the pure and holy eyes of Heaven. We have, moreover, this fearful adjunct, our offences are perpetrated in the open day of full-orbed Christian light and intelligence; theirs were consummated in the dark and starless night of Pagan darkness and universal scepticism. If, then, the indignation of Heaven slumbered not, but if he made an example of Sodom and Gomorrah and the surrounding cities, setting them forth as suffering the punishment of eternal fire, can we imagine that our national transgressions and the crimes perpetrated in our cities, churches, and corporations, shall escape the frown and curse of the righteous Judge of all the earth? It is impossible. God is yet just, and his word is immutable; while yet he is full of compassion, and his mercy endureth for ever.

The same idol gods are still worshipped under other names. We have our Plutus, our Ceres, our Bacchus, our Venus, and our Mars. We have also our Fates, our Genii, our Apollos, and our Mercuries; and we render them all due homage. But we call them Wealth, and Bread, and Wine, and Beauty, and Heroism. We call them Fortune, and Wit, and Eloquence, &c. &c. Still the worship is just as sincere and constant as though they had their ancient mystic names, their temples, their altars, their priests, and their ceremonies.

Do not men under the Christian name sacrifice to fashion, and appetite, and passion—to wealth, and honor, and glory, as freely, as constantly, and as ardently as did Pagan Rome or Athens, in their day, to the myriad objects of their fanatical superstition? The temples of Mammon or of Plutus are now found in our Banks and counting-houses, under names more efficacious to secure a sincere and persevering devotion, than were their ancient prototypes. There were in the ancient superstitions great proofs of self-denial, and still there are not wanting demonstrations of the same crucifixion of the flesh at the

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shrine of false divinities. Who has not heard of a thousand tribes of Southern Asia and of the South Sea that immolate themselves under the wheels of the horrible Juggernaut; or of the myriads of Sutees that burn themselves to ashes on the funeral pile of departed husbands? And are not the votaries of Kalee—the Thugs of India, as full of self-sacrifice and self-murder as they? But we presume that few will dispute our position. We shall then conclude that there are now just as sincere worshippers of all the brutal passions, of refined ambition, of learning, wit, eloquence, wealth, and fame, as were at any time found amongst the gross idolators of any one of the Pagan forms of superstition. And worse than all, these have their god-fathers and their god-mothers—their patron saints, their seats, and their names in what are called Christian churches. They bow the knee to King Jesus, but give their hearts to his enemies. "Know you not, you adulterers and adulteresses, that the friendship of the world is enmity against God," and that whosoever will be a friend or patron of these customs, dictated by the flesh and approved by infidels, is the enemy of God!

But there are other causes than even these, as it appears to us, why these calamities have fallen upon us. Have not millions been squandered by professing Christians upon their lusts of the flesh, their lusts of the eye, and their pride of life, that had they been devoted to the illumination, education, civilization, or salvation of the world, would have made "the wilderness and the solitary place glad," and have caused "the desert to rejoice and blossom as the rose." Sixty millions in ten years taken from us in large sums, in great instalments! Besides, as much more in a thousand ships and steam-boats wrecked and ruined on our oceans, seas, lakes, and rivers; add to this a thousand private fires, disasters, and misfortunes, spread over the whole continent; and what a sacrifice of property exacted from us by the judgments of the Lord! Yet we still live and labor to rebuild our ruins and repair these disasters. But had the evangelist, the missionary, or any philanthropist asked the nation, or the Christian part of it, for five millions a year to spread light and salvation over the benighted regions at home or abroad, we should have stared at him, and have inquired whether he intended to ruin and bankrupt us by such a levy. But what we were not able to pay with our hearts, God has made us pay without them, and that too when we reap but ashes in return.—May the Lord in his mercy make his rod of anger yet a blessing to this nation, and save us from a vortex of ruin still more horrible, superinduced by our fleshly lusts and worldly passions, that are warring against our souls and bringing upon us greater miseries and ruin than mere loss of property and loss of life? A. C.

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SCURRILOUS NEWSPAPERS.

NOTHING can be more foolish than for a man of respectable character to suffer himself to be dragged into a controversy with a *scurrilous newspaper*. In every fair contest there is something like equality in the combatants—something like the same stake in the issue. But in warring with the editor of a scavenger newspaper, a virtuous high-minded man is *sure* to be worsted; for while the former, reckless of all laws of polished hostility, and feeling not the least restraint from delicacy, either of taste or feeling, will use, at one and the same moment, his sword and poisoned dagger—his hands, and his teeth, and his envenomed breath—and will not scruple, upon occasion, to discharge on his adversary a shower of filth, from which neither courage nor dexterity can afford any protection; the latter, being not only unversed in the foul slang of the pot-house, and the vulgar ribaldry of the brothel, but anxious not to assert any thing which is not strictly true, will be temperate in his language, and will make use not only of those polished sarcasms which pass in decent society, but whose edge is too fine to pierce the skin of a professional blackguard. Such a controversy, therefore, must necessarily be an unequal match.

[*Yankee Blade.*]

IMPRISONMENT FOR LIFE.

IMPRISONMENT for life, in place of hanging or capital punishment, seems to be getting popular at the North. The Governor of Massachusetts last week commuted the punishment of Peter York, sentenced to be hung for killing James Norton, to imprisonment for life. The question is a troublesome one. It is a little more merciful to take away life than to put a man in solitary confinement for life; and when we read of such a murder as that of Frank Combs by O'Blennis, we think there is especial force in the scriptural denunciation, "Whoso sheddeth man's blood, by man shall his blood be shed."

LEGAL ABSURDITIES.

MAJOR NOAH thus shows the absurdities of some of our legal technicalities:—

"Why cannot we simplify the language of the law? Why not banish its old black letter Vandalism? "*Sir, I give you this orange*,' and I do give it. Should not that declaration and transfer be deemed an absolute conveyance? Yet to make it perfectly legal it must run thus:—"I give you all and singular my estate and interests, right, title, and claim, and advantage of and in that orange, with the rind, skin, juice, pulp, and pips, and all rights and advantages therein, with full power to bite, cut, suck, or otherwise eat the same, or give the same away."

CHURCH OF ENGLAND MISSIONS.

THE British empire in foreign parts, (says the English *Calendar*,) contains no less than 97,700,000 souls, of whom more than 90,000,000 are heathen, without the knowledge of life. The church has, indeed, within the last few years, sent forth fifteen Bishops, and eight hundred clergy into this world of heathenism. A good beginning.

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DEGRADING HABIT OF SWEARING.

It is not easy to perceive what honor or credit is connected with swearing! Does a man receive a promotion because he is a notable blusterer? Or does any man advance to dignity because he is expert in profane swearing? How low must be the character which such impertinence will not degrade. Inexcusable, therefore, must be the practice which has neither reason nor passion to support it. The drunkard has his cups, the lecher his mistress, the satirist his revenge, the ambitious man his preferments, the miser his gold; but the common swearer has nothing; he is a fool at large, sells his soul for naught, and drudges the service of the devil, gratis. Swearing is void of all plea. It is not the native offspring of the soul, nor interwoven with the texture of the body, nor in any way allied to our frame. For, as a great man, (Tillotson,) expresses it, "though some men pour out oaths as though they were natural, yet no man was ever born of a swearing constitution." But it is a custom, a low and paltry custom, picked up by low and paltry spirits, who have no sense of honor, no regard for decency; but are forced to substitute some rhapsody of nonsense, to supply the vacancy of good sense. Hence, the silliness of the practice can only be equalled by the silliness of those who adopt it —*Rev. Dr. Lamont.*

LOUIS PHILIPPE'S LOVE OF ORDER.

Amongst the varied qualifications of the King of the French, none, perhaps, are more striking than his love of order. He has essentially an orderly mind. All his pecuniary arrangements, all his distribution of property, all his expenditures, all the management of his estates, all the provisions made for his children, all the matrimonial negotiations he has entered into for them,—all his military plans, all his diplomatic measures, all his senatorial acts, all his conduct as a citizen, as a subject, as a son, as a brother, as an exile,—all were stamped with a love and a principle of order. Thus it was in America, when possessed of but very small income for the support of himself and his brothers, he kept a minute account of the expenditure of every dollar, and that account is still in his possession. This principle of order it is which enabled him out of his civil list to found those glorious galleries of Versailles which are indeed noble memorials of his taste, of his love of the fine arts, of his just sense of all that is national and grand, and which will continue during many generations to add lustre to his great name, and to mark with just and deserved fame the age in which he flourished. Louis Philippe has been accused of parsimony, of meanness, and of a love of money, not for the sake of applying it to great and wise ends, but of a love of money for the pleasure of hoarding up wealth. The charge is unjust. No Prince has contributed more than the King of the French has done of his own private wealth, to adorn the palaces, improve the parks and gardens, enrich the galleries and museums, encourage the arts, manufactures, sciences, and agriculture of his people. But he is economical, prudent, and just, as well as liberal, generous and noble; and it is this union of excellencies which constitutes his grand characteristic of order.

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THE FARMER OF MOUNT VERNON.

WASHINGTON was passionately fond of agriculture. Its improvement was ever with him an object of paramount regard. Virginia can boast of few sons to whom her agriculture has been more indebted; few who assisted in promoting her interest to a greater extent, or with the manifestation of a more ardent and patronizing zeal. The following account of his farming operations will serve to exhibit the father of his country (the man first in war, first in peace, and first in the hearts of his countrymen) in his true light:—

"The farm of General Washington, at Mount Vernon, contained ten thousand acres of land in one body, equal to fifteen square miles. It was divided into farms of convenient size, at the distance of one, two, three, four, and five miles from the mansion-house. These farms he visited every day in pleasant weather, and was constantly engaged in making experiments for the improvement of agriculture. Some idea of the extent of his farming operations may be formed from the following facts:—In 1787, he had five hundred acres in grass, sowed six hundred bushels of oats, seven hundred acres with wheat, and prepared as much more for corn barley, potatoes, beans, peas, &c., and one hundred and fifty acres in turnips. His stock consisted of one hundred and forty horses, one hundred and twelve cows, three hundred and thirty-five working oxen, heifers, and steers, and five hundred sheep. He constantly employed two hundred and fifty hands, and kept twenty-four ploughs going the whole year, when the earth and state of the weather would permit. In 1786 he slaughtered one hundred and fifty hogs, weighing eighteen thousand five hundred and ninety pounds, for the use of his family, besides provisions for the use of his Negroes."

MIND.

SUCH is the power of the mind, there is scarcely a passion which has not, by excess of action, terminated existence. Love has done it; anger has done it; and also joy. But there is one mental emotion, which in our experience never struck the human body with a fatal blow. It is HOPE. Hope, when well grounded, never creates evil—it is a true anchor. The other passions may agitate the soul, as the angel Bethesda's waters; but Hope rather resembles the healing influence that angel left behind.

MEETINGS.

Boon County, Mo., July 15, 1845.

The churches in the counties of Callaway, Boon, Howard, Randolph, Monroe, and Audrain, will hold an Annual Meeting at the meeting-house near Millersburg, in Callaway county; to commence on Friday before the first Saturday in October next. All the churches in the above named counties are requested to send communications to this meeting, so that they may be sent on to the state meeting that commences in Columbia on Friday before the third Lord's day in October. Brethren, do let us hear from all churches in the district at our annual meeting; and from all churches in the state at the state meeting.

T. M. ALLEN.

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☞ A meeting of the Churches in Central Ohio, will be held at the Disciples' Meeting-House, near Martinsburg, Knox county, on Thursday, the 9th of October next, at 11 oclock A. M.

September 28, 1845. O. T.

NEWS FROM THE CHURCHES.

From the Primitive Christian.

From Texas.—We glean the following particulars of the state and progress of the good cause in the "Lone Star" State, from a letter to the Christian Journal, from brother David R Stout, dated Live Oak Well, Fayette county, Texas, May 22d, 1845:—There is a small church in Washington county, which meets at Brenham, the county seat. Brothers Samuel B. Giles and Lindsay Rucker are their teachers. One in Fayette, which meets at Clear Creek meeting-house, brother Thomas W. Cox the teacher. One in Gonzales and Colorado counties, brother Joel Panton their teacher. There are churches also in Montgomery, Nacogdoches, San Augustine, Jasper, Fanning, and Red River counties. Of the members belonging to any of the churches I cannot speak for certainty, but they are generally few in number; but the members possess zeal, and are respectable in point of Christian knowledge, and are walking in love and harmony, and bearing a good testimony for the one faith. In addition to the proclaiming brethren above named, there are brother William Stierman, (formerly of Perrysville, Ky.) Father Hill, Ephraim Deboore, —— Eldridge, —— Clark, and —— Walker. Brother Eldridge immersed 70 or 80 in the summer of '44, into Christ, who made the good confession and were willing to bear the reproach of Christ.

The Lord be praised! It should be far more cheering to the saints to learn their brethren are growing in grace and in the knowledge of God, than in *numbers*, irrespective of their true Christian character. The watchmen on the walls of Zion should have an eye continually to the behaviour of those within, for the chaste virgin will not be without her admirers. D. C.

From Tennessee.—Brother S. E. Jones writes to the same paper from Davidson county, Tennessee, under date of July 12, 1845, and gives the following news:—At a ten days meeting, held in Woodbury, Cannon county, commencing on the 28th of June, 132 accessions were made, 3 of which were from the Baptists, and 14 from the Methodists. The meeting closed with the solemn burial of twenty-one persons in baptism, about 11 o'clock at night. On the second night after the meeting closed, some eight miles distance, two more confessed faith in the Lord Jesus.

From Illinois.—Brother Aaron Sutton writes from Gallatin county, Illinois, July 6, 1845:—I have devoted my time for the last ten months to the work of an Evangelist; during which time I have immersed 96 professed believers in Christ; of which number 30 were Methodists, one preacher; and 14 Presbyterians

A brother, writing from Albion, Illinois, informs us that there are three churches in that county, all in a healthy condition; but they are not increasing very rapidly in numbers, owing, it is thought, to the want of Evangelists. D. C.

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Near Sharon, Pennsylvania, June 27, 1845.

Having attended a meeting in company with brethren Applegate, Brocket, and Perky, at a church organized about three years ago, two miles east of New Castle, with 25 members, and now numbering upwards of 80. They have built a neat house for worship. We had a pleasant and profitable meeting, with five immersions; and to all appearance seed sown which we trust will yet yield fruit

At the close of the meeting on Tuesday, it was resolved to commence a yearly meeting at that place, to begin next year, on the Friday preceding the first Lord's day of June, to embrace the churches in Mercer and Beaver counties We would solicit the attendance of our brethren in Pittsburg on that occasion, as the place of meeting is but 40 miles from them. The attention of the people in those regions is beginning to be aroused, and I am verily persuaded if the half of the exertions were made in those counties that is made elsewhere, it would result in the happiest consequences. T. HAZLETON.

New Gottingen, Guernsey county, Ohio, July 1, 1845.

At a stated annual co-operation meeting of the churches in Belmont, Monroe, and Guernsey counties, in Ohio, held in Barnesville, Belmont county, Ohio, May 24th, 1845, brother Samuel Bottenfield was, on motion, called to the chair, and brother Joel F. Martin appointed Secretary. The following churches were represented, viz —

	Received past year.	*No. of Mem.*
Stillwater, Belmont county,		100
Barnesville,		(supposed) 50
Boston,	11	125
Ben Fork,	3	98
Rehoboth,		27
Mount Liberty,		43
Hopewell, Guernsey county,		50
Claysville,	4	50
Mount Ephraim,	15	70
Beaver,		53
Salt Fork,	13	31
Belleville, Monroe county,		62
Antioch,	16	107
Bethel,	16	40
Rich Fork,		70
Total received as reported,	78	976

Note.—The number received the past year was greater than that reported, as some of the delegates were not able to state the exact number received in their churches, and therefore reported none. Every church was represented by delegates.

Three Evangelists—viz brethren Flick, Hall, and Vanvorhes, have been constantly engaged in the field the past year.

The churches contributed for the support of Evangelists the ensuing year—a sufficiency to employ them.

On motion, *Resolved*, That brethren Samuel Bottenfield, David White, and Mordecai Harper, Jr, be and they are, hereby appointed a committee to engage Evangelists for the ensuing year.

Ordered, That the Secretary forward to the Editor of the Harbinger, for publication, so much of the proceedings of this meeting as may be thought necessary to have published.

Appointed our next co-operation meeting at Boston, Belmont county, Ohio, to commence on Friday before the fourth Lord's day in May next, 1846, at 2 o'clock P. M.

Then adjourned SAML. BOTTENFIELD, Chairman.

JOEL F. MARTIN, Sec'ry.

Midway, Kentucky, July 23, 1845.

For the satisfaction and encouragement of those interested in the good work, it may not be inappropriate *now* to state the result of the efforts of the Midway Association for the dissemination of the Christian Religion. Our Evangelist, J. T. Johnson, has been engaged under the direction of the society only two months, and has reported regularly his success (with the friendly aid of many of the teaching brethren) at the various points, viz:—Under date of May 19th, he reports 21 additions at Cynthiana. June 5th, one at Richmond; and thinks much good was effected by the visit of Dr. B. F. Hall and himself June 19th, reports 6 received at Mount Gilead, Fayette county. June 12th, reports 6 at Harrodsburg—2 of which by letter. This was during the annual meeting. And the result of several days meeting at Lancaster, beginning on the 3d inst, the addition of 49 persons. A few days after, under the teaching of brother Rice and others, he writes that 8 more were received at Antioch and 2 at Lancaster; making in all 59 additions in and around Lancaster; and the aggregate number of 93 persons to the Redeemer's kingdom in less than two months.

This success exceeds very far the anticipations of the Society, and they very much desire that the friends in the adjacent counties will co-operate with them, so as to keep a number of Evangelists constantly in the field Will the people unite in coming up to our aid?

We wish it understood that it is not the object of the Society to proselyte only, and then abandon the new recruits to the caprices of fortune; but in all cases, by proper *teaching*, to build up and firmly establish them in *the faith* as it is in Christ Jesus.

GEORGE L. NUCKOLLS, Sec'ry. M. A.

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Bethany, Virginia, August 20, 1845.

We have just closed a very interesting meeting in Woodsfield, the seat of justice for Monroe county, Ohio; which resulted in the immersion of 37 persons, the most of whom, if not all, of no ordinary moral worth, intelligence, and respectability—an important matter in a place where the ancient gospel has just commenced to work.—Brethren E. A. Smith, Finney, Hall, Flick, Ewing, and Bottomfield, were those with whom we had the pleasure of co-operating in the proclamation of the word. I expect, the Lord willing, to spend one month in Woodsfield during the coming autumn—perhaps a part of September and October. The Lord remember the citizens of that place for their kindness, hospitality and liberality extended to us during our stay there!

Brothers Henley, Bottomfield, and myself, held a meeting in May last at Sun Fish, which resulted in the immersion of 10 persons. Since then, in the same place, there were 14 more—brethren E. A. Smith, Hall, and myself, laborers. Thus the Lord has begun a good work in the hearts of many, and may he work in them to will and to do of his own good pleasure until the day of eternity! WESLEY LANPHEAR.

Massilon, Ohio, August 18, 1845

Good news have reached us from Lancaster, Ky., of 60 additions; and from Woodbury, Ten., of 160 additions. After the spiritual paralysis consequent upon the late political superexcitement, we are much refreshed by these gracious drops of mercy We hope they are indicative of a shower of blessings. A. C.

Chagrin Falls, Ohio, March 27, 1845

I consider it due to our Canadian brethren to give a brief account of my tour among them recently. I spent the winter there, and arrived home in safety on the 19th instant. There are 8 or 10 churches in Canada West. I visited 7 of them, numbering in the aggregate 400 or 500 members, and possessed of considerable of talent for teaching and ruling, especially in the township of Ertmosa. They are not possessed of much talent for proselyting; but their influence is good, for indeed they are at least as orderly, religious, and liberal, as any disciples I have seen. I saw a brother Thomas Scott, of Toronto, (I was not there,) a brother of good talents and well read in the scriptures, who, if he would devote himself entirely to the work, would, with the other gifts there, be able to achieve much, by the blessing of God, through that country. Indeed, I do not see why brethren should go from here to help them, when there is so much talent there. Truly, it is a pity that there could not be some sort of compromise or organization that would enlist, in every section of the country the gifts and means in the bosom of the churches, for the furtherance of the gospel. One man will not contribute any thing to a brother for his *preaching*, because that would be on the hireling system; but he would contribute freely to support a brother laboring as an editor. Another will not contribute to a preacher as a remuneration for his time and expenses, but will be quite liberal if the preacher is a poor man. Others will pay best those who live farthest off, or who make most converts. These remarks apply not to those churches I visited; but I have seen too much of these things.

There were six immersed, and they, I doubt not, understood the gospel well.

There seems to be a general apathy, so far as my observations have extended for a year past, owing to the unusual and unnatural excitements on the subject of religion for a few years past. For fourteen years the 'Revivalists' and 'New Measure' men have '*stimulated*' the public mind into a phrenzy; Mormonism has been in existence about as long with its extravagances; our brethren have not always been free from imprudences bordering on enthusiasm; and last, not least, the Adventists have created an unhealthy state of feeling, which, with their disappointments of the time, have reacted, and with every thing else, have combined to produce such a state of things as make it difficult to do any thing Finally, when I came home I found that the preachers in our county had literally gone—"one to his farm, and another to his merchandize." WM. HAYDEN.

Hookerton, North Carolina, June 26, 1845

I would inform you that we have between twenty and thirty churches, which have agreed to take the Bible alone as the only rule of faith and practice. Some twelve or fifteen of the most influential members have agreed to sustain an Evangelist to travel and labor among us, if we can obtain such a one. We desire to secure the services of one who is able to exhibit the truth as taught by the Apostles, and to defend it, if necessary, against the assaults of sectarians—one whose character and deportment correspond with his profession. Such an Evangelist would meet with a hearty welcome among us *now*, and I think would be well sustained. Will you be good enough to send us such a one, if you can, as soon as possible, as we are in great need of help at this time Should it ever meet your convenience, do visit and instruct us in this section of country

J. P. DUNN.

Boon county, Missouri, July 15, 1845.

I have just received a letter from brother Allen Wright, dated Georgetown, Mo., July 11, 1845, in which he says, "I have just returned from a tour of two months, West, South-West, and South. I preached in several counties—Johnson, Henry, Bates, Green, Polk, &c. During the tour some 60 additions were gained—mostly by faith and baptism—several Methodists—a few from the Baptists—one or two Presbyterians; and I also immersed three or four Catholics. The morning I left Greene, I immersed 11 persons—2 Methodists and 1 Presbyterian, &c" T. M. ALLEN.

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Augusta, Georgia, July 16, 1845.

While you were here, and again soon after you left, I received invitations to labor as an Evangelist in the up country of this and the adjoining state of South Carolina. Upon laying the matter before the brethren, I was promptly set apart for the work and furnished with funds to defray expenses during my absence from my family. Thus nobly to relinquish the services of their Elder for the good of others, and to supply his place in providing for those left behind, is worthy of all praise; and especially when, as in this case, it can be added, they acted during his absence as a royal priesthood, continuing steadfastly in the Apostles' teaching, fellowship, breaking of bread, and prayers, praising the Lord. In consequence of this liberal conduct, I have labored abroad, and having just returned from the duties of a part of the contemplated mission, I seize the opportunity to inform you of the results thus far, that through your paper our brethren, especially of the South, may thank God, take courage, and imitate the example of the disciples meeting in August a.

On the 4th of June I left home for Upper Carolina, where I met and labored with brother N. W. Smith, and for a short time with brother John Moore, in Anderson and Greenville Districts, for eight or ten days, preaching among our brethren on Rocky and Reedy Rivers and at Anderson and Greenville Court-Houses. At all these places we were heard with much attention: at some with the liveliest interest. The additions made to the body of Christ were 15—12 from the world, and 3 from the Baptists. One also came forward to confess as we were about to dismiss, who could not then be baptized. Could we have remained longer at these points, I have strong reasons for thinking the additions would have been very numerous. The spirit of the gospel was manifested by the brethren in Carolina, the recollection of which is a continual source of gratifying emotions.

From these lovely disciples brother Smith and I were compelled to withdraw in order to fill our engagements in our own state. In Georgia we preached often and at various places where we had no organized congregations, laboring to enlighten our fellow-men, and to disabuse their minds of prejudices excited against the disciples of our Lord. The numbers who came out to hear, and the attention given, lead me to hope our labors will be greatly blessed. At one place where I preached to a large audience of Methodists, Baptists, Presbyterians, and worldlings, the attention was so intense as to oppress me. At another I was only saved from similar oppression by the height of the pulpit. At both of these places I preached in Methodist houses. I mention it to their honor; and while rendering honor to whom honor is due, I must not forget that the Baptist house at Anderson Court House was kindly opened for us, and our appointments announced by the liberal preachers of the neighborhood.

We had one protracted meeting in Fayette county, where we had an organized congregation; and here we gained six additions, greatly to the joy of the brethren—two from Merriwether, three from Fayette, and one from Pike county. Dr. M'Gehu, of Pike of high character and standing, being an immersed Protestant Methodist, gave us a happy opportunity of showing to an immense crowd that we sought not our own glory, but that of our Lord, since we were entirely satisfied with his obedience to the Lord, although done among and through others. The Lord be praised!

At this place our meeting commenced on the 4th of July; and the discourse, adapted to the occasion, gave so much satisfaction as to insure us large audiences from Coweta and the three counties already named, throughout our meeting. Never, perhaps, was a 4th of July celebrated more to the satisfaction of the inner and outer man of all in attendance. All was harmony, and the fruit was peace.

Our course of evangelizing has been to proceed from the first principles of the doctrine of Christ, to the divine life the grace of God appeared in order to teach to all men. I am persuaded this is the true way to insure that success which will give us all joy in time and eternity. We praise and thank God for the happy results thus far, and pray him still to bless us in the further labors of the summer. We go next to Clarke, thence to Walton, and thence to Pass county. These are all the appointments yet made where my name has been sent forward. I feel assured the fields at the South are white unto harvest. May the good Lord send reapers to reap them!

Time would fail me to tell all the interesting incidents of our tour, sufficient that many of the brethren gave us joy of heart by their love to the Lord and kindness to us, and that my beloved brother Smith proved a good soldier and a kind brother; for I travelled in pain and sickness from inner complaint, and yet he kept me up and cheered me all the way. May the Lord reward him!

In the good hope, your brother,

D. HOOK.

Elizabethtown, Ohio, June 23, 1845.

Brother Brown has just closed a protracted meeting here of 18 days, the result of which has far exceeded our most sanguine hopes. A very great interest in the cause has been excited in the minds of the community, and 26 additions obtained. The brethren have been much edified and encouraged, permitted to sit in heavenly places in Christ Jesus, and made to rejoice with joy unspeakable and full of glory.

LEROY LEMERT.

Wattsborough, Virginia, July 25, 1845.

I have baptized some thirty within a few weeks past.

CHESTER BULLARD.

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OBITUARY.

DIED, in the 47th year of his age, at his residence in Richfield, Summit county, Ohio, on the 10th day of July, our ever esteemed brother JEWETT M. FROST.

He enlisted early in the cause of our Divine Master; and though the current reformation was unpopular in this quarter at the time, and its friends few and oppressed to the dust, he embraced it, and always stood firm. He laid up an unusual fund of sacred knowledge, and was always ready to communicate the same, or his substance, for the advancement of the good cause, or for the relief of the distressed of mankind. He died as he lived, having the spirit, and following the example of our once humbled, now exalted Redeemer. His faithful and Christian consort has lost a husband of unusual excellence—his family, a father of deep affection—and the church, one of her most useful and worthy members, as well as an efficient and esteemed Elder. M. L. WILCOX.

Medina, Ohio, July 20, 1845.

At the residence of Major James S. Whitaker, Shelbyville, Kentucky, on the 27th July, after an illness of two weeks, departed this life, in the 20th year of his age, brother W. W. WHITAKER, a graduate of Bethany College. With much affliction of spirit, and with the most profound sympathy with the relatives of this truly amiable and excellent youth, we received the most unwelcome and unexpected intelligence of his sudden departure from our world of sin and sorrow, for, we confidently hope, the bosom of Abraham and the Paradise of God. Seldom has it been our lot to become acquainted with a youth so universally admired and beloved—with one whose virtues were so bright as to hide from all eyes whatever imperfection cleaves to human nature in the best of our species. We knew him well. During his whole collegiate course he never received a reproof from any officer of the Institution, nor was a complaint of any sort alleged against him from any quarter. He was a most exemplary Christian When on the Lord's day other young men sometimes too freely indulge in improper and unprofitable conversation, he was wont to take his Bible and retire to the woods. On the evening of that day I have myself found him in our family burying-ground, solitary and alone, with his Bible in his hand, communing with the dead, and, no doubt, anticipating the resurrection morn.—As to habits of study, they were rather too intense for one of so delicate a constitution. This is the only point on which I have occasionally admonished him. His thirst for learning seemed to be unquenchable. His having obtained the second honor in a class of graduates respectable in number and of the most respectable talents, habits of study, and attainments, most of them his seniors in years, is ample proof of his diligence in study and devotion to learning. It was all, however, subordinate to the knowledge and enjoyment of the holiest and best of books. But why should we repine or sorrow as those who have no hope? May his relatives and fellow-students profit from his example, be admonished by his premature death, and be prepared to meet him within the realms of immortality, where God himself shall wipe away the last tear of sorrow from every weeping eye, and fill every heart with a joy as pure and lofty as heaven, and as enduring as the ages of eternity! A. C.

Departed this life, near Elizaville, Fleming county, Kentucky, on Friday the 1st instant, about 4 o'clock P. M., of diseased lungs, Mrs. MARY A. DARNALL, consort of Major William H. Darnall, aged 29 years, 7 months, and 2 days.

Mrs. Darnall has been for the last several years a member of the Christian church at Bethel. Her illness was protracted, which she bore with all the fortitude, resignation, and meekness of a Christian. Her temper was mild; kindness and gentleness were prominent traits of her character; her heart was warm and benevolent, and the lovely character of her *domestic* life endeared her to all who had the pleasure of her acquaintance She spent the greater part of the last ten days of her illness in exhortation, prayer, and in repeating portions of scripture, together with favorite hymns, exhorting her friends to prepare for death, and to meet her in "the other world." A few days before her death she called her friends, and servants around her bed, and bid each an affectionate farewe and expressed to those around her her entire willingness to die, "if it was the Lord's will," wishing to live only "for the sake of her dear little children," five of whom are left, with an affectionate and loving husband, and a large circle of relatives and friends to mourn her loss.

Elder R. C. Ricketts delivered a funeral discourse on the day following Mrs. D.'s death, from Job xiv. verse 14. "If a man die, shall he live again? All the days of my appointed time will I wait till my change come"—a portion of scripture that Mrs. D. repeated frequently during her illness. After the discourse (which was an excellent and appropriate one) her remains were followed to the grave by a vast concourse of friends, and there deposited to await the proclaiming that "time shall be no more." J. F. F.

Elizaville, Ky., August 3, 1845.

☞ Proof slips from the Editor of the Christian Family Magazine were received, in the absence of brother Campbell, too late to appear in this number. W. F. M. A.

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THE ANGELS' MISSION—By James Challen.

The following theme was suggested to the writer by a forgotten piece found in one of the periodicals of the day.

A little band of angels bright once winged their gentle way
From the blest fields of azure light, the realms of endless day;
And wandered o'er the things of earth, so beautiful and sweet,
To find an offering for the skies, acceptable and meet.
As on they went things fair and gay their lovely shadows flung,
And flowers of Eden's bloom they found with dew-drops on them hung,
And diamonds bright of princely worth, and pearls from out the sea,
And helmets gay and glittering blades, the treasures of the free;
And stars, the dust of heaven's throne, were flashing in the sky,
And forms too beautiful for earth, were seen in passing by.
But on they went with rapid wing: "These, these, alas! will fade;
The things that worthy are of heaven, of earth must not be made."
Through forests hoar, and valleys deep, and foaming seas they went;
For *one* thing pure and good to find they on their errand bent.
At length they saw a light heart boy within the silent glen;
A sight so beautiful, so sweet, they never saw till then
Amazed, entranced, in silent awe they poised upon their wing—
"An offering meet we've found on earth, thence to the skies we'll bring"
When thus the leader courteous spoke: "But will our Father own
A gift so mortal and so frail to lay upon his throne?"
To this the next in haste replied, with reverend look and eye,
"Our God has power to grant the gift of IMMORTALITY.
The third then spoke: "'Tis love and virtue that alone can shine in worlds above.
And flourish in their native skies; for God alone is love."
Besides, from sore temptation's coils, and any evil dart,
Will turn the deadly point away that's aim'd against his heart.
Thus spake the angels who for aye behold their Father's face,
With eye so full of tenderness and heart so full of grace.
To this the leader then replied, with equal grace and truth,
"There is a beauty far more bright than innocence and youth,
Which childhood in its time of bud is here denied to share,
And only on the stem of life the ripened fruit may bear.
Shall we not rather wait for this, than offer up a boon,
Which, like the flow'rets of the grass, will fade at early noon?"
And thus they waited till the child had now become a man,
For to the immortal life on earth is but a narrow span;
Then pain and sorrow came apace, and from his furrowed brow
The rose of health and beauty fled, and grief had settled now,
And anguish bowed his stalwart frame, and with'ring age sat there,
And on the fibres of his heart the gnawing tooth of care;
And darkness veiled his soul in deep and hopeless agony,
And peace all died—and in its stead despair and misery.
Then came the visitants of heaven, and words of bliss they spoke,
And on the chaos of his soul the light of glory broke.
His heart grew strong, his feet stood firm, and faith with eager eye
Drew virtue from the things not seen, eternal in the sky;
And thus within the crown of life a glorious gem was seen,
That, but for him of Nazareth, on earth had never been.
And when temptations gathered thick around the path of life,
And wind and storm, and lightning's flash all mingled in the strife,
His guardian angels hovered near to watch his struggles dire,
To kindle hope, that would have died, with heaven's eternal fire;
Until with other strength than his he battled to be free,
And this the grace was perfected of sweet humility.
But still they poured temptation's darts, thick as the icy hail;
But not to blast, for firm he stood secure in coat of mail;
More godlike grew his countenance, as seraphs' pure and bright,
And on the windows of his soul they shed celestial light;
And when they breathed into his heart the joy with which they're filled,
"'Tis done," they said, "the work is done—our mission is fulfilled."
With awe they looked upon the work which God to them had given,
And then with rapture and surprise pronounced it fit for heaven.
But with those who looked upon his withered lifeless form,
They wept that he should fall beneath so pitiless a storm;
In anguish wept; but still the soul all pure and bright had grown,
And to the realms of light they flew and laid it on the throne.

Cincinnati, May 7, 1845.

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THE

MILLENNIAL HARBINGER.

THIRD SERIES.

VOL. II. BETHANY, VA., *OCTOBER*, 1845. No. X.

TRACTS FOR THE PEOPLE—*No. 1.*

THE BIBLE.

THE Bible is the oldest and best book in the world. It is translated into more languages and read by more people than any other volume ever written. Its history and its prophecy comprehend the entire destiny of the world. It presents to us man in his natural, preternatural, and supernatural conditions and characteristics. It records the three great ages of the world by developing three dispensations of religion—the Patriarchal, the Jewish, and the Christian. Man as he was, man as he is, and man as he shall hereafter be, are its three grand themes. It reveals God by unfolding the mysterious relations of the Father, the Son, and the Holy Spirit, in the three great works of creation, providence, and redemption.

The Bible is divided into two great departments, usually, but improperly, called the Old and New Testaments. The former of these contains the inspired writings of Moses, the first of historians and the greatest of lawgivers, together with those of the ancient Prophets; while the latter contains those of the Apostles and Evangelists of Jesus Christ. Regarded as the Jewish and the Christian Scriptures, it comprehends sixty-six distinct and independent treatises. Thirty-nine of these constitute the Jewish, and twenty-seven the Christian records. The Christian Scriptures are the work of only eight persons, six of whom were Apostles, and two of them Evangelists of Jesus Christ, and companions of the Apostles. The Jewish Scriptures were written by more than thirty persons, all of whom, save one,* were Jews. We put down the immediate authors or writers of the Bible at not less than forty, as the lowest number, though we cannot with absolute certainty name them all. From the birth of Moses till the death of John the Apostle, is a period of full sixteen hundred and sixty years. These

* Job, it is presumed, was an Idumean or Arabian sage.

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volumes were, therefore, in progress of completion not less than fifteen hundred years, and grasp in their historic outlines a period of forty-one centuries. A volume of such immense compass, exhibiting details of persons, places, and events, so numerous and various, and of such transcendent interest to mankind, seems to possess claims upon the attention and consideration of every human being capable of appreciating its history, its biography, its prophecy, its doctrine, or even its general literature, above those of any other volume in the world.

The Jewish Scriptures comprehend history, law, and prophecy.—The Jews were wont to distribute them into "the Law, the Prophets, and the Psalms." The Christian Scriptures pre-eminently consist of historical and epistolary compositions. Of all the Jewish writers, Moses, and of all the Christian writers, Paul, is the largest and most conspicuous. Both the Jewish and Christian Scriptures begin with history and end with prophecy. Facts or events, past and future, are, therefore, the main subjects on which inspired writers dwell. The historical books of the Old Testament are, in all, seventeen. The prophetic books are also seventeen; while the properly didactic and devotional are but five. The first five books of the New Testament are also historical, the last prophetical, and the rest epistolary. These last are miscellaneous in their character, containing sometimes history, doctrine, precepts, and exhortations. The whole volume, indeed, in its spirit and tendency, is devotional. Whatever God has said in the form of declaration, *precepts*, promise, or threatening, is designed to make the man of God pure and perfect, and thoroughly accomplished for every good word and work.

The *plan* of the Bible, as an instrument or means of salvation, is admirably adapted to the human constitution and to the circumstances which surround man. The end to be obtained is happiness; but that end cannot be accomplished without sanctification or personal devotion to God. It is, indeed, as impossible for God to make any man happy, without making him holy, as it is for him to lie. Now the Bible is all arranged with a supreme reference to this fact. And as piety or holiness consists in a course of action correspondent with the divine will and character, and is not natural to man as he now is, it must be preceded by a change of heart. But this change of the affections being the result of faith or a belief of the testimony of God, that testimony for such a change must necessarily furnish motives. But these motives presuppose gracious acts of kindness on the part of God. Sacred history, then, records these facts—whether in the form of things said or done, commanded or promised by God. Faith apprehends and receives this testimony concerning these facts. These facts, when

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believed, produce corresponding feelings or states of mind, sometimes called *repentance* or a *new heart;* and this new heart leads to those good actions denominated piety and humanity, or holiness and righteousness. The links in this divine chain of moral and spiritual instrumentality are, therefore, five—*facts, testimony, faith, feeling, action;*—the end of which is salvation. The whole revelation of God is arranged upon this theory or view of man's constitution. Thus God acts, the Holy Spirit testifies, man believes, feels, and then acts according to the divine will. Thus becomes he a new creature. This view of man's constitution explains why the Bible is a volume of facts historical and prophetical—why it begins with history and ends with prophecy—why, in one sentence, God works, then commands, then promises.

To illustrate this by the gospel, it in only necessary to state the order of things narrated in the apostolic writings:—1. Jesus died for our sins. 2. The Apostles announced this, and it is proved by the Holy Spirit in his resurrection from the dead, and subsequent operations. 3. Jews and Gentiles believe these annunciations as reported to them by the Apostles and Evangelists. 4. They immediately repent of their sins, and inquire what to do. Their hearts are changed. 5. They then become obedient to the faith. They are saved.

The plan of the Bible can only be clearly understood when man's condition and constitution are clearly and fully apprehended. For, in truth, the Bible is a glorious system of grace—an absolutely complete and perfect adaptation of spiritual means to a great and glorious end. This, however, is not the only grand comprehensive view of the volume of God's inspiration which we desire to lay before the reader. We wish to look into the mechanism of this sublime instrument of renovation and salvation.

Jesus Christ is the centre of the whole evangelical system. He is "the root and the offspring of David"—"the Sun of Righteousness"—"the bright and the Morning Star"—"the Alpha and the Omega" of the volume. "The testimony of Jesus is the spirit" of all sacred history and of all divine prophecy. Now the history of the Bible is very rationally or philosophically arranged both in its prospective and retrospective character, with a single and sublime reference to Jesus Christ. Let us analyse it.

The first promise to fallen man respects a Messiah—in these words: "I will put enmity between thee," O Serpent, "and the woman, and between thy seed and her seed. HE SHALL BRUISE THY HEAD, AND THOU SHALT BRUISE HIS HEEL." The whole Bible but demonstrates, illustrates, and applies this grand promise. Eve's son of blessings is

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now to be elicited out of the human race; and *just so much of the history of the human race as is necessary to his identification, development, and glorification* is given, and no more. Let the reader take this lamp in his hand, read all the historical books of both Testaments, note every fact, incident, and document therein found, and see if they do not arrange themselves in a proper position, either to identify, develope, or glorify this benefactor of our race. We shall glance at Genesis for an illustration.

The single book of Genesis contains the only information we have of the human race for the long period of two thousand three hundred sixty and eight years. It begins with creation and ends with the death of the patriarch Joseph. The other books of Moses bring us down to the year of the world 2553. All this history antedates any authentic records of the human race now extant in any nation or language.

But the portions of Genesis assigned to the different epochs of human history, are most singularly and significantly disproportionate. Why is it that eight-fiftieths, or eight chapters of fifty, are devoted to the history of creation and of the flood, and to the religious and political conditions of the human family, for the long period of one thousand six hundred and fifty-six years; while the single history of one Abraham occupies thirteen-fiftieths, and that of his descendants Isaac, Jacob, and Joseph, twenty-four fiftieths!—! Indeed, the fortunes of this Joseph occupy a larger space than that assigned to the first two thousand years of the world. This great disproportion in the details of things can be satisfactorily explained only in one way. That apprehended, and the plan and structure of the inspired writings can be properly understood and appreciated.

"The testimony of Jesus," says a divine oracle, "is the spirit of prophecy." It is, I presume, as truly the spirit of sacred history.—Jesus is the Alpha and the Omega of the Bible, because the Bible is the history of redemption. Every thing takes precedence, occupies space, and engages attention in the direct ratio of its bearings upon the development and consummation of human redemption. Take, for example, the antediluvian age: from the moment the gracious intimation that the woman's offspring would one day "bruise the serpent's head" is given, its development becomes the all-engrossing theme both of history and of prophecy. Persons, places, and events occupy a prominence and conspicuity as they happen to be connected with that grand central idea of the whole Bible. The altar, the victim, and the priest, appear in the history of Cain and Abel; while blood and faith triumph in his martyrdom. Cain's history, so far as it is given,

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is but the shade in the picture, and a few samples of his descendants illustrate the whole history of men in the flesh. He builded a city and called it after the name of his son Enoch. From Enoch descended the sons and daughters of *men*. Polygamy was the consummation of his principles in the fifth generation. His offspring were brass and iron manufacturers, and the first that invented portable houses, instruments of music, and that handled the harp and the organ. Tu balcain, or Vulcan, and his sister Naamah, inventer of the distaff and the spindle, are amongst his renowned issue. Not one saint is named in the whole posterity of Cain, the first born of woman and the prototype of religious persecutors.

The history of Cain and Abel being given, because of its connexion with the altar and the sacrifice, the historian, prompted by the spirit of revelation, opens the illustrious lineage of the promised seed of woman; and that becomes, from this moment, the back-bone of the whole Bible—the grand meridian line of all divine history and prophecy.—Seth is born to fill the place of Abel, and his progeny is counted, one by one, down to Jesus of Bethlehem and of Nazareth. Thus the patriarchal chain of Messiah's ancestors down to the Flood, are Adam, Seth, Enos, Cainan, Mehalaleel, Jared, Enoch, Methuselah, Lamech, Noah. From the Fall of Man to the Flood, all that is transmitted to us of human affairs or of divine providence connects itself with these ten patriarchs. After the Flood Noah's three sons engross our attention. Their connexion with all the ancient nations of the earth is briefly but most interestingly sketched. But so soon as reasons are given in the history of Shem, of Ham, and Japheth, for a special providence in dispersing them over the whole earth, and in selecting the younger of these three to stand at the head of the postdiluvian line of the child of promise, the historian confines himself to the royal and sacerdotal line of the Messiah. He next counts off ten other progenitors of our Lord. These are Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abraham. The promise given to Eve and repeated to Shem, is still farther developed and committed to Abraham. To the end of Genesis we have five other noble links in this patriarchal chain. These are Isaac, Jacob, Judah, Phares, and Ezrom. Genesis then gives us in all five and twenty of our Lord's ancestors, and just so much of human affairs as is necessary to their favorable introduction to our notice. Joseph's history, so pre-eminently connected with the whole drama of man's redemption, and terminating in the migration and settlement of the symbolic nation in Egypt, is more minutely and particularly detailed than any one individual history in the five books of Moses. His other books, occupying but forty years' incidents, adds

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no new names to the illustrious line. After the books of Joshua and Judges, the book of Ruth is inserted to connect Judah and the promise made to him with David through Boaz, Obed, and Jesse—making the line from Ezrom to succeed thus:—Aram, Aminadad, Naashon, Salmon, Boaz, Obed, Jesse, David.

The beautiful story of Ruth, the Moabitish saint, inserted for the express purpose of connecting David with Judah, Abraham, and Seth, and of completing through him the illustrious line down to the Virgin's Son, is itself a demonstration of the truth of our assumption, viz.—that the plan of the Bible is to reveal God to man and man to himself, by placing one family under a special providence, and in making all its fortunes first the subject of prophecy, and then of history, from the beginning to the end of the world.* God meant more than any man has yet comprehended when he said, "I am the God of Abraham, the God of Isaac, and the God of Jacob. This is my name for ever and my memorial to all generations." The history of that family is, then, a documentary revelation of the attributes of God, and especially of his truthfulness and covenant-keeping character; while all other histories of all other families serve as night to day in the contrast, to present his people in all the most favorable attitudes before us, and to induce all men to place themselves under the wings of his almighty protection.

Soon as David ascends the throne and his family obtains the sceptre of the twelve tribes, the royal lineage is in safe-keeping. The books of Samuel, the Kings, and the Chronicles, down to the end of Old Testament history, not only faithfully preserve the records of the nation, but afford a thousand developments of human nature and of divine providence, full of instruction to all mankind in all ages of the world.

Matthew and Luke open the New Testament history by giving from the archives of the nation and the rolls of lineage the ancestry of Jesus up to Adam; the former, by his legal father, Joseph; the latter, by his natural mother, Mary. By the legal paternal line he is the sixtieth in descent from Adam; while by the maternal line he is the seventy-sixth. The apostolic writings give the history of the Jews down to the crucifixion of their promised Deliverer, the repudiation of them as the nation and people of God, and the adoption of believing Jews and Gentiles as one in the Lord Jesus in their stead; while the prophecies of the New Testament indicate the destiny of Israel according to the flesh, as well as Israel according to the spirit, till the final consummation. Such is the plan of the Jewish and Christian scriptures.

* See Ruth, chapter iv. 18-22.

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From the plan of the Bible, as well as from its philosophy, its claims upon the faith and admiration of mankind may be strongly argued. Its philosophy is, that without piety no man can be happy; and that with it any man in any outward circumstances may be happy to the full extent of his capacity for human enjoyment. But *human* enjoyment is neither *animal* nor *angelic* enjoyment. Animal or sensitive enjoyments are supreme and exclusive in the brutal creation, but subordinate in man. Intellectual pleasures are necessarily dependent upon the ministry which the intellect performs. If the intellect is made subordinate to the animal instincts, passions, or propensities; or if the intellect is subordinate to moral and spiritual enjoyments, its pleasures are essentially different. In the former case they are but refined animalism; in the latter case they are spiritual and divine. In this view all human enjoyments are reduced to two classes: the one is spiritual, and the other carnal; the one is moral, social, and refined; the other is selfish, exclusive, and gross; the one rises, the other sinks to all eternity.

The philosophy of the Bible is, therefore, the philosophy of human happiness, and the only philosophy which commends itself to the cultivated understanding of man. No mere rationalist, philosopher, or sage, ever proposed such a view of happiness to man. It is peculiar to the Bible. It is an original and divine conception, and proves the divine authorship of the book. From the object and character of the book of revelation, its divine authority can be most triumphantly argued. It is a book equally worthy of God to bestow and of man to receive. Dictated by infinite benevolence, characterized by supreme intelligence, and perfectly adapted to the genius of human nature, it is worthy of universal reception and of the most profound and grateful homage.

Its plan is superhuman and divine. No one class of men of any one age could have formed such a plan as that of writing the history of one family for seven thousand years, and of incorporating with that history a scheme of eternal redemption from sin. And yet it is as clear as the sun in a cloudless sky, that Moses, Joshua, Samuel, Ezra, Nehemiah—with all the Jewish historians, prophets, and poets, during a period of fifteen hundred years, were, without concert, conference, or voluntary co-operation, prosecuting just such an object without seeming to comprehend it. And not they only, but all the patriarchs before Moses, all the renowned fathers of mankind from Adam to Moses, were orally transmitting such information to their descendants; and all the scribes of the Jews, from Malachi to Matthew, were in their chronicles of Jewish times recording such incidents and events as

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make out the entire history of the family of Jesus Christ from Adam to Joseph, his legal father, and to Mary, his natural mother. This was done but once in all time, and for a purpose just as peculiar and singular as the Bible itself.

A sceptic or an infidel might as well argue that king Hiram's thirty housand woodsmen and builders, and king Solomon's one hundred and fifty thousand hewers, stone-cutters, and carriers of burdens, with his three thousand three hundred supervisors and directors, were severally and individually working each one after a plan of his own; and that without concert or prearrangement, all their materials were fitted up into a temple the most splendid and magnificent that ever stood upon this earth—the wonder of the world and the glory of architecture—as that shepherds, husbandmen, fishermen, artizans, historians, lawgivers, kings, living in different countries, in ages very remote, speaking diverse languages, and of every peculiarity of character, could have, either by accident or design, got up such a volume as the Bible, marked in every page by a peculiar originality of character, a most striking unity of design, pervading an almost infinite variety of circumstantial details, and in a style the most simple, artless, and sublime. The fortuitous concourse of atoms into a universe indicative of designs and adaptations as innumerable as the stars, as countless as the sands of the sea, would be a rational hypothesis, a plausible and credible theory, compared with such an assumption.

The divine inspiration of the Holy Scriptures is, indeed, fully proved by the divine wisdom and knowledge contained in the record itself.—The author is known in his works. God's book is full of divinity. It reveals what human wisdom cannot fathom, but what human wisdom must believe and approve. God has not only affixed his sign manual to the mission of Apostles and Prophets in the miracles which they wrought, and in the prophecies which they uttered; but he has stamped upon the treasures of wisdom and knowledge which it contains, and incorporated with all its gracious and sublime developments, its holy doctrine, its heavenly spirit, and its divine precepts, the indubitable indications of its superhuman, supernatural, and divine origin. But we shall, for the present, only attempt to prove its divine origin by the indirect method of reducing to an absurdity a contrary hypothesis.—Paul is my example and my authority for an occasional assault upon the fortress of error by showing what will result from its admission to be truth, or, which is the same thing in other words, by assuming the truth to be a lie. He says, "If there be no resurrection of the dead, then is not Christ raised. If Christ be not raised, then all men are in their sins—preaching is useless, faith is vain; we Apostles are all

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liars, and all that have died in attestation of it have voluntarily destroyed themselves." So let us reason in this case as few words as those found in that admirable argument in proof of the resurrection. We assume that the gospel is true or not true. If it is true, it ought to be obeyed; if it is not true, it ought to be disproved and repudiated. All the world so far agrees with our postulata. Well, now, say it is not true; in other words, it is a falsehood—a lie. What then?

1st. *There is not a credible history in the world;* because no history possesses so great a number or variety of the attributes of truth or reasons of faith as the gospel history. The original witnesses were plain, common sense, ordinary, matter-of-fact men. They were eye-witnesses and ear-witnesses of the facts which they attest. Their occupations of life were favorable to having good eyes and good ears. They were chiefly fishermen. The facts which they relate, and which constitute the gospel, were *sensible* facts—subjected not to one sense, but to several senses. So speaks one of them:—"That which we have *heard*, which we have *seen with our eyes*, which we have *looked upon*, and *our hands have handled* of the word of life, declare we unto you."* They had nothing to gain, but every thing temporal and fleshly to lose by the proclamation of these facts. They made themselves "of all men the most miserable." Their life, if their doctrine be not true, is more marvellous than their doctrine: no men ever gave stronger evidence of truthfulness than they. If they cannot be believed, no historian can. *There is, then, no credible history in the world.*

2d. In the second place, *there is no sincerity in martyrdom.* It is an indisputable fact that the Messiah and most of the Apostles were martyrs. They died for what they said, and not for what they did.—Mankind in all ages concur in the opinion that the strongest proof of any man's honesty or sincerity is his dying voluntarily in attestation of the truth of what he affirms. We allege that martyrdom does not prove the truth of a man's opinions, but only that he sincerely believes them. Sincerity is no test of truth in any matter of theory or speculation. But in all matters of sensible facts tested by the senses, seen or heard by many persons and on many occasions, sincerity in the avowal of them is proof of the certainty of them. Now as martyrdom proves sincerity, and sincerity on the part of witnesses of sensible facts proves the facts—the gospel, being founded on sensible facts, seen often, and seen by many, is true or there is no sincerity in martyrdom.

3d. If the gospel facts are false, then *learning and talent are of no value.* The value of talent and learning consists in the power they

* John. 1 Ep. chap. I. verse 1.

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impart to their possessor to acquire and communicate truth. Now it needs not to be proved that innumerable multitudes of the most talented and learned men in all the ages of Christianity from its first promulgation till now, have been enrolled amongst the friends and advocates of the Bible. Nay, indeed, in all ages the literature and science of Christendom have been on the side of the Bible, and mainly employed in its service. If, then, the Bible be not true, learning and talent neither protect us from error, nor assist us in the acquisition of truth!

4th. But, again on the admission that the gospel is not true, there is *no connexion between goodness and truth—no excellency in truth.* The best men in the world have always been those that believed in the Bible. The most humane, benevolent, public spirited, philanthropic, and virtuous men that have ever lived, whose virtuous examples have been an honor to human nature, have been believers in the truth of the Bible. Now if the Bible be a cunningly devised fable, then there is no necessary connexion between truth and moral excellence, any more than between error and virtue. There is, then, no excellency in truth.

5th. Still farther, if the Bible be not true, *falsehood, imposture, and error are better than truth.* The reason is obvious—the Bible is either true or false. If false, those who believe it believe a lie. But that lie has done more to civilize, refine, purify, and adorn human nature, than all the atheism, infidelity, and philosophy of Egypt, Chaldea, Greece, and Rome. Surely, then, the Christian lie is better than all the philosophic truth of all ages and all nations. Hence we infer that if the Bible be false, error and fraud work better for mankind than honesty and truth.

6th. But, again—If the Bible be false, as all who reject it affirm, then *there is no reason in the universe;* or, what is the same thing, *creation is a maze without a plan*, and *nature works in vain.* We must judge of the unknown by the known. Now the fortunes of our planet are our data for the fortunes of all other planets. The fortunes of its inhabitants are, so far as nature or reason is our guide, the fortunes of the inhabitants of all other planets. Amongst earth's inhabitants there is one class of beings for whose creation and comfort all others do exist. *Man* is the name of that class of beings. He is the end of this terrestrial creation. If he be lost—for ever lost, all is lost. Crops of vegetables annually spring out of the earth, and return to it again.—Races of animals feed upon them, and die. They, like their food, but enrich the earth. Day and night succeed each other. Years revolve. The earth turns upon its axis, wheels around its orbit, feeds and buries all its tenantry. Man himself and his food alike perish for ever.

Now what is gained by the whole operation? If man lives not

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again—if the Bible be not true, nature labors in vain: and if there be a Creator, he works without a plan, and toils for no purpose. Nature is an abortion, and the whole machinery of the universe a splendid failure. There is no reason for creation—for nature; and there is no reason in either. If, then, the Bible be not true—if the history it gives of man, his creation, his fall, his recovery, be not true—in one word, if the gospel be a lie and the Bible false, no living man can give one good reason for the existence of our planet, or that of any sun or system in that collation of worlds and systems which compose this mysterious and sublime universe.

But if the Bible be not true, it is not enough to say—1st. That there is not a credible history in the world. 2d. That there is no sincerity in martyrdom. 3d. That human learning and talent are of no value. 4th. That there is no excellency in truth. 5th. That falsehood, imposition, and error, are better than truth. And 6th That there is no reason in the universe; but we must also add, that THERE IS NO GOD!

Nature ends in ruin—the world is full of sin and misery—there is no reason for any thing—man lives for no purpose—no kind intimation has been given him of any great and good FIRST CAUSE; which is but equivalent to saying there is no good being above man—no one of almighty power, who could speak to him, enlighten him, or comfort him, touching his origin, his nature, his relations, his obligations, or his destiny; and that is equivalent to saying that there is no supremely Good One, no Creator or Proprietor of man. For who can imagine a supreme intelligence, of almighty power and of infinite benevolence—who made man and inspired him with such desires after the knowledge of himself—with such longings after happiness perfect and complete—and who has himself the faculty of speech, the power of communicating the knowledge of himself to man; and yet has never spoken to him, never enlightened him on the only point vital to all his interests, his eternal destiny; and compared with which all other enjoyments possible to man as he now is, are not in the proportion of *an atom to a universe*, or *a moment to a boundless eternity!* Such an hypothesis is at war with every oracle of reason, with every decision of common sense, and with all the analogies of the universe. It cannot be: it is impossible. There *is* a God—there *is* a Book of God—there *is* truth in history—there *is* sincerity in martyrdom—there *is* value in talent and learning—there *is* an excellency in truth—truth *is* better than error, falsehood, and imposture—and there *is* reason in the universe, and a glorious destiny for man.

The Bible has been proved to be a divine revelation as many millions of times as there are individuals who have believed it to the

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salvation of their souls. But it never has been proved to be false to a single individual of the human race. Nor can it ever be so proved. No man who understands what he says, can in truth affirm that he believes it to be false. Who can believe any thing to be false without oral or written testimony? But no living man has either oral or written testimony contradicting the testimony of the Apostles and Prophets: therefore, in the absence of such testimony, he can no more believe it to be false than a blind man can see the sun. A man may doubt whether it be true; but to believe it to be false, or to be assured that it is not true, is altogether impossible.

Some persons object to the Bible—because, as they say, its divine inspiration is yet a subject of debate. Such thinkers and reasoners are grossly defective in reason and education. Did ever any one hear of any thing that has been proved by all the world? Is there a single historic fact that is believed by every human being? If there be not one, then every historic fact is yet in debate. But shall we say that no proposition is proved, because it is not proved to the whole world! The gospel will never be out of debate while there is one infidel or sceptic in the world. This is, however, no more a disparagement of its truth, or its claims upon all mankind, than it is an argument aganist any proposition, fact, or testimony, that all the world has not yet acquiesced in its truth.

We cannot believe by proxy, as nations, as empires, or as worlds.—We must each one believe for himself. Hence the evidence must be considered, understood, and appreciated by every individual for himself. But the fact that millions of all orders of mind, the greatest and most gifted of our race, have believed it to be true—multitudes of them even to martyrdom for its sake; and that not one individual can believe it to be false, is a consideration that ought to silence every modest inquirer, and, were it possible, cover with shame those reckless and senseless dogmatists who declaim against a book of whose contents and whose history they truly comprehend nothing, because it is yet in debate. On their showing, there is nothing credible or worthy of universal acceptance, because there is nothing that is not a matter of doubt or disbelief with some person. But we argue not the question of the Bible's truth with such opponents. We have not given a tithe of the topics from which its truth is irrefragably argued. Enough, it is presumed, to convince the candid whose minds can discern the force of argument, is contained in the preceding hints and reflections.

Christianity has stood erect in the midst of all sorts of adversaries—Jews, Pagans, Turks, Infidels, &c.; and, like the pillars of Hercules, the rock of Gibraltar, or the everlasting mountains, bids defiance to all the billows of the ocean, and to all the tempests of satan, to shake it from its immoveable basis. To those who desire to understand it for their salvation, we intend in another tract to make a few suggestions on the best method of reading the Bible for edification and comfort. A. C.

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TRACTS.

At the request of a brother greatly devoted to works of benevolence and mercy, and whose Christian charities are not confined to one or two ways of doing good, we have been induced to write a number of tracts on important subjects, the first drafts of which we shall occasionally lay before our readers in the Harbinger. They will appear in size of 4, 6, 12, and 24 pages, according to the subjects. We shall numerically arrange them under the head of *Tracts for the People.*— The Bible, faith, repentance, baptism, the Holy Spirit, justification, sanctification, adoption, immortality, the kingdom of heaven, will not be altogether so doctrinal nor in form so didactic nor argumentative as the present No. I. We hope to be able to give them a more popular style and character. Tracts on interesting subjects, for gratuitous circulation, is one of the various and numerous methods of doing good introduced by the art of printing, which, as a people, we ought to use in common with others, according to the spirit of the age. The ancient Apostles *wrote*—we *print* letters, treatises, and tracts. Thus they spoke while living; and though dead, they still speak to us. We may imitate them. Our writings have not their authority. Their writings were not, however, all preserved; and, of course, some of them were for temporary purposes. In this respect we may resemble them, and write for the benefit of our contemporaries, if not for posterity. We have many Scribes amongst us as a people. If *Pharisees* were to keep pace with our Scribes, I should fear for posterity. It may be one of the characteristics of the coming age, that the Scribes shall be many and the Pharisees few. A. C.

GENERAL JACKSON.

Pennsylvania, August 17, 1845.

Dear brother Campbell,

I have noticed in the Millennial Harbinger of this month, an article relative to Gen. Jackson, entitled "*Prostitution of the Bible,*" signed by Thomas M. Henley, and introduced by some prefatory remarks of your own. As many of your readers and friends all over the country think very differently on this subject, and inasmuch as I *know* that any unjust attack on the memory of Jackson, published by you, is calculated to do great injury to the cause of Christ, I hope you will spare me a single page, in your next number, by way of showing that you are at least willing to see fair play. *Audi alteram partem.*

You "never had much faith in death bed repentance." I have no objection to this as a general rule of thinking on that subject. But when a man has just sunk into the grave, announcing his confident, though humble, hope of immortality at the very moment of his depar-

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ture, as well as for a long time before, it seems illiberal towards him, and cruel to his friends, to say or insinuate that he is suffering the torments of the second death. It was wholly unnecessary to wound sensibilities so tender or to excite passions so easily roused—and that without a reasonable prospect of doing the least good, unless it be a good thing to expose oneself to the misconstruction of the world. If such a criticism had been as necessary as was uncalled for, it should have been postponed at least until his ashes were cold and the tears of his family dry.

"That he may have repented and been forgiven in the last moments of his life, no man can confidently or consistently deny." These are your own words, and they yield the whole case. If the fact cannot be consistently denied, it is not a "prostitution of the Bible" to believe it true. When a proposition can neither be affirmed nor denied for want of evidence on either side, the law of the country, the principles of natural justice, and the rules of Christian charity, all require that if we take one side or the other, it should be the side most favorable to the reputation, feelings, and interests of the party concerned. All these obligations receive a tenfold addition to their weight when they are called in to protect the character of one whom death has disarmed of the power of self-defence.

But I aver that in General Jackson's case there *is evidence*, not that he was "forgiven in the last moments of his life," but that he was every way a *practical Christian* for the last seven years preceding his death. Soon after his retirement from the presidency he joined the Presbyterian church, and thenceforward his walk and conversation were as upright, and as correct, and as free from reproach, and as worthy of his profession as that of the patriarchal Father Henley himself. His conduct was well and publicly known; his house was open to all who chose to visit him. His enemies took advantage of his hospitality to be the spies of whatever frailties they could see; but malice itself never reported an aberration from moral rectitude, or any act inconsistent with Christian piety, except on two occasions. Those two were afterwards clearly and conclusively proved to be *utterly false*, and the fabricators of them were put to open and manifest shame.

Again: his friends who knew him intimately; who saw him in his incomings and outgoings; who ate bread with him at his table; who were with him in health and sat by the bed of his sickness; who had stood by his side in the noon of his glorious manhood, and wiped the death-dew from his brow when his spirit was passing to eternity; they all expressed their conviction of his profound and devoted piety.—This, with me, is high evidence.

But this is not all. General Jackson was as *sincere* a man as ever lived. He never stained his character with a falsehood on any subject. His own profession, therefore, is at least *prima facie* evidence that he was what he declared himself to be in sentiment and feeling.

The case then stands thus. General Jackson received a good religious education, and the truths of Christianity were impressed upon his mind in early life by the precepts and example of an uncommonly pious and excellent mother. When grown up he became a man of the world; and, if you please, a sinner like most others; but never at any period forgot entirely the lessons of his childhood, and never suffered

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any one in his presence to speak of the Christian religion in the language of doubt, much less of disrespect. Impetuous in his passions and fiery in his temper, his language was not always free from profanity; but sterling integrity, purity of purpose, and downright honesty marked his career throughout. At a later period he made a public profession of his faith in Christ, united with a religious society, and conformed his life to the rules of the Bible His friends believed his conversion to be genuine, and his enemies were baffled in their malignant attempts to traduce him. Finally he died in the confident hope of immortal happiness—expressing his firm faith in the merits of the Redeemer and the mercy of God. Is it fair, is it kind, is it manly, is it Christian-like in Father Henley, or any body else, to say that the hope which cheered General Jackson's death-bed was "the hope of the hypocrite"?

I cannot conceive why Jackson's reformation should be called a death-bed repentance. He was in as vigorous health when he first joined the church as he ever was.

Father Henley has thought it his duty to rake up a great variety of old exploded slanders of Jackson's political enemies and galvanized them into new life. If they were all true, they are nothing to the purpose. Admitting General Jackson to have been steeped in wickedness before he became a Christian, are we, for that reason, to suppose that he was insincere in his subsequent professions? But *the charge is not true.* Those of them which have a semblance of truth are greatly exaggerated. This is not to be wondered at, for he has taken his information from the Philadelphia U. S. Gazette, a paper whose editors and contributors have made their living for twenty-five years by slandering Jackson. That "young gentleman who had acquaintance with the materials" may "labor for a volume" a good while before he will make one that any body who understands the subject will believe to contain much truth. These charges I will not now notice in detail. I will only assure Father Henley (what, I take it for granted, he does not now know) that they are a mere tissue of mistakes—if not something worse.

The most specific accusation on which Father H. bases his *doubt* of Jackson's salvation, is that he expressed a hope that "no part of our country or territory would be submitted to any arbitration but of the cannon's mouth." Doubtless he believed it right to defend the country from foreign aggression by opposing force to force; he thought that Christianity did not forbid defensive war; and so, I presume, do you and Father Henley. For my own part, if the English, those common plunderers of the world, were to attack our country or invade our territory, I would no more hesitate about justifying the use of cannon in our defence than I would doubt the propriety of resisting a murderer who would attempt to take the life of my young child in the cradle.—He was not in favor of an arbitration—that is, he was unwilling to submit the question of boundary to one of the European monarchs, because he had no faith in the justice of such people. Who will say that he was not right in that?

Father Henley thinks, or seems to think, this sentiment of Jackson particularly atrocious, because he proposed to defend with cannon a portion of our territory which he admitted had been *given away* to

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England. The truth is, he admits no such thing. When he spoke of our having given away a portion of our territory, he referred to another and different portion. "That disgraceful sacrifice" was well calculated to excite the indignation of any honest man, procured as it was by pretences on the part of our rival, known at the time to be false. But he never expressed the slightest desire to disturb the treaty, fraudulent as it was. He simply expressed his belief that the people of the United States would defend firmly and resolutely all the territory which arbitration and diplomacy had left them. This was "the head and front of his offence;" and I think it was no offence at all; for I entertain the same opinion, and would express in language just as strong. Do you doubt the correctness of it? Does not every sane man in the country believe it?

Now let me define my position. I do not know whether Jackson is saved or not. Neither does any other human being. He has rendered his own account, and "how his audit stands who knows save Heaven?" That he may have committed many moral errors, I have no disposition to deny; for who is perfect?—and the pre-eminent services he has rendered to the country and to mankind may be no atonement in the eye of God for his delinquencies. He may have been mistaken in his religious views—he was certainly mistaken; for if he had understood Christianity aright, he would have been immersed and uni ed himself with our church instead of the Presbyterian. But neither you nor I believe that he must necessarily be condemned because he was not one of us.

Father Henley threatens us with further attacks of the private character of the dead patriot. If he thinks it consistent with his age, his Christian character, and station in the church, to commence such a crusade, let him try what speed he can come. He knows not what he does; for it is perfectly manifest to me that he is completely, thoroughly, and most profoundly ignorant of the whole history and character of the man he had assailed.

SUUM CUIQUE.

REMARKS.

THAT the remarks made not on the death nor ultimate destiny, but on *the character* of General Jackson, as one who made "the spirit, the principles, and the statutes of the Bible the rules of his life," were neither political nor partizan, I hope will appear from the readiness with which we publish the preceding eulogy and defence of that distinguished Statesman and Military Chieftain, from the alleged too great freedom of remark or censure of Elder Henley. Our much esteemed correspondent, author of the strictures on the communication of Elder Henley, is as much distinguished for his magnanimous impartiality as he is for the native vigor of his mind and his numerous accomplishments, both as a gentleman, a civilian, and a Christian.—He has, moreover, the vantage ground against any one who would presume to write a sentence or utter a word derogatory to the Christian perfection of a citizen so deservedly distinguished and so enthusiasti-

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cally admired by a majority of the American family. And still more, he has the approbation of a yet greater majority of mankind in interposing his influence to prevent a reflection upon the memory of so eminent a citizen, and in so timously stepping forward "to protect the character of one whom death has disarmed of the power of self-defence."

Notwithstanding all this, and much more that might be alleged to his honor and in praise of the deceased, and of the opportune defence of him that cannot defend himself, we do not see that either the communication of Elder Henley or the accompanying remarks have outraged the reputation of General Jackson, or unnecessarily wounded the feelings of his relatives and friends. It was the attempt of sectarian zeal to 'glory in the flesh" of the distinguished hero by publishing to the world what a proper respect both for Christianity and General Jackson would have peremptorily inhibited. There was no speculation nor sentence expressed by Elder Henley as to the present state of the deceased hero; but a reproof was given to those who believed and propagated the notion that for many years General Jackson had made the Bible "the rule of his life," and that "he tried to conform to its spirit as near as possible."

Elder Henley regards such a declaration as injurious to the youth of our country, and as discreditable to the letter and spirit of the Bible. Injurious to the youth, because the making of the sayings and doings of that venerable patriot an exemplification of the Christian virtues and a Christian spirit, is as flattering and deceptious to them in their follies, as it is disreputable to all the saints and martyrs named in the Bible.

But it is alleged that he repented of all his sins and errors while in perfect health, seven years before his death. If so, we regret that his friends have done him so much injustice as to publish such of his last sayings and writings as were so much at variance with a repentance so credible, and a reformation of life so eminent, as they claim for him. *They* only are to blame for injuring the reputation which they have so promptly taken into their especial care and keeping. While, then, I desire to hope the best of the destiny of General Jackson which the evidence will sanction, I cannot but regret that his too enthusiastic friends have so much injured his Christian character by putting into his mouth such professions and conflicting declarations as if not to unchristianize him, at least to derogate much from the sincerity of his professions.

The fashion of this age is to send all persons to heaven after they die. In this way the cause of virtue, as well as the cause of truth, is

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much injured. Partizan zeal glories in the flesh of great men. Presbyterians claim that General Jackson died a true Christian, because he died as he was born—a Presbyterian. I saw it announced not long since, that the honorable Henry Clay had joined the Episcopal church, and of course was truly converted, not to the Baptist religion of his forefathers, but to the more honorable and fashionable religion that in clerical times chastened the Baptists with rods, and the Quakers with scorpions. But I have no credible evidence that Mr. Clay has done such a deed, and therefore I regard the rumor as partizan and sectarian.

Of what use was it for one of our Kentucky brethren to preach the funeral of General Jackson from the words, "Let me die the death of the righteous, and let my last end be like his"?—when a few years since a Baptist minister preached the funeral of Jeremiah Beauchamp, the cold, deliberate murderer of Col. Sharp, from the words, "To-day shalt thou be with me in Paradise"!! For my part, I sincerely regret to see such a use made of the sacred scriptures; and fearless of consequences, I enter my most solemn dissent from all such licenses, and from all such flattering compliments to men unworthy of them, and from offering such dishonor to ancient and divinely approbated saints and martyrs. When repentance is professed by such men in old age, whose lives have been profane, let it be announced; but hold not up such penitents as men who honor the spirit and the precepts of Jesus Christ And farther than this we think no Christian man is authorized to go. A C.

FREE MASONRY AND ODD FELLOWSHIP.

Mr. Editor,

Agreeably to a promise made some time ago, I proceed to give you a short article on the subject of Masonry and Odd Fellowship. I am a member of both orders, and am therefore competent to judge of both—and am also an humble member of the household of faith, and therefore competent to judge of it. In relation to the two orders of Masonry and Odd Fellowship, about which so much has been said and written lately, I design only to speak as a Christian may and ought to do. They are purely human institutions, created for purposes to be fulfilled on earth only—having no bearing whatever on the world to come. This I affirm solemnly, for I well know the truth to be so. If there be any thing in the ceremonial of either of them that has any allusion to the world to come, or any influence upon our destiny there, it is borrowed from the great Book of Books and its holy institutions. The ceremonial of both is dignified and impressive, and the objects of both purely benevolent. The true object of the secrets of both orders is purely selfish—to recognize their own members, and to confine their benevolence to them. This is most unquestionably true—and I must be permitted to say frankly, that if I did not know "the

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philanthropy of God our Saviour," I should devote myself heart and soul to the limited philanthropy of the orders in question. But I cannot continue my connexion with either order, because I am a member of a nobler order, and the subject, if not the practitioner, of a purer and more expansive philanthropy—a philanthropy that is divine. "The secret of the Lord is with them that fear Him," (Ps. xxi. 14.,) and such need no human secrets to make them happy. To the Christian who fears the Lord, the secrets of these human institutions are unnecessary. To him who belongs to the brotherhood of faith, the brotherhoods of earth are unnecessary and useless. To him who is well instructed in the mystery of godliness "God manifest in the flesh," the mysteries of any human institution under the heavens are alike tasteless and useless. To one whose heart is alive to the love of God and of all who are born of God, there is a mysterious sympathy that recognizes a true brother, whether of high or low degree, by sure and infallible "signs," and "pass-words," and "grips," far more palpable and unerring than ever emanated from any human institution. The eye that glistens with delight at the name of Jesus, and the hand that grasps firmly and undoubtingly the hand that is extended to it, because it is that of a Christian; and the words of truth, and love, and tenderness, that pass between two affectionate Christian brethren, are as superior to the mystic signs, and words, and grips of a Mason or an Odd Fellow, as are the reviving rays of the glorious sun to the twinklings of yon distant stars "that glitter on the mantle of night."

I mean not to institute a regular comparison between Christianity, glorious and venerable Christianity, and the secret orders in question. What I have to say of them is only to place them in their true positions. They are "of the earth—earthy." I may not, as an honorable man, speak disrespectfully of them; but, as a Christian, I may—nay, must speak the truth. From both these orders I have personally derived both pleasure and profit; but so I have from the performances at a Theatre and various other exhibitions of taste and art. So I have too received much benefit and pleasure from various occupations in which I have been at different times engaged in life; but what could any or all of these do for me when the last struggle comes, and I am called upon to "shake off this mortal coil?" Ah! there's the rub.—These earthly institutions and brotherhoods, with all their influences, terminate here; and it is not more true than poetic, that "there is no union *here* of hearts that finds not *here* an end."

I have much more to say on this subject; but I am, as I presume you are, a friend to "short articles;" and shall therefore await your pleasure and that of your readers for a farther hearing.

"MORE LIGHT."

REMARKS.

The Masonic and Odd Fellow Institutions seem to be more or less religious institutions. They have sacraments or mysterious oaths, solemn initiatory rites, religious festivals, processions, and funeral obsequies distinctive of their orders—the Bible publicly acknowledged and pomposely carried in their solemn processions and sublime anniversaries. It is true their fraternal charities are rather expansive. The

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Jew, the Turk, the Deist, as well as the Christian, may be Free and Accepted Masons. The Jew will carry the Christian Bible, the Romanist the Protestant version of it, and even the Turk will dispense with his Koran for the sake of his Masonic brethren and the sweet communings of the mystic tie. Now as one religion and one church are enough for one man, some think it altogether unnecessary for those united in such a fellowship to seek any other brotherhood or communion: indeed, so think a great majority of themselves. In this point I agree with them. Free Masons have just as good a right in this community to have their halls and temples, their priesthood and sermons, their rites initiatory and confirmatory, as any other people — But as one church is enough for one man, it may be questionable whether they ought also to seek admission into the Christian church, or whether Christians should seek admission into their church. No man can serve two masters, nor be a member of two distinct churches. I wonder not, then, that so many ultimately cleave to the one and disparage the other.

But that a Christian man can be improved in his morals, or be made more liberal in the cause of humanity by the Masonic faith and hope, I am at a loss to comprehend. As difficult to me it is to imagine how a Christian can be more liberal in the name and for the sake of the Masonic, than in the name and for the sake of the Christian tie. Nor can I well understand how any Christian man will answer to Jesus Christ the question why he preferred to have his charities entered in the name and to the honor of a mystic Mason, rather than in the name and to the honor of Jesus Christ. But of one thing I am certain, that when any man amongst us does all the deeds of benevolence which the Lord expects from him, he will not have a dollar to spend in the name and to the honor of the seven mysteries of Free Masonry, or even Odd Fellowship. But I desire illumination on this subject, and will be thankful for it to any priest or high priest of the hidden faith.

A. C.

AMERICAN CHRISTIAN BIBLE SOCIETY.

After a delay of many months, the Harbinger has come out, in the August number, with an opinion in regard to the American Christian Bible Society. Concerning this first presentation of our Society by brother Campbell, I have to remark:—

1. The Harbinger after so long a time, the subject having been brought up by perhaps every other paper advocating our cause, fails to do the subject justice in two respects. 1st. In the amount of documents printed, for he never published the Constitutions, nor any of our

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notices and explanations; and secondly, in the manner of presenting our Address, the only document admitted into the Harbinger; for there the Address seeks our notice beleagered with opponents. It is preceded with every word which had been said, either unfavorably or indifferently, by the Intelligencer and Christian Journal, and the curtain drops amidst the *caveats* of the Harbinger. Surely there must be some reason to fear the Society will succeed, if its claims need such a circumvallation. But be it known that the Journal has better defined its position since. Its Editor comes forward with a warm recommendation of the Society, and the assistant, brother Rains in two or three articles, shows, that can but two or three points be guarded, and they can, he will foster the Bible enterprize.

2. The Harbinger, by quoting no others, conveys the impression, that the extracts from the Intelligencer and Journal are an expose of the popular feeling, and says not one word of the comments of the Christian Review, Bible Advocate, Orthodox Preacher, Christian Record, Primitive Christian, nor of the publication of our documents by the Genius of Christianity, the Reformer, &c.; all edited by our brethren, of the flattering notices of the secular press of all politics, and of some of the sectarian prints. Brother Campbell may not have seen these, but he should have looked into those of them published by our friends, when he attempted to set forth the public sentiment.

3. He says that he "doubts the propriety of any institution being got up under the patronage of any society without some general understanding, some way obtained, of the concurrence and support of the whole brotherhood in the scheme. This is always essential to its claims upon them. Should this rule be admitted, what becomes of brother Campbell's request, with which he closes his notice of the Society, that the brethren "undertake nothing else until we have learned more evangelical liberality, and had mercy on our infant Colleges, yet unable to stand alone"? Was there a convention of the churches to establish Bethany College, the claims of which must now be heard, and until they are heard the Society must die in despair? The Society, composed of some hundreds, cannot ask aid of their brethren; but Bethany College, called into being by one brother, may. It really appears to me that the rule works more to the advantage of the Society than of the College. But I am a friend to Bacon and Bethany Colleges, and I admire the promptitude and energy of those who originated them; who, feeling that monthly essays and harangues must fail, resorted to example rather than precept, to action rather than words. For the same reasons I admire the Cincinnati brethren in their noble Bible enterprize, notwithstanding I am one of them. As we have, and can have, no representative government, we must do as we can in originating useful measures. The Bible being our formula of faith, it was well understood that any scheme of co-operation must not only have its sanction, but be intimately associated with its circulation. It was therefore best to begin with a Bible meeting, in which there was no doubt of our co-operation; and having got together by appointment, then act with that common consent which the Harbinger thinks so important, but which was never yet attained in our ranks, in relation to Colleges or any other enterprize, and which never will be attained, if we sit still.

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4. The Harbinger's second argument is, that the Baptist Society is under way successfully. Admit it. May they have greater success! But will our organization not rather strengthen their hands!—especially as we, by co-operation, can avoid any unnecessary expense. I have officially proposed it, and Dr. Babcock, their corresponding Secretary, heartily assents In regard to foreign translations, let us print or buy their translations, and send them out by the men whom we shall yet, by another organization, commission, after Bacon and Bethany Colleges shall have, in return for public liberality, contributed to their preparation. I repeat again, that if the Baptists were unwilling to thus co-operate with us, (but thank God they are not,) they would be wholly unworthy of our confidence, and I should blush to propose any union of effort to them. But so far from this being the case, upon my proposing co-operation in the use of plates to them, their Corresponding Secretary applied to me for specimen sheets of one of our Bibles; and while I now write, August 19th, he is most likely inspecting a sheet of the edition now issuing in reference to purchase or exchange of books, which arrangement he appears desirous to effect.

5. The last objection of the Harbinger is that we are too "parsimonious" to sustain any thing more than *our Colleges*. But it has been shown that we have *our* Bible Society as well as *our* Colleges, and indeed many of the churches of Ohio and Kentucky have spontaneously responded to our call, and are sending in their orders for books, and the binders are now beginning to turn out finished quarto Bibles, with family records, &c., for the unparalleled low price of one dollar. Smaller Bibles at forty cents, and two descriptions of Testaments at eight and one-third cents each. I have not found in any one instance that our churches, when personally appealed to, were parsimonious, at least in so far as paying the admission fee is concerned. There have been but few rich persons who have become life members and life-directors, perhaps because they waited to see what the majority of the periodicals would say, or how far there would be such general concert as would justify large donations. Our personal appeals have generally been made to our poorest churches, and they are found willing to do, and do promptly.

But I must be suffered to dissent from the statement of the excessive parsimoniousness of our brethren. We are no better than we should be, and there are among us the rich who enjoy (!) church privileges at the expense of the poor; but when did Presbyterians, Methodists, or Baptists, with whom the Harbinger invidiously compares us, do more than the brethren have done for Bacon and Bethany Colleges, and for a host of periodicals, some patronizing one dozen, without any common understanding, or any species of concert! Considering that our churches are principally in the land where yet reside the pioneers, and where there is as yet but little hereditary wealth, it is questionable whether they are so much to be complained of; or rather, whether we are not all to be complained of, in the ratio of our influence, for not having opened practicable channels for Christian liberality. Every thing is at loose ends, and considerable means are squandered for want of system. It is now our wish, beginning with the Bible, to reduce things to order, as far as is practicable. To effect this, it is

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necessary that *all the brethren have a voice*, if they wish it; and that when they act, *they have all the field before them*, all their wants, all their means, the relative importance of their different objects, and the best times and methods of action. Our Magazine is full—of loyal hearts,—considerable wealth,—of gospel truths, more simple and efficient than those relied upon since the apostolic age,—of advanced arts and sciences, and yet our "zeal is not according to knowledge," because it is not wisely directed to general objects. When we shall get together, we can decide for ourselves, and perhaps for those whom we represent, what can be done, and what can be done first, and how it can be done, whether by state organizations, or general, or local, &c. In the mean time, the Press, the power of the age, without which, and it well directed too, nobody can do comparatively any thing, can be set in motion. Our books can be cheapened, multiplied, improved, and their circulation extended, and new and responsible ones prepared. All this ought to be done without delay, and much besides.

So far from the liberality we ask for the Bible Society, should it be cordially conceded, injuring, in any way, Bethany College, or any other good thing, I can at any time demonstrate the contrary upon two pages of the Harbinger. Liberality is progressive, and contagious.—When one man gives, he establishes a habit, and he gives more, and his example affects others. That this will be the operation of increased liberality, is obvious from another consideration; the use of Colleges will be better known when we appreciate the use of the Bible, which, like true coin, does the most good by being kept abroad in the earth. When we get the Bible started, and men started with it to all zones and longitudes, the use of Colleges will be more apparent, and they will be sustained from the depths of Christian benevolence, a perennial fountain, because they make a part of the circuit of means, necessary to compass the earth.

It is in the kindest spirit I write, in apparent opposition to the counsels of brother Campbell, from whom I have rarely, if ever, publicly differed; and it is with the somewhat sanguine hope that his powerful aid will, shortly, be fully accorded to the measures herein advocated. But as I expect a place for these remarks in the September Harbinger, to which they shall be sent in advance of the September Magazine, I here introduce his strictures at length.

D S. BURNET.

STRICTURES ON THE ABOVE.

After reading these strictures upon my remarks on the "American Christian Bible Society," I immediately called for the August Harbinger to read what I had said on the subject. I knew I did not intend, in any way whatever, to hurt the feelings of brother Burnet, but simply to state my views of the propriety, practicability, and utility of the enterprize. I have just read my remarks, and cannot see in them a single reflection either upon the brethren engaged or not engaged in this work; nor do I dogmatically propound any opinion of my own; nor, indeed, speak of the subject but with diffidence and great respect

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for brother Burnet who originated it, and for the brethren who have been induced to co-operate with him in the undertaking. I confess I read these remarks with some dissatisfaction, and with some apprehension that evil might grow out of them; which, I pray, may be averted. I would rather have remained in eternal silence upon the subject than to create one unkind feeling in the bosom of any of those brethren that are ostensibly connected with the affair. I have hitherto cherished for them all not only much esteem, but much affection as men of high moral excellence and a noble philanthropy. I do not think, indeed, that our brother Burnet, from whom I have rarely even differed on any matter either of truth, fact, or expediency, has done himself justice in these remarks, or given a fair exposition of his views and feelings. He appears (no doubt from the great interest he feels in the undertaking) to be over-sensitive, and superexcited on the premises, and to have expressed himself more from feeling than from his usually clear and discriminating judgment. I shall not, therefore, respond to these strictures in the spirit which occasionally seems to inspire them; but in the same spirit in which I expressed myself in my former notice of the undertaking.

I asked for more light on the subject, presuming that there must have appeared in the horizon of our Cincinnati brethren reasons for such an enterprize that I knew nothing of, in the hope that I might be able to co-operate both intelligently and cordially with them. My words were—"For these reasons, while commending the noble spirit and enterprize of our Cincinnati brethren in this great work, I am sorry that my horizon does not afford me objects of hope so flattering as to presume upon the success of such an undertaking at this time.—If, indeed, any thing more could be raised upon our own foundation than upon the Baptist basis of union, I would commend the undertaking, and then vote for the sums collected to be paid over to the Baptist Board for some years to come. All of which is, with much diffidence in my own judgment, and much respect for that of our brethren, very affectionately submitted." Such was the spirit, tone, and meaning of my very few remarks on the subject.

If, then, I ask for bread, why seemingly give me a stone! Why in the very commencement, say of my petition, "Surely there must be some reason to *fear* the Society will succeed if its claims need such a circumvallation"! What *reason* had I to *fear* the success of a society for whose success I only regretted that I had not adequate objects of hope in my horizon!! This is a strange imputation. Why this "fear," and what this "circumvallation!" I forbear to comment on matters which I do not comprehend, and which I attribute altogether to excited

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feeling rather than to judgment. I will presume that brother Burnet already regrets them, and I will not inflict upon him a single censure

With regard to the "circumvallation" of the Christian Journal and the Intelligencer, which preceded the public expression of any opinion of mine on the nature of the enterprize, brother Burnet would, in another state of his feelings, have supposed that my presenting the views of these brethren before I gave my own, was indicative of my desire rather to follow than to lead public opinion on all the premises; and in so supposing he would just have hit upon the exact truth. As to my not quoting the opinions of other brethren and aliens, brother Burnet guesses at a very good reason when he says of some of them, "Brother Campbell may not have seen all these, but he should have looked into those of them published by our friends when he presumed to set forth public sentiment." Had I *presumed to set forth public sentiment* I should have done so; but I did not so presume; and, therefore, I was not obliged to do what I could not possibly have done at that time. I do not now recollect of reading a single article on the subject but those which I printed. The reason is, that during June, July, and August, I read very little of our periodical literature or history. June being the month of our collegiate examinations, I am often in College from four to eight hours a day; and in vacation I am generally from home. I hope these statements will plead my innocence in withholding documents which to this day I have never seen nor read. And if I had read them all, they were nothing to my purpose. I was giving an opinion of my own, formed on the first intimation of the affair, and not the opinions of others. Besides, I published the Address of the committee, signed by brethren Burnet, Moss, and Challen. This Address declares their opinion of the American Christian Bible Society. Indeed, I could neither find need nor room for any thing more on the subject. These remarks, together with the allusion to Bethany College, are more to be regretted on his account than on my own. I cannot think that brother Burnet, in the unperturbed exercise of his reason and Christian affection, could have spoken of this institution in comparison with that of the "*American Christian Bible Society.*" I demurred at any private meeting of a few individuals getting up any public institution, and then designating it the AMERICAN CHRISTIAN INSTITUTION, when, in truth, no such society does exist. Had I called Bethany College the *American Christian College*, the cases would have been parallel; and although I asked a fish, I might have received a scorpion. But my claims of support for Bethany College were not urged upon the plea or under the name of its being *the American Christian College*. Again, had brother Burnet, or those with him, called

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their society *the Cincinnati Christian Bible Society;* or, rather, *the Cincinnati Bible Society;* then all that I have said upon their claims for support from the *American Christian communities* would have been as uncalled for and as unjustifiable as his remarks on Bethany College.

The remarks upon co-operation with the "Baptist American and Foreign Bible Society," on the part of the "American Christian Bible Society," made by brother Burnet, are very acceptable to me, so far as they assure me of the friendly feelings expressed by some distinguished Baptists. Still they do not meet my objections at all. The Baptists, as I am advised, would much more appreciate—nay, would greatly prefer our full co-operation with them as heretofore; and it would, as it seems to me, have a much better effect with the whole denomination.

Brother Burnet has not read my few remarks with sufficient attention, else he could not have said, "The last objection of the Harbinger is, that we are too parsimonious to sustain any thing more than our Colleges." I never said so, nor thought so. On the contrary, I do know, and I state it with peculiar satisfaction, that our brethren in many sections, and especially in Virginia, now contribute more than the Baptists themselves (according to the last Baptist reports which I have seen) in aid of the American and Foreign Bible Society.

In connexion with this imputation I must place another, which represents my remarks on the subject as more or less dictated by a fear that the liberality of our brethren might be directed from Bethany College to the new Bible Society! This is the climax of the whole matter. So far from this being so, we have always, and in all places where the subject was presented, plead for the Bible cause as having strong claims on all Christian communities. Indeed, brother Burnet himself knows that I preferred to give my share of the proceeds of the sales of the late Debate to the American and Foreign Bible Society, rather than to Bethany College! Though one of the largest contributors to our College, and although it still needs much aid, our church at Bethany was never asked by me to contribute one cent to Bethany College, while I have urged it to contribute to that same Bible Society! This also may be said of other churches as well as of ours at Bethany. Brother Burnet's proposition to prove upon "two pages of the Harbinger that liberality to Bible Societies will not injure Bethany College," is, therefore, wholly gratuitous and uncalled for. Some might say it is even *unkind*, but I know brother Burnet too well to think that he meant what his language indicates. We need no illumination hereabouts that liberality to the Bible cause will not injure Bethany College. We never thought it, and of course neither feared it, nor said it.

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The two pages of the Harbinger desired for our illumination on the subject of the contagiousness of liberality, would be more usefully employed in relieving us from the ungracious attitude of accusing our brethren of an "excessive parsimoniousness." He says, "I must be permitted to dissent from the statement of the excessive parsimoniousness of our brethren." There are no such words nor ideas from my pen in the remarks objected to. I have not used the word "parsimonious," much less the words "excessive parsimoniousness." Brother Burnet says that amongst us there are rich brethren that enjoy church ordinances at the expense of the poor. I might, with more reason, say, that I dissent from his statement of the excessive parsimoniousness of our brethren! But I will not dwell on such unsavory things, as I am aware that his manner of expressing himself does great injustice to his generous and kind feelings. I do, indeed, think that although we have many noble, generous, and liberal men amongst us as a people, we are not equal to Methodists and Presbyterians in the support of ministers, colleges, and various benevolent undertakings. But for this there are other reasons which I can allege and sustain, other than the "excessive parsimoniousness of our brethren."

I have noticed these strictures more in detail than at first I intended, and much more for the benefit of the author of them than in defence of myself; for I have not one word to say in defence of what I have written. I only request that my remarks be again read. They are their own defence. I have only to regret that the sought for light upon the propriety, practicability, and utility of the projected "American Christian Bible Society" has not yet been communicated to me; and that, instead of it, there seems to be an arraignment of my motives and an apparent disposition to censure me for differing in opinion from brother Burnet. I say it has this *appearance*, and therefore does great injustice to brother Burnet, for whose reputation and good standing with all the brethren I have always had, now have, and hope always to have, a sincere and ardent desire.

Thinking, as I do, that Cincinnati is the best location for such an institution, and that the officers there residing are well selected, and, as far as known to me, very competent and responsible men, I sincerely wish that such light might be afforded me as to authorize a change of opinion on the wisdom and economy of the project. It has, however, not yet been vouchsafed to me; and therefore I reluctantly remain where I was. I will, however, say to these good brethren that I will not trouble them with any thing more on the subject, unless they again demand it of me. Whenever they remove my objections already stated, and show that the expenses of a new establishment,—

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the outlay of a new set of officers to manage it, and of solicitors to support it,—with all the deductions of various agencies,—will give more, and cheaper, and better Bibles to the *heathen*, than we could have bestowed, in connexion with the "American and Foreign Bible Society,"—I will become a member of it, and do all in my power to further the benevolent objects of the institution. All of which, with the most fraternal feelings, is very respectfully and affectionately submitted to the consideration of all our brethren interested in this affair.

A. C.

EVIDENCES OF THE CHRISTIAN RELIGION.—*No. III.*

In the city of Richmond, in a social conversational evening party, some months since, the question was asked, "To what could the coldness and lethargy in the religious world be attributed?" One preacher ascribed it to the influence of worldly pursuits, and secular concerns; another, more specific, to the love of money; another, to the excitement in the political world; and another, to the want of scriptural exhibitions in the churches. All these, and many other considerations, might be assigned as *secondary* causes; but if we were called upon to assign one grand cause, adequate to the effect, one generic point, including every possible specific reason, we would say that that point is a want of faith—*unbelief—infidelity.*

Were we to enter upon a regular defence of the position, one important preliminary step would be to argue from the *nature* of the great and important themes connected with Christianity. There is no one single cardinal point connected with the Christian system, that is indigenous to the human mind or heart. Christianity is wholly exotic. The fundamental doctrine of the atonement must be revealed, and previous to the grand sacrifice for the sins of the world it was prefigured by the offering of animals, that the idea of sacrifice might become familiar to man. In reference to the resurrection, reason declares that it is not of her province, and comes not within her jurisdiction. On the subject of eternal life, philosophy is dumb. The great truths then to be believed under the Christian dispensation are superhuman—divine in their origin—and can only be appreciated by the principle of *faith.* Examined and viewed according to any other principle, it is no very difficult matter for many minds to question secretly the truths of Christianity. But no latent and lurking scepticism, no doubts, no secret suppositions that Christianity is a fable—that there is no resurrection—no future state of bliss and immortal youth, can be permitted to abide in the breast of any mortal who would live a consistent and active Christian life. "Without faith it is impossible to please God"—"We walk by faith, not by sight"—"This is the victory that overcomes the world, even our faith."

But the history of the Jewish nation would establish our position, of itself; if the dealings of God towards that nation, and their departures from the commandments of Jehovah were designed to teach succeeding generations any important lessons in reference to the relations

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between God and man. Whenever that nation was surrounded by circumstances of a tempting nature, such as the religion of their idolatrous neighbors, and the imposing forms peculiar to their religion, they gained confidence in these, and lost confidence in the protection and direction of Israel's God, and became, to a greater or less extent, idolaters. If there be any argument from analogy, and we be authorized to reason from the Jews, we need be at little loss to assign the proper reason—one that is entirely satisfactory, for the awfully cold and alarmingly indifferent state of Christendom with reference to the things of revelation. In this age it may be thought rather strange that *idolatry* should exist, since we have no gods and images to which men bow. But in no age of the world, if we consider the distinguishing feature and the grand characteristics of idolatry, has idolatry existed more extensively than in the present. It pervades the whole of Christendom, just as the plagues of Egypt pervaded that land. Idolatry is the opposite of the worship of the true God. This worship as set forth under both Jewish and Christian dispensations, was this—"Thou shalt love the Lord thy God, with all thy *heart*, and with all thy *soul*, and with all thy *mind*." "If any man *love* me, he will keep my commandments," taught Jesus. Then the worship of God consists in obedience to his commandments, with the *heart*, *soul*, and *mind*, totally opposed to that compliance with church forms, and religious ceremonious,—the effect of sectarian considerations and party existence, the principles that predominate so largely in our day. Every act of worship, then, not sanctioned by the mind as true,—as proper, and that does not engage the affections, can but be an aberration in the sight of Jehovah. "Whatsoever is not of faith is sin," was Paul's teaching. Need we then go farther to account for the existing state of Christendom, than that they have lost sight of the great principle that pervades the acceptable worship of the true God, and that this is owing to a want of confidence in the truth of the system, and to a better acquaintance and more thorough meditation on the evidences of the truth of the Christian system?

It is a principle extensively prevalent in society, that men act in accordance with their convictions: hence the authority of that proverbial expression, "Actions speak louder than words." It was this principle that distinguished Moses, Noah, Abram, and other ancient worthies, a long list of whom is mentioned by the Apostle. It was this that made them illustrious in their own day, and which has caused their names to be handed down to posterity and succeeding ages as durable and lasting monuments of zeal, devotion, self-sacrifice, and moral courage for the things revealed by the God of heaven. This certain conviction and unshaken confidence in the truths of revelation tended not only in their day, but in the age of the Apostles, and all subsequent periods when Christianity flourished, to animate, enliven, and give life, energy, and activity to those who had enlisted under the cross. To what, then, can we attribute the indifference, want of interest, the lethargy, the spell that binds all Christendom, but to the want of proper convictions of the truth of Christianity, and to a better and fuller acquaintance with its evidences? No latent scepticism, no lurking infidelity, no halting between two opinions can exist with reference to the commandments under the Christian dispensation, and

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the necessity of carrying them out where *conviction of the truth* of these exists, is intelligently apprehended, and combined with the fear of God.

In another essay we have spoken of the importance of the evidences of Christianity, in connexion with the prevalence of infidelity in the world. In this we present the claims of Christian evidences in connexion with the state of Christendom, and our reasonings have tended to show that the widespread evil of which all complain—the want of interest in the religious world, is to be traced to *general* neglect of Christian evidences. But there can be no general neglect without specific neglect. To speak of genus, implies species—to talk of general providence, is to admit a special providence, as all generals are made up of particulars. Then to view the whole subject in connexion, the general and extensive coldness and inactivity of Christendom, is but the sum of specific, personal, and individual coldness and want of interest, and to break the spell that hangs over Christendom, —to excite the interest called for by the importance of the subject, there must be personal examination, and contemplation on the cardinal points of the Christian system, and re-examination and more thorough consideration on the foundation principles of the Christian hope. It is not enough to urge the importance of presenting Christian evidences from the sacred desk, to arrest the march of infidelity;—the state of Christendom and the aspect of the religious world demand—imperiously demand individual action and individual contemplation on these important topics, that individuals may not only be the better prepared for the conflict of the world, but contribute to excite that zeal and interest that should characterize the mass of those who have intelligently and understandingly enlisted under the banner of Messiah.

"Must *I* be carried to the skies
On flow'ry beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"

W. S.

King William county, July, 1815

MINISTERIAL CHARACTER—*No. VI.*

THE following excellent letter from one of our best preachers, a brother well known to thousands, one who has grown old in the work of the Lord, should and would have been published long since, but for the reason that it came to hand while I was laboring in Eastern Virginia; and since my return it has lain on my table waiting for such a place in this series as its connexion with previous and subsequent essays on this subject seemed to me most congruous. My labors abroad during our College vacation have indeed broken in upon this series, as upon some other subjects, which we now resume and intend to prosecute to a proper issue. I am happy to learn that these essays, so far as prosecuted, are much appreciated. One brother, indeed, of

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high standing in Missouri, well known and much esteemed both in Kentucky and Missouri—I allude to Elder Thomas M. Allen—thinks I have spoken too freely and too severely on the subject of *young* preachers, and that the remarks made against very young, inexperienced, and unmarried preachers are exceptionable in some points, which we shall hereafter consider From the judgment of this distinguished evangelist I would not wish to dissent, and probably when we compare our views fully we may not materially differ. In the mean time, however, we shall first hear our brother Rogers:—

CARLISLE, KY., March 28, 1845.

Brother Campbell,

I have read your numbers on 'Ministerial Character' with peculiar interest and pleasure; and I can say with brother Eaton, 'I am glad you have commenced the volume with such an article. I rejoice that you have taken your pen to speak to the preachers. I hope you will not spare us;' and that you will not fail for the next twelve months, or twenty-four if necessary. (God permitting,) to give us a monthly lesson upon this subject I have been a preacher (a very unworthy one I confess) for more than a quarter of a century, and I must say, I have not seen a time that demanded more attention to this subject than the present. May the Lord help you to manage it, as that great glory shall redound to his name, and great good to us and the cause we plead! Were this disposition to be light, frivolous, and witty in the pulpit, of which you justly complain, confined to the more ignorant, to those who have little influence among us, it might be borne, or easily corrected. But this, alas! is not the case. It is found in some who stand high—men of fine intellect—men of genius—gifted speakers. They understand the gospel—can present its facts and evidences with great clearness and power—can enforce obedience to its requirements with an eloquence almost irresistible. They are, too, men of warm and benevolent hearts, and seem to feel a great interest in the success of the truth; and, indeed, they have had immense success in proselyting, and exert a great influence. O! what pity that such men should be wanting in a proper appreciation of true ministerial dignity and deportment! An angel might weep to witness the scenes that I have sometimes noticed in their audiences. I have seen almost the whole audience in a titter; nay, some have laughed outright; and the preacher himself could scarcely refrain from laughing at his own wit!

Lord! what is man! When I place before me the models of the New Testament, and especially that great model of models, Jesus Christ, my redeemer and elder brother; and consider the solemn and momentous object of his mission, the rescue of man from sin and eternal perdition; when I see him weeping at the grave of Lazarus; when I hear him in the language of deep feeling and true eloquence lamenting the ruin of ungrateful Jerusalem; in a word, when I look at his whole life, it is impossible not to see and deeply feel the utter incongruity of lightness in a minister of the gospel. I have sometimes ventured to expostulate in a kind and brotherly manner with our younger brethren, who are infected with this evil; but, I fear, with little success. Their very success and influence have been modestly

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pleaded in justification of their course. But if, because they preach the truth, they are successful, in spite of their eccentricities, who can tell how much more they might accomplish—how many more, and how much better converts they might make, were they wholly to avoid these?—!

It has been said (with much truth I think) that the character of any community may be ascertained by the character of its public functionaries. How important, then, that our church officers, and especially our evangelists, should not only be men of good character, but above suspicion—men of gravity, sincerity, sound speech; just, humble, holy, temperate, gentle; sound in the faith, in charity, patience—men of truth, of honor; whose word is as good as their bond; who practise the rules of economy and frugality.

To see men professing to be imitators of the Just One,—the meek and lowly,—inspired by a spirit of pride, vanity, or self-conceit—how incongruous! how afflicting to the pious!

From my heart I love the cause we plead, because I believe it to be the cause of Bible Christianity—the cause of God—the true Protestant ground—the only basis of Christian union. To possess a character, therefore, worthy of the cause we plead, and the glorious object of that plea, should be our constant aim. Go on, then, brother Campbell, and help us in this great work—search us as with a lighted candle——show us our errors—cry aloud and spare not—follow us in all our aberrations from the straight forward path of truth and propriety; and in the light of truth may we all be enabled to see our faults and forsake them—to see our duty and perform it, is the prayer of your unworthy brother,

JOHN ROGERS.

A minister of Christ is the most exalted and honorable functionary on the broad earth. But, amongst this class of earth's true nobility, I rank not the mitred Pontiffs of Papal Rome; neither they nor their lordly cardinals, those *hinges* on which the Papal government revolves, and on whose vote the mitre hangs; I mean not prelates, metropolitans, archbishops, with all their nameless and graceless retinues, down to the begging friar and ascetic monk. Nor do we flatter Protestant dignitaries, whether of York, Canterbury, or Durham; nor any caste of Reverends, whether north or south of the Tweed—east or west of the Atlantic—down to the ecclesiastic drill-serjeant of his quaternian class, with such a holy rank and heavenly calling. Nor would I admit the legitimacy of such a title in any case assumed by a hot-headed or whim-inspired youth, without any other call than his own day dreams of a divine mission, or his self-exaggerated views of his aptitudes and capacities for such a rank and title. In one sentence, I care not whether a youth or a sire, an educated or an uneducated man assume the office; whether he comes in by the door of a Presbytery or a Synod; a Pope or a Conference, a Session of Elders or a Council of Bishops; or whether by the warmth of enthusiasm or the impulse of a vision he leaps over the wall, or creeps in through a lattice, he is no

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minister of Christ unless he possess the true faith of the gospel and is led by the Holy Spirit of our Lord, and formally introduced either by a miracle from heaven, or by the voice of a Christian community led by the same Spirit and governed by the law of Christ. Such an evangelist, pastor, or teacher, is one of heaven's own sons of grace and heirs of glory, provided only he be faithful and honorable in the discharge of his duties.

Some of these are, indeed, by a bad education greatly misled, and through the influence of bad example greatly at fault in matters that weaken their influence and give wrong views both of the Christian spirit and of the Christian ministry. I have, then, on these premises two objects to accomplish—first, to suggest to those lawfully engaged in the work of the Lord what is wanting to their own honor, to the honor of their Master, and to the success of his cause; and to drive from the field those whom neither the church nor the Lord, whom neither God nor man has called, honored, or approved.

The world, indeed, a sort of umpire, sometimes reasons and judges more opportunely and with a more just discrimination of what is comely in a professed minister of the gospel, than do the children of the kingdom. The world condemns a mountebank—one who sports with divine themes and with men's souls as boys spout and sport in a debating club. But on this department of our subject we have perhaps said enough; and if we have not, the letter of brother Rogers will supply all defects

It was Baxter that said he desired to speak for Christ as a "dying man sent to dying men." A happy expression of a sound view of ministerial dignity, and of what is essential to success in the work of the Lord. "Pu'pit eloquence!" What an unfortunate phrase! Pulpit eloquence!! Christian eloquence rather. What is it? Earnestness, springing from a just appreciation of the mission of mercy and of the mighty issues thereof: itself, if guided by a knowledge of the scriptures of truth, will give to a man who is apt to teach, an eloquence that would make even an impenitent king tremble before an unjustly arraigned Christian minister.

No man can be persuasively or divinely eloquent in preaching Christ, be his language ever so pompous, rich, and elegant, who is not wholly absorbed in the subject—who is not greatly devoted to the objects of the Christian mission, the glory of his Redeemer, and the salvation of man. Eloquence is not mere verbiage. It is sublime thought, sentiment, feeling, appositely expressed. A good man, sincerely engaged in a good cause, with words apposite to express himself, can never fail to be an eloquent man and a successful preacher.

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There is a passion for eloquence without the knowledge either of itself or how to obtain it. Hence how many failures! A man of affectation never can be eloquent; while a man of good views, of a good heart, and of a ready utterance, who has before him an attentive and an intelligent audience, can never fail to be eloquent in the true sense of that word. Fine compositions memorized or read "play round the head, but come not to the heart" Nothing can reach the heart that comes not from the heart. It is the heart of the orator that breaks the heart of the auditory. The understanding moves the understanding, conscience moves the conscience; but it is the heart that moves the heart. Hence the ancients thought and taught that a wicked man never could be truly eloquent. Virtue, with them, was essential to eloquence.

Oddities, pulpit oddities, are doubtful omens. They presage more of folly than of wisdom, more of hypocrisy than of honesty, more of pride than of humility, more of a desire of admiration than of the desert of it Men of genius are said to be eccentric: hence some men who desire that reputation, make themselves as eccentric as possible. It is, however, much easier to be distinguished for eccentricity than for genius. And, indeed, that want of common sense, which we call eccentricity in men of genius, is no great ornament to any man, however gifted he may be. Pieces of men, or imperfect minds, are always great in some points at the sacrifice or great expense of other attributes. Poets are sometimes crazy, and men of genius are generally men of infirmities. These infirmities are, indeed, more of a torment than a blessing to themselves and others. Burns, Byron, and Savage, were but fragments of men: splendid fragments truly! Transcendantly grand in some things, but diminutively great or sublimely little in others.— It is much easier to copy men's infirmities than their genius, and their eccentricities than their great virtues or their great endowments. But of all men, the most intolerable is he who has but the eccentricities of genius without any of its attractions or its merits. And some such men, with mortification be it spoken, in the garb and profession of Christian ministers, have appeared in these last days.

Men of reputation for talents or genius are seldom good models for our imitation. The distance is too great for the great majority of imitators, and it makes the effort as ridiculous as it is imperfect. It is young Benjamin with Sampson's mail, or little John in Goliah's boots. Indeed such efforts are indicative more of the flesh than of the spirit, and more of pride than humility. No man can ever obtain or retain more admiration than his moral excellence will command; and as no one will be blamed for the want of more parts than God has given

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him, our duty and our honor alike consist in improving and using what we have, and in seeking for them neither credit nor authority beyond their fair current value. More or less than this proceedeth from the old man rather than the new. The display of wealth, or the imitation of it in our furniture or apparel, when in abject poverty or in ordinary competence, to gain credit and to maintain a false position in society, is not more reprehensible than an attempt to pass oneself off for learning or talents above his par value amongst his associates and companions for public favor. How unworthy of the Christian ministry, then, is every effort to court renown or to seek an applause or an influence beyond the talents, the means, and the opportunities which the Lord has thought expedient to bestow upon us! I have seen plain, sensible, good men, by their profound study and devotion, by their perfect consistence of character and an effort to rise above themselves, obtain an eminence and a usefulness greatly surpassing those of mere natural and acquired gifts, but who were ambitious of a standing and of honors beyond themselves. A. C.

AN EXPLANATION.

To some who have interpreted our strictures on young preachers as amounting to a sort of inhibition against any one under thirty full years of age commencing the work of an evangelist, pastor, or teacher, we would on the present occasion simply say, that we intended no such general or special application of them. There are some young men, indeed, who ought not to be permitted to assume such offices until they had attained a maturity greatly beyond twenty or twenty-one. A few, however, like Timothy or Titus, may, by reason of great gravity, early education, and distinguished talents and piety, be more worthy of such honors at twenty-one than others are at thirty, the legal period for the commencement of sacerdotal functions. But a promiscuous tolerance of boys and youthful aspirants, as the custom too generally now is, in assuming offices; or in licensing such persons in the absence of those clearly propounded precepts and requisitions, is a custom to be reprobated and discountenanced by every lover of the Bible, of good order, and the peace and prosperity of the Christian church. But on these matters we shall be more copious and explicit at some more convenient season. A. C.

THE PLAN AND METHOD OF THE APOCALYPSE.

No. II.

The period of the six seals numbers the days of Pagan Rome so far as she opposed the rising empire of the King Messiah. The church, and not the Roman empire, is the special object of the calamities inflicted during the three first centuries of the Christian era. The seventh seal is comprehensive of all the fortunes of the world and the

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church to the end of the awful career of Papal Rome. It reaches to the second coming of the Messiah. Indeed it embraces the sequel of human history under the remedial system. The developments of the seventh seal constitute the main burthen of the revelation of Jesus Christ. It grasps the annals of almost seventeen centuries, and therefore it includes the fortunes of the Roman empire from the days of Constantine till the fall of Babylon, or the utter ruin of Papal Rome.

The dismemberment of that empire because of its assaults upon the Christian church, and the calamities consequent thereupon, occupy six of the seven "trumpets." The gradual fall of the empire by the terrific irruptions of the Goths, the Vandals, the Huns, and the Lombards, during a period of something less than one hundred and fifty years, and extending to the overthrow of the last of the emperors by Odoacer, A. D. 476, engross the first four trumpets. There are not wanting some of the most learned and gifted interpreters of prophecy, most conversant, too, with both political and ecclesiastic history, who assign the first trumpet to Alaric the Goth, A. D. 400; the second to Genseric the Vandal, the maritime depredator, A. D. 420; the third to Atila the Hun, that fiercest scourge of Heaven on Pagan Rome A. D. 450; the fourth to Odoacer the king of the Heruli, A. D. 476. Still no prudent and learned expositor of the symbols would confine these trumpets exclusively to the doings of any four individual depredators. Hordes after hordes of these northern thunderbolts of war made irruptions upon the ill-fated empire of Rome, and wave after wave of indignation passed over it, until the empire was overwhelmed with floods of Goths and Vandals, of Huns and Lombards, that left behind them a fearful desolation.

After these accumulated woes, those of the Saracens and Turks ensued, and with a mighty sweep of wrath reached from A. D. 612 to the overthrow of Constantinople, A. D. 1453, which entirely destroyed the eastern section of the Roman empire. Some of our contemporaries assign to the Saracen invasion a period of one hundred and fifty years, from 612 to 762, and give the prophecy of the hour, the day, the month, and the year—a period of three hundred and seventy-six years and one hundred and six days, to the Turks—from the ascendency of Togrul Beg, head of the Mahometan realm, to the fall of the city of Constantine, A, D. 1453. Although I gave substantially these views of the Apocalypse in a course of lectures delivered to the church in Wellsburg, some twenty years ago, and have since that time seen them several times advanced by very eminent expositors, both in Europe and America, I should not lay much stress upon the exact assignment of particular persons to particular events, or of particular

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events to particular persons. Nor is the evidence of the special details of each seal or of each trumpet so satisfactorily clear and demonstrative as to leave no shadow of doubt of the exact harmony of the symbol or prophecy and the event. We therefore prefer to assign to a period—a well marked and definite period, all that belongs to the seals, the trumpets, the vials, &c., rather than to find for each seal and for each trumpet a precise accomplishment in well ascertained historic facts and documents.

When, however, we remember that the blast of a trumpet was the well known and clearly established symbol of the proclamation of war, and of victory in war, we cannot doubt that while the seven seals include all the secrets in the book, and that six of the seven indicate the fortunes of the church under Pagan Rome, and the calamities accruing in consequence to the empire—the trumpets intimate the progressive destruction of the Pagan form of imperial Rome, to make way for the rise and development of the Man of Sin, whose full growth was hindered while yet Pagan idolatry was the religion of the empire.

A sort of interlude in this splendid poem or picturesque representation of the mysterious future occupies the seventh chapter. The eighth opens to us a new scene. Portentous of the sublime and awful developments of the seventh seal, there was a profound silence in heaven for half an hour. Divine worship was performed at the golden altar of incense, when an angel cast down upon the earth a censer full of flaming incense, which was followed by voices, thunderings, lightnings, and an earthquake. Then commence the seven blasts of the trumpet-bearing angels.

These seven angels belong to the seventh seal, but by no means exhaust its developments. Six of the seven depict the crash of Pagan Rome, as before intimated—interrupted, however, by other scenes afterwards developed by special symbols. While, then, the first six seals display the sufferings of the church under the Roman persecutors, the first six trumpets represent the sufferings of these Roman enemies of the church, by the desolating hordes of the North, who distributed the empire among themselves in the form of ten kingdoms—fragments of the Roman empire.

The seventh angel, like the seventh seal, is the most comprehensive of them all. During the awful blasts of his indignation seven vials full of wrath are poured out upon a monster that sprung up out of the wreck of Pagan Rome, an amalgamation of Judaism, Paganism, and Christianity. This new monster—this anomalous compound of idolatry, law, and gospel, reduced to a system, though of the most conflict-

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ing and jarring elements, has been most singularly compacted, maintained, and controlled by one mystic person called the BEAST—the Pope, or universal sire of a multitudinous brood—a mongrel progeny, neither Jews nor Christians, neither Pagans nor Turks; but a combination of all creeds, traditions, opinions, and rites, more characteristically called "PAPISTS" than any thing else.

This Papal institution of Catholic errors has spread clouds of darkness and error over the whole face of Christendom, and has left unscathed no form of religion to which the cognomen *Christian* has been affixed. So that Protestantism itself, in its most prominent and by law established branches, is, in fact, but reformed Popery, though avowing principles which, if carried out, would revolutionize and convert the world. This monster of iniquity occupies considerable space in the Apocalypse. His rise, progress, and ruin, are the subjects of several special symbols. Indeed, his mystic Holiness is himself with his worshippers, a main actor in the drama, and a main subject of prophecy.

The seventh angel, however, announces the catastrophe, and intimates the subordination of all the nations of the earth to the sceptre of the Messiah. This is done in the eleventh chapter of the Apocalypse, after sundry episodes have been introduced, and after several subordinate symbols have been developed; amongst which are the THREE WOES, the SEVEN THUNDERS, the LITTLE BOOK, and the TWO WITNESSES. But the full import of this trumpet reaches to the end of the volume. The prophet arranges his communications under the three leading classes of seven seals, seven trumpets, and seven vials; often, however, interrupted with matters somewhat foreign, yet still connected with these leading visions. A very characteristic feature of the plan of the Apocalypse is its assortment of events more with regard to the class of symbols employed than to the chronological order of the events themselves. For example, seven seals contain all the revelation given to the church. Six of these are opened in immediate sequence, and the remainder of the book belongs to the seventh.—Under the seventh seal first come the seven trumpets. Six of these sound in rapid succession, and occupy, with some episodes, only a part of three short chapters. Under the seventh trumpet "the mystery of God is finished;" or to quote the whole sentence, "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and sware by Him that liveth for ever and ever, who created heaven and the things therein, the earth and the things therein, the sea and the things therein, that there should be time no longer"—or, should be no longer delay;—"but in the days of the voice of the seventh

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angel, when he shall begin to sound the mystery of God should be finished as he has declared to his servants the prophets." x. 5–7.—While the sixth angel was sounding another angel came down from heaven, of surpassing glory, standing both on the sea and on the earth, and cried with a tremendous voice; at the close of which seven mysterious thunders uttered their voices. This is that angel who sware that while the seventh angel sounded the secrets of divine government and providence concerning the church should be fully developed.

The remaining future of the church's destiny is therefore all hid in the seventh trumpet. Under the seventh trumpet stand forth seven other angels, having each a golden vial filled with indignation, about to be poured upon the apostate church. These seven vials extend to the fall of Babylon. After which but one other angel appears in the drama of the church's destiny. He has the key of the bottomless pit in one hand, and a mighty chain in the other. He seizes the dragon, that old serpent, the devil and satan, and binds him a thousand years, and seals him up in that bottomless gulph. Then comes the first resurrection and the triumph of the saints. What follows are but details of the church's history and glory—the last conflict of Satan, and the final judgment.

The seventh seal, the seventh trumpet, the seventh vial, in their respective classes, are those of superlative interest to the church.—The seventh seal contains seven trumpets and seven vials, with all that is subsequent to the desolations of the mystery of iniquity and the first resurrection.

Various digressions or episodes occur in these developments. These give special views of peculiar mystic personages and events necessary to a clear intelligence of what is detailed under the three great classes of seals, trumpets, and vials. Of these special mystic personages we may hereafter speak. A. C.

BETHANY COLLEGE.

The cause of education, like almost every other important cause, needs to be long and laboriously plead, before its claims shall be fully appreciated or even partially listened to. The wisdom of legislators often, indeed, looks ahead of the popular vision, and in a full apprehension of the absolute necessity of a good general system for moral and intellectual instruction, incorporates provisions for such in the constitutional or fundamental laws of the state; but long years often elapse before the general mind is so awakened to the importance of the subject, as to provide for the practical diffusion of its benefits.—

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How long have the best patriots of the Union been pleading for education—how earnest and eloquent have been their appeals—and how unanswerable and demonstrative their reasonings; yet how slow has been the march of conviction, and how nerveless and inefficient the popular action upon this vital ingredient in a free government!

This fatal indifference in the great mass has existed in all ages, and hence but few of the literary institutions of any country have had their origin in the providence of the civil government—the representative and embodiment of the popular will. Still this crying necessity has not been unheard. The politician hears it, and passes resolutions; the people hear it, and lament; editors hear it, and publish the sound; yet none, nor all go to work to provide for the desideratum. Like the teamster in the fable, they cry on their knees to Jupiter, instead of putting their shoulders to the wheel and rolling it forward. Hence it is that, in the history of the past, we cannot trace to any of these the origin of our colleges, nor consequently the little popular education which we find diffused throughout society.

It is to the church and to the benevolence of individuals, that we are indebted for almost every efficient provision we have for elevating and pushing forward the standard of education. Count up our colleges and trace their origin, and in nine cases in ten you will find some religious denomination has, either by legislative enactment or otherwise, founded and sustained them. Individuals of great wealth sometimes, by their single munificence, rear up and endow colleges; but instances of this sort are rare; and if the history of the past speaks at all, it teaches us this lesson—that whatever may be the case in future, at present almost all that we enjoy of solid and substantial learning and general collegiate, popular, and useful education, is the boon of the church. To individuals we owe much, very much; for in most cases it is by the energy and benevolence of an individual that this bounty of the church is secured and made efficient to the end proposed; yet, after all, they can do nothing without the aid of others—of those who not only have the means, but the conscience to use them; and such only have generally been the real, pious, and enlightened Christians. Some honorable exceptions are to be found—persons, who though negligent about their own salvation, are yet sufficiently influenced by good will for their kind to desire to see them elevated by education; yet they are but the exception to the general rule. The prop and support of the whole fabric of education is the church, not always as an organized representative body, acting by levies and contributions laid by synodical or associational action; but, through its individual members, those pure and noble spirits, whose generosity has been quickened by fire from

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the altar of eternal love, and whose consciousness of responsibility has been enlarged by the apprehension of the gospel.

To such Bethany College has made her appeals; and though occasionally receiving a helping hand from others, it has been mainly by such that she has been able to spring into life and buffet successfully the winds and waves of four successive sessions. Reviewing at this the commencement of her fifth session, her brief history, and at the same time considering her present prosperity, it can scarcely be said her most sanguine friend has any just ground for complaint or disappointment. Without endowment, without patronage, without the attractions of splendid edifices, or the allurements of a popular and much frequented location, she has resolutely stepped forth upon the theatre of collegial emulation, and invited a trial of her powers and skill to be useful. Detracting from none, it has been her aim to improve upon all, and with a liberal and laborious hand to extend the blessings of a most maturely digested and faithfully executed system of education to all classes and conditions of youth. How well she may have succeeded can, perhaps, be best learnt from her success.—With many difficulties to contend against—with poverty within and opposition from without, she has steadily held her course onward, in the full confidence that in order to *win*, she had but to *deserve*, the patronage of the public. Nor in this has she been disappointed: the report of her friends every where is, that the public are pleased, and its manifestations are seen in the growing number of its matriculates. Still she is not in all respects as she should be, and the same liberality which sustained her in her infancy is looked to with confidence for the means of her future strength. It is believed that Bethany College has yet friends who feel it their duty to lend a helping hand to her, whenever they shall be convinced of her ability to effect the great end of human improvement, in accordance with a sound, rational, and moral system, and that they have only been waiting till they could feel satisfied, that a scheme so plausible and beautiful in theory, could be made really efficient in practice: in other words, that the *experiment* of a College located in the country, with no claims but those of literature and science to fascinate students, and based upon a system of the most rigid and uncompromising morality, could be sustained and supported in a community where the whims and caprices of the student are too often consulted by the parent more than his true interest, and the untaught and blinded judgment of boys taken as the rule and standard for the action of men. To all such we now with confidence appeal, and, with the history of four years in our hands, challenge their patronage.

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The most timid and cautious philanthropist can no longer doubt the ability of Bethany College to sustain herself. Amidst difficulties like those of no other institution, she has still, by the unrequited and almost gratuitous labors of her Faculty, borne up and strengthened; and the opening of the present session gives promise that she will not be deserted. At no period from her commencement have her prospects for a good proportion of students been so fair and hopeful, as now.—Not only are our numbers increasing, but the character and habits of those who enter are both of the best that our country, broad and diversified as it is, can afford. So that whether we be judged by our numerical strength or the intellectual and moral stature of our classes, we fear not a comparison with colleges even of older years and broader foundations. We refer with confidence to our graduates, few as, from our short existence they must be, for evidence in our behalf, and stand ready to abide the character they may give us. They are our epistle, and we only desire that they may be known and read by all men.

But students alone do not make a college. They are necessary in the absence of an endowment to support a Faculty; and, in all cases, to enable a college to extend its usefulness; and with so full a Faculty as that of Bethany College, students are needed in more than ordinary numbers to produce any thing like a fair remuneration for the services rendered. But if we had them to overflowing, still this would not be enough. Suitable buildings, costly, but necessary apparatus, and a large and well selected library, are essentials to a great institution, and these must wait the liberality of the friends of learning. Much has already been done by the Trustees of Bethany College to anticipate its wants in these respects. They have erected good and commodious buildings, provided the more important and generally useful articles of a philosophical and chemical apparatus, and gathered together the nucleus of a choice and valuable library. But in doing so they have anticipated the donations of her friends, and contracted a debt of no small magnitude. To discharge this debt, to enlarge our library, and to perfect our apparatus, are points now of the first importance. They cannot be effected, however, without an extension of that liberal support which has already, by some, been afforded. Virginia, Kentucky, Illinois, and other states have set some praiseworthy examples of liberal benevolence, for which we, in common with the friends of education, must thank them. In the true spirit of a broad philanthropy, they have looked to our capacities for good, and not to our geographical or territorial position. The promotion of the great ends of a rational, moral education, has been their object, and they have hence overlooked the more contracted motives by which we are too apt to be

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governed, and thrown their bread upon the waters, most likely, in their judgment, in after days to return it. We look with confidence for other expressions of public good will, and appeal to the patrons of education every where, to allow Bethany College to be the humble, though faithful agent, in promoting the best ends of human life—a preparation thorough and perfect, in consonance and harmony with the genius and destiny of our race, of the sons or wards they may have to educate, for the discharge of the duties soon to devolve upon them as citizens, responsible to society, and creatures amenable to God. We solicit their aid to enable us to go on with more ability in the discharge of the great labors we have undertaken, and ask their confidence in managing for the public good, the contributions they may feel themselves called upon to make for the promotion of this best of ends—the intellectual and moral elevation of our common country.

P.

A NOTE—BY THE WAY.

☞ My remarks on the three divine institutions have elicited two objections, or rather inquiries—one concerning the divine authority for *the state;* the other, touching the proper construction of the sentence, "Any institution got up *in aid to any of these*, or as a substitute for them, is wanting in some great point, which will finally prove its ruin." *Query*—Does this sentence inhibit the institutions called Schools of Learning, Bible Societies, Missionary Societies, Alms Houses, Hospitals, Orphan or Lunatic Asylums, &c.? We have not room at present to discuss these matters. Most of these benevolent institutions, if properly organized and conducted, are but concentrated and prudential ways of discharging Christian duties. That the ignorant should be educated—the poor fed, clothed, and visited in times of sickness—that the Bible should be translated and circulated—that evangelists should be sent out to announce the glad tidings, are not debateable matters. They are duties incumbent upon all Christian societies. That they may attempt to discharge these duties in a proper or an improper manner, will be readily granted; but that these Christian duties ought to be performed by individuals or associations, is not to be debated. But that secret conclaves, bound by horrible oaths of secresy, with all their paraphernalia of imposing ceremony, and prostitution of religious ordinances, must be countenanced by Christians, if they presume to associate in any way to perform any one class of Christian duties, which they could not so well discharge otherwise—is an assumption which no good cause would warrant, and no ingenuity could defend.

That God has given civil and municipal laws, ordained kings and governors, and given them power to enact laws, and to punish with civil pains and penalties, is, methinks, satisfactory evidence that the State, as well as the family, or the church, is his institution. But of this hereafter.

A. C.

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DOWLING'S HISTORY OF ROMANISM.

"*The History of Romanism, from the earliest corruptions of Christianity to the present time, with a full Chronological Table, Analytical and Alphabetical Indexes and Glossary; illustrated by numerous accurate and highly finished Engravings of its ceremonies, superstitions, persecutions, and historical incidents*—By Rev. John Dowling, A. M., *Pastor of the Berean Church, New York.*

Μυστηριον Βαβυλων ἡ Μεγαλη ἡ μητηρ των πορνων και των Βδελυγματων της γης.

'*Mystery, Babylon the Great, the Mother of Harlots, and of the abominations of the earth.*'—New York, 1843"

In this work are abridged views of Romanism in all its prominent characteristics; an immense assemblage of facts and documents connected with the development and history of this great mammoth institution of error and iniquity. Popery is developed in this treatise from its birth to the present hour. Its various and numerous errors are traced to their origin. We have in it Popery in its origin, in its glory, in its decline, and in its present preternatural efforts to save itself from ruin. The world's midnight, from A. D. 800 to Gregory VII., 1073, is portrayed. Popery in England—the Waldenses—the Albigenses—the Protestant Reformation—the Inquisition—the Council of Trent—with a vivid account of the great reformers and opponents of the advances of this Man of Sin, together with the present condition of Popery in Europe and America, constitute the prominent topics in this interesting and elegant volume of 671 large royal octavo pages, containing over forty highly finished engravings: price $3 00. The agent for this work is Mr. Alexander Walker, of West Liberty, Ohio co., Va.

We desire for this book a very large circulation. It is very opportune just at this crisis. Every thing civil, moral, religious—all our birthrights are assailed by every advance of this mammoth superstition in our beloved and happy land—an idolatry and a superstition which have spread darkness, error, delusion and misery over the fairest portion of this earth, prevented the conversion of the world, and built its fortunes by every species of violence—war, perfidy, and persecution, upon the ruins of man's best and dearest rights of personal liberty, life, and happiness. It is only necessary to enlighten this community in the true spirit and character of the Papal system, to secure them against its insidious attacks upon every thing we as a people hold dear and sacred. Let every one who buys this work communicate freely to all around him the developments which it reveals, and the facts which it records. We have many books on this subject; but the present volume contains, within a comparatively short compass, matters which spread themselves over many pages of civil and ecclesiastical history.

A. C.

"VIRGINIA—ITS HISTORY AND ANTIQUITIES."

This is the title of an octavo of five or six hundred pages, recently published,—and with which the public, especially Virginia, can scarcely fail to be pleased. It is got up by Mr. Henry Howe, who has spared no pains nor labor in making it just such a book as every Virginian, who really and truly loves the Old Dominion, will be re-

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joiced to meet with. Full of the most interesting facts, traditions, and biographical sketches, anecdotes, &c., relating to the history and antiquities of Virginia, and at the same time embracing a condensed view of her more solid history and important statistical and geographical descriptions, this work will be found both interesting and useful.

Every country family has its tradition, and almost every family has some far-off ancestor who has done some feat of patriotic daring, worthy to be blazoned in the legendary heraldry of his honored descendants. Virginia is no exception to the rule: she waded through fire and flood to her independence, both from British oppression and Indian aggression, and we like to hear the tale of these old struggles. But the passing anecdote is soon lost in the lapse of years, and many an incident of thrilling interest is forgotten amidst the troublesome realities of our every day cares. It is a grateful task, therefore, to gather into permanent form these fast-fading features of the olden time and treasure them by as the old family mementoes of those who are long since gone. This task Mr. Howe has done—and, for one, we feel obliged to him.

The work is also embellished and illustrated by more than one hundred engravings, giving views of the principal towns,—seats of eminent men,—public buildings,—relics of antiquity,—historic localities,—natural scenery, &c. &c.—all of which serve to increase its value and heighten its interest. Most of them are from drawings taken by Mr. Howe himself; and from a familiar acquaintance with the original of many of them, we have no doubt they will be at once recognized as honest and faithful representations. To the whole is appended a historical and descriptive sketch of the District of Columbia, which, to the general reader, is of much value.

Upon the whole, we commend the book to all warm-hearted sons of the Old Dominion, at home or abroad; and wish Mr. Howe a handsome return, both in gratitude and patronage, for his labor.

P.

CHRISTIAN JOURNAL.

In consequence of the avocations and distance of brethren Ayres and Raines, late editors of the "Christian Journal," from the office whence it issued, they have committed it to brother C. Kenrick, of Louisville, Ky., who has undertaken to edit and conduct it in that city. Had its late editors had time to have attended to it, and had the superintendency of it under their immediate eye, they could have made it still more interesting than it was. It contained, indeed, numerous excellent essays and much general intelligence. We have full confidence in the ability and prudence of brother Kendrick, and doubt not that it will be still be more worthy of the patronage of the brethren, he having taken it under his special care and management. We shall publish his card in our next.

A. C.

OBITUARY.

DIED, in Middlebury, on the 21st instant, Honorable CHARLES SUMNER, one of the Associate Judges of this county, aged 51 years.

The deceased had long been a resident of the place in which he died. Near 30 years ago he emigrated thither from New England, at

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a time when this country was mostly new and uncultivated. Providence smiled upon his pathway, and from the youthful pioneer of the then far West, he rose to wealth, honor, and influence. For 11 years past he has held the office of Associate Judge. He was elected to the Bench in Portage county, and held the distinction conferred upon him until the division of it, occasioned by the erection of Summit county. He was then elected to the same office in this county. As a Judge, he brought with him into the judicial department to which he was called, good sense and respectable legal attainments, and discharged the duties assigned to him with faithfulness and assiduity. As a man, he always bore with him great affability and suavity of manners, and uniformly manifested a pleasing degree of frankness, accessibility, and warmth of friendship. As a man of wealth, he was benevolent and liberal, and was ever ready to extend aid to the needy and to the enterprizes of philanthropy and benevolence. He was a man of fine constitution and uniform health, and able to be on the bench in the former part of the recent term of Court in this place, and finished his earthly career on the day of its adjournment. His disease was pneumonia, and from the first baffled all medical skill and assiduity, and to the last he labored under almost total mental derangement.—*Amer. Democrat.*

Judge Sumner was long known to myself. I have always found in him a friend. He was a Trustee of Bethany College and a liberal subscriber to its erection. His death to me was wholly unexpected. I sincerely sympathize with his excellent widow and with their only daughter in their bereavement. A. C.

From the London Christian Messenger.

ITEMS OF NEWS.

Tremadge, April 10, 1845.

Some years ago a few persons belonging to the Scotch Baptists, came to the determination that the doctrine taught by them was not scriptural. The first thing which became doubtful was the work of the Holy Spirit; then creeds, or confession of faith as a bond of union, &c. When those things were made known it caused some confusion among the churches. Just at that time we had heard of the Reformers in America, through the periodical edited by Jones of London, and were much supported and encouraged to persevere in a closer examination of our tenets—to take the Bible alone as our rule of faith and obedience. It is a curious fact, that the writings of the Reformers in America were wholly acceptable to all the Scotch Baptists in Wales so long as Jones of London held his communication with these American brethren; but as soon as he turned to be an enemy to this reformation in the least degree, a great part of them followed him. We soon found that a tempest was coming against us. However, the consequence was,

In Ramoth, Merionethshire, ten persons were expelled for their exertion to learn the way of the Lord more perfectly. These formed themselves into a church, and are now double their number. The name of their minister is Robert Rees.

At Harlech six persons were expelled for the same reason, and have increased to fourteen. William Pugh, minister.

Cricieth, Carnarvonshire.—It this place it happened that the majority held the Reformers' views of divine truth; so they retained the chapel: but those (eleven) who would not abandon even a single item of their creed, for a closer adherence to the scriptures, went away, being at the same time unable to give any reason for their departure. One of them said that it was *as impossible to believe the gospel, without some direct influence, as to create a world!* What is this less than making God a liar? Since they left, thirteen have been added. We now number thirty six, and enjoy much consolation in the Lord. William Jones, minister.

Lately eighteen persons departed from the Baptists at Slanidloes, and joined with us.—About the same number followed their example at Machynleth

Peumachus.—The small church in this place was of one mind, and with one accord joined in with the commandment.

I cannot give an exact account of the churches at Hanfairtalhaiarn, Tremercholn, &c.; but there are about six other places where there are small churches.

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The Welch are very religious indeed; but we can scarcely hear any correct idea uttered, nor any of the New Testament institutions kept. They love theory and sophistry better than the truth; their hobbies are associations, yearly, quarterly, and monthly meetings, weekly prayer meetings, Sunday schools, tee-totalism, &c.

While divided into so many sects, one abusing the other—at the same time the most acceptable saying from the pulpits is, that "*there is no difference with which of the sects to join, if possessing a good conscience*" But, alas! a good conscience may be of the ideal character However, it is quite evident, by such ideas as the above, that they do not value the divine precepts; nor do they regard God's commandment as of so much weight as their own traditions.

Among such foolish religionists we want more zeal and exertion, and able men to defend the faith once delivered to the saints.

I hope you will be able to continue the publication of the Messenger. I do all I can to circulate it; but very few in this country can understand English, and much fewer have an inclination to learn the truth fully.

Yours truly, W. J.

W. W. WHITAKER.

Brother Campbell,

BUT a short time has elapsed since the graduating *class* stood around you to listen to your parting words, and solemn words they were; and yet few of us at the moment had the faintest conception that they would be so soon and so mournfully fulfilled.

Near the close of your address you remarked to us, who so full of life and hope stood before you, 'You will never all meet here again' It was true—we looked then into each other's faces for the last time. One of that band, the youngest and the most gifted, has already departed—gone in youth from his friends, and the bright prospects which a hope illumined future spread out before him, to peace and joy in the Paradise of God.

I enclose with this, a copy of verses as a slight tribute to the memory of the departed, in the hope that they may serve as a memorial to all his fellow-students, of one whose memory I know they will all gladly cherish.

Lines to the Memory of W. W. WHITAKER.

Dear lost one! how shall friendship pay
Its fitting tribute unto thee;
How 'grave upon thy early tomb
Words worthy of thy memory?
For, oh! cold words can ne'er reveal
The desolation that we feel.

Remembrance hurries on the past;
And brings back, to the stricken heart,
Those bright scenes in our happiest years,
In which 'twas thine to bear a part;
Scenes round which memory lingers yet,
While link'd with thee we cant forget.

In learning's halls we saw thee stand
Pre eminent—above the rest—
Amid the noble and the good—
Thyself the noblest and the best;
And none within our hearts shall be
More deeply shrin'd, through life, than thee.

Death's signet ne'er was plac'd upon
A loftier, nobler brow, than thine;
And ne'er did human heart contain,
For friendship's truth, a purer shrine;
And though high earthly gifts were giv'n,
We know thy trust was all in heav'n.

Scarce had the wreath of learning been
With honor plac'd upon thy brow,
E'er we were call'd to shed our tears
Of sadness o'er thy lowly bed;
And, oh! we trust that even now
A nobler crown enwreaths thy brow.

Then why our tears since thou art blest,
From earth, and toil, and sorrow, free?
Why not exult that thou hast gain'd
The wreath of Immortality?
Then be it ours to follow on,
Till we arrive where thou hast gone.

WILLIAM BAXTER.

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TRIBUTE OF RESPECT.

NEOTROPHIAN HALL,
Bethany, Sept. 5, 1845.

Society met according to adjournment. After which Mr. CLIFTON R. ESTILL addressed the house, stating the loss sustained by the Society in the death of two of its members—Mr. WILLIAM WHITAKER and Mr. WILLIAM GEORGE, who were young men of the first character and standing, worthy to be remembered by all to whom they were known. After some preliminary remarks, Mr. Estill offered the following resolutions, which were unanimously adopted:—

1st. That the regular business of the Society be suspended for the evening.

2d. That our hall be clothed in mourning, and that each member of the Society wear crape on the left arm for the term of thirty days.

After which Mr. WILSON KENNAN proposed a third resolution:—

3d. That these resolutions passed be published in the Millennial Harbinger, and that a copy of the proceedings be transmitted to the parents of the deceased.

After which the Society adjourned.

JAMES R. SALTONSTALL, *Presdt*

JAMES B. JOHNSON, *Sec'ry*.

CONTENTMENT.

CONTENTMENT, rosy, dimpled maid,
Thou brightest daughter of the sky,
Why dost thou to the hut repair,
And from the gilded palace fly?

I've traced thee on the peasant's cheek;
I've marked thee in the milk-maid's smile;
I've heard thee loudly laugh and speak
Amid the sons of want and toil;

Yet in the circles of the great,
Where fortune's gifts are all combined,
I've sought thee early, sought thee late,
And ne'er thy lovely form could find:
Since then from wealth and pomp you flee,
I ask but competence and thee

MANNERS.

BACON COLLEGE,—*Harrodsburg, Ky.*

THE Trustees of Bacon College have the unexpected gratification of announcing to the public, that arrangements have been made, by which the services of President *James Shannon* have been secured to this Institution for at least five years, if not permanently.

It is known that Mr Shannon, after having made great sacrifices under the impression that Bacon College could, and in the hope that it would, be promptly and adequately endowed, had at length been compelled by a sense of duty to resign the Presidency in consequence of the continued embarrassed condition of the finances

But, influenced in part by very powerful and unequivocal manifestations of public sentiment in regard to the fate of the Institution in this event, the Christian congregation at this place has, with a praiseworthy liberality, stepped forward and aided the Trustees in retaining this accomplished, energetic, and successful instructor.

An earnest appeal is once more made, particularly to the generous people of Kentucky, to rise up in support of this, one of their *home* Institutions. Send on your sons to Bacon College in the full assurance that their physical, moral, and intellectual powers will be most carefully and advantageously cultivated

The next session will commence on the first Monday of September, 1845, and continue ten months, under the following Officers:—

JAMES SHANNON, President, and Professor of Intellectual and Moral Science.
SAMUEL HATCH, Professor of Natural Science.
GEORGE H. MATTHEWS, Professor of Languages.

In the Department of Mathematics, the Freshman and Sophomore Classes will be instructed by President Shannon, and the Junior Class by Professor H H. White, of Greenville Institute. The Preparatory Department will be under the management of Mr. Askew.

Terms in advance.—$30 in College Proper, and $1 each half session for fuel. From $16 to $24 in Preparatory Department.

Board can be had in the best families, convenient to the College buildings, from $1 75 to $2 per week.

B. C ALLIN, Secretary of Board of Trustees.

Harrodsburg, August 18, 1845.

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THE

MILLENNIAL HARBINGER.

THIRD SERIES.

VOL. II. BETHANY, VA., *NOVEMBER*, 1845. No. XI.

TRACTS FOR THE PEOPLE—*No. II.*

THAT the Bible contains a revelation from God, is susceptible of every variety and degree of evidence which guides men in the affairs of this life. We have no species of moral evidence that affords to mankind a higher degree of assurance than that on which Prophets and Apostles demand our unwavering confidence. If we admit that there is truth in history, sincerity in martyrdom, value in learning, advantage in talent, excellency in truth, reason in the universe, or a Creator in the heavens; then must we admit that the Bible is inspired by infinite wisdom, and presented to man by his Almighty Father and Benefactor. But as we have given a specimen of the indirect evidence in proof of its divine authorship in our "*Tract No. I.*," we shall now exhibit a sample or two of the direct proof which it offers in support of its claims upon the assent of our understanding and the consent of our hearts.

The grand climax of moral evidence consists in the possibility, the probability, and absolute certainty of any fact, event, or proposition.—When we can show that the fact presented in any proposition is *possible*, that it is *probable*, that it is absolutely *certain*, we have gone through all the forms of argument upon which the truth of any proposition is admitted. Beyond these reason asks no more, because she can give no more. True, the last implies the former two; yet there is an advantage to most minds in ascending, step by step, to any commanding eminence.

Now the grand proposition is, that *God has spoken to man in the Bible.* That it is *possible* is evident from the fact, that God thunders in the clouds, murmurs in the tempests, whispers in the breeze. Still more evident from the fact, that he has taught the lion to roar for his prey, the beasts of the forest to commune with their companions, and the birds of the air to sooth the human ear with their melodies.—

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But most evident from the fact, that he has given to man a tongue to speak, and an ear to listen to the voice of his brother. The inference, then, is, that God possesses the power which he has imparted to man; that he who taught man to reveal his mind and will to his companions, and even to some domestic animals that wait upon his word, has the power to reveal his own mind and will to his creature man.

But we advance a step farther, and assume that it is *probable* that God has spoken to man. This we argue from the fact that God can speak, that man desires to hear him speak, and that he has created no rational desire in man for which he has not made a proper provision, either in himself or in his works. I need not ask the question, as if any one doubted it, whether there is any desire in man comparable to his desire of life? Nor need I attempt to prove to any one, that of all knowledge imaginable there is none so desirable to man as the knowledge of his own origin and of his ultimate destiny. Now as God has created these desires, and as he is supremely kind and bountiful in all his original creations, and in his constant providence for all the reasonable and lawful wants of man, is it not probable that at some time or other he has made a verbal or oral revelation of himself in some way intelligible to man?

But in the second place, I argue the *probability* that God has spoken to man from the indisputable fact, that man himself speaks. Some, I know, assume that language is natural to man, because he has organs of pronunciation; but in good sense, and in good logic, one might as reasonably argue that Greek or Hebrew is natural to man, because he has the power of understanding or of pronouncing those languages.—But who ever spoke a language that he did not first learn from another? We all have our vernacular—our mother tongue. We could as easily conceive of one born without a mother, as of one speaking Greek that did not first hear it. But as there certainly was one man who never had a mother or a father, that man could have no mother tongue—no vernacular. God, then, must have taught man to speak, *viva voce*, inasmuch as language is only an imitation of distinct intelligible sounds; and as all language comes by hearing, and hearing by the word of another, (*for the deaf have no words, though they have organs of pronunciation,*) we must, in all reason, conclude that the first human speaker had heard God himself speak.

So Moses, in accordance with our reasoning, teaches that God talked with Adam, and first gave names to things. Moses also informs us that he left one class of objects for Adam to name, and that "whatever Adam called every living creature, that became the name of it."

No class of linguists, rhetoricians, or philosophers, has ever been

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able to explain the origin of language on the principles of human nature. They agree in one point, viz.—that it was not originally a *conventional* thing; that no company of men could assemble to discuss or decide upon it; which is, if properly comprehended, an unanswerable proof of a superhuman origin. So, with the immortal Newton, we conclude, that "God gave to man reason and religion by giving him the use of words."

That all mankind had at first one language, and one and the same religious faith, is very clearly and logically inferrible from the most ancient traditions, and from the structure of the three great dialects of speech from which the modern gibberish of nations has descended.—This, however, is a task not to be imposed upon us, nor undertaken by us, in order to the consummation of our present argument. The strong probability that God has spoken to man is, we presume, already established from the simple fact that *man himself speaks;* and that no man can give himself intelligible language, but must receive it from another.

But we shall ascend from the possible and the probable to the absolutely certain evidence which the Bible itself furnishes, that God has, in that volume, spoken to man. The evidences which that mysterious and sublime book tenders to those who approach its sacred pages with a candid temper and a becoming reverence, are its doctrines, its precepts, its promises, its miracles, and its prophecies. To these are added the testimonies of unbelieving Jews and Pagans, living contemporaneously with the periods of its development and establishment in the world.

Now as the miracles and the prophecies are matters of record in the book itself, as much as its doctrine, its precepts, or its promises, they are equally matters of faith, because alike matters of sacred history.—Still, portions of the prophecies, not fulfilled when the last of the Prophets and Apostles died, being yet in progress of fulfilment, afford good authority for classifying the evidence of the divine origin of the Bible under three distinct heads—the intrinsic, the extrinsic, and the mixed.

The *intrinsic* evidences consist in the doctrine, the precepts, the promises, the miracles, and the prophecies, published and fulfilled in the records of the book itself. The *extrinsic* are the testimonies of unbelieving Jews and Gentiles, given to the facts reported in the Old and New Testament records. The *mixed* are, its prophecies fulfilled since the book was completed, those now fulfilling, and these hereafter to be fulfilled, together with those monumental institutions appointed in the Holy Book and observed ever since its publication, down to the present day.

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Now of all these classes of argument and evidence, we shall select but one, or a part of one of them, in demonstration of what we mean by the *absolute certainty* which the enlightened Christian enjoys, that God has, in very deed, spoken to man. That shall be a portion of the class of mixed evidences.

Nothing, it is alleged by some, produces absolute certainty but the evidence of sense. But even our senses sometimes deceive us.—There is, perhaps, something better than the mere evidence of sense — The doctrine and the miracle combined, or the thing seen by the outward eye corresponding with the promise of it, is better than either apart. They are, indeed, two witnesses instead of one. The doctrine speaks for God, and so does the miracle. A prophecy written in a book a thousand years ago, fulfilled before our eyes, is the highest demonstration that can be given to man of the authenticity and inspiration of the book in which it is written. The proposition and the miracle must agree. They must be equally worthy of having God for their author.

But under the name *miracle* we include more than is sometimes designated by that very indefinite term. The raising of a dead man to life by a word, and the foretelling of a complex event, not depending on the laws of nature, a hundred or a thousand years before it happens, are equally demonstrations of the divine presence and power in the person professing to be sent by the Creator of the universe.

With us *a miracle is a display of supernatural power in attestation of some proposition presented by God to man for his acceptance.* Miracles are, therefore, *signs manual* attached to commissions to authentic messengers from God. They were always vouchsafed to *special* messengers to gain special credit to their messages.

By a *supernatural power* we understand a power that holds in obedience the laws of nature, according to the will of him that possesses it. It is a power that suspends, governs, or directs the laws of nature according to the pleasure of its possessor, but with reference to public advantage. Such was the power vouchsafed to Moses, to Jesus, to many of the Prophets, to all the Apostles, and to some of the Evangelists of Jesus Christ.

Of this supernatural power there are two sorts—one that extends beyond the physical laws of nature; and one that extends beyond the intellectual power of man. The foretelling of some complex future event, not depending upon any human knowledge of the operations of matter or of mind, is as clear a proof of supernatural intellectual power, as the removal of a mountain, by a word, would be of a supernatural physical power. A man that could now predict the fortunes

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of a city, a family, or a nation, for one, or five hundred years to come, would give as clear indications that he possessed the Spirit of God and was divinely commissioned, as if he raised the dead.

But they are not always proofs to the same persons. Sensible and outward displays of physical power—such as the miracles of our Lord and his Apostles, were addressed to the senses of living men, in support of their pretensions to a divine call and mission. But the foretelling of an event, long distant, is not a proof to any contemporary auditor of the divine mission of the Prophet. The miracle is developed in the *accomplishment*, and not in the uttering, of the prediction.

When Jesus foretold that within that generation the temple would be so razed to its foundation, that "not one stone would be left upon another," not the prediction, but the accomplishment of it, was a miracle to those who witnessed that awful catastrophe. But who will not admit that those who had heard him utter the prediction, or those who had often heard it or read it, *before the siege* of Jerusalem, and who afterwards saw the city and the temple in ruins, according to the prediction, had just as ample proof and as full assurance that he spoke the truth, and was sent by God, as they had who heard him call Lazarus of Bethany out of his grave, and who witnessed his resurrection in obedience to the call? The fulfilment of prophecies long since uttered, written, and published, is, therefore, we argue, a perfect assurance of the divine mission and inspiration of the Prophet to all who live contemporary with the accomplishment, or even after the accomplishment, provided only that the document containing the prophecy was certainly extant before the consummation.

The way is now open to a full development of the assumption, viz. —that we who now live have just as perfect an assurance of the truth of the sayings and doings of Prophets and Apostles as they had who lived in their times; or, in other words, that it is not only *possible* and *probable*, but *absolutely certain* that God has spoken to man.

An induction of fulfilled prophecies, equal to a volume, might be exhibited from the Jewish and the Christian Scriptures. The Bible is the only book in the world, now or at any former period, whose prophecies are almost as numerous as its pages. No other volume presumes to give the whole history of time and of man but the Bible.— The book, as before shown, contains the *history* of one family for seventy generations, and foretells its future fortunes to the end of time. The Ishmaelites, the Idumeans, the Israelites, (descended from Ishmael, Esau, and Jacob,) and their countries, together with Egypt, Syria, Moab, Ammon, Amalek, Babylon, Tyre, Sidon, Nineveh, as well as the Chaldean, Medo-Persian, Grecian, and Roman Empires,

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with all the fortunes of the Christian church, are written out on the living pages of the sacred books of Prophets and Apostles. Persons, places, and events, ages before their appearance, are foretold with the accuracy of history, by Him who speaketh of "the things that are not" yet in existence "as though they were." I shall, however, only illustrate and exemplify in two or three particulars.

Had we room for a display of singular items occurring in the fulfilment of ancient prophecy, as a specimen of the unerring precision between the prediction and its accomplishment, we would quote and comment upon Deuteronomy, chapter xxviii, from the 48th to the 58th verse inclusive. In this passage Moses predicts the final catastrophe and ruin of his own nation by the Romans, *fifteen hundred and twenty years before it happened.*

He specifies various particular characteristics of that calamity. We shall notice but ten of them:—1. The people or nation by whom they should be destroyed, were to come from a remote country. 2. Their armies were to come as an *eagle* to its prey. 3. They were to speak a language unknown to the Jews. 4. They are described to be a *fierce* and savage people, not respecting age, sex, or condition. 5. They were first to station themselves among them, and then to devour their provisions. 6. They should besiege them in all their high walled towns and fortresses throughout their whole country. 7. They were to be reduced to such distress and famine as to eat their own offspring. 8. The most affectionate brothers would become evil disposed and cruel to one another; as also husbands and wives, parents and children. 9. The most delicate and tender-hearted ladies would devour their own offspring. 10 They should perpetrate these awful deeds *secretly* through fear of being robbed of their repast.

Let any one now read the account which Josephus gives of the fall of Jerusalem and the final calamities of that devoted nation, and see whether these ten items were not accomplished to the letter! Let him read to the close of his narrative of the delicate and elegant lady, who, in every circumstance, verified the prediction, in killing, roasting, and devouring secretly her own innocent and beloved infant, and say whether Moses did not speak by the inspiration of God.*

To those who witnessed these events, and who had in their hands the book of Deuteronomy then extant, in Hebrew and Greek, may we not say, that a miracle was exhibited, as indisputable as any miracle performed by Moses or Jesus in the presence of living thousands of spectators? But, to us, both the prophecy and the accomplishment are matters of record, and therefore matters of faith and not of sight.

* Josephus—Wars of the Jews, book 6, chap. 3, page 553.

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We shall, therefore, advance one step farther, and *show* a miracle—a display of supernatural intellectual power—by presenting a Jew at the proper angle of vision. Had any man now living the power of raising the dead, unless we accompanied him to the grave and looked on at the proper distance, we could not witness a miracle. So, unless we open the eyes of our understanding, and look with attention and discrimination in this case, we cannot see a miracle. Behold this Jew! Whose son is he?

His father Abraham was born three thousand eight hundred and forty-one years ago! His father circumcised himself and his long promised son Isaac some three thousand seven hundred and forty years ago. From Isaac sprang Jacob, Judah;—the Jews. That nation, counting from the birth of its founder, was contemporary with the Assyrian empire almost fourteen centuries. It was also contemporary with the Medes and the Persians, with the Greeks and the Romans, during their entire continuance, and now survives the last of them some thirteen centuries! But in all this so strange, so unprecedented an occurrence, where is the miracle! The Romans, under their General Titus, saw no miracle in the destruction of the nation, the city, and the temple, because they had not the prediction in their eye. Nor can any one see a miracle in this Jew unless he have the prediction in his eye. We shall now read the prediction while this circumcised Jew stands before us.

Jeremiah was carried captive by Nebuchadnezzar and flourished from the 629th to the 588th year before Christ. About the 600th year before Christ, or 2445 years ago, he writes the following prediction, chapter xxx. 10–24. "I am with thee, O Israel! saith the Lord, to save thee; *though I make a full end of all nations* whither I have scattered thee, YET WILL I NOT MAKE A FULL END OF THEE; but I will correct thee in measure and will not leave thee altogether unpunished." "ALL THEY THAT DEVOUR THEE SHALL BE DEVOURED, AND ALL THINE ADVERSARIES, EVERY ONE OF THEM, *shall go into captivity. They that spoil thee shall be a spoil,* and ALL THEY THAT PREY UPON THEE *will I give for a prey.*" Where now are the nations that *preyed upon the sons of Abraham!* Where are their *adversaries*—the Assyrian, the Medo-Persian, the Greek, and the Roman people! There lives not the man, in the four quarters of the globe, who can say that in his veins flows one drop of the blood of an Assyrian, a Medo-Persian, a Greek, or a Roman: while millions of the house of Israel, of the seed of Abraham, of the Jewish people, can severally say that in their veins flows the blood of Abraham, Isaac, and Jacob!! Is not, then, *every circumcised Jew* a miracle, a proof supernatural, that God spake by Jeremiah and the Prophets!!

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Two predictions are here fulfilled and verified to the letter. All these great masses are lost, being mingled with, and "DEVOURED" by, their conquerors. But they that have conquered, disinherited, and dispersed the Jews, could not devour them; for the Lord said, "*I will never make a full end of thee.*" The destruction of the one and the preservation of the other constitute two witnesses for the Bible, and literally fulfil a promise made to Abraham when leaving Ur of Chaldea, three thousand seven hundred and sixty-six years ago. Abraham, said God, "I will curse him that curseth thee, and I will be a God to thee and to thy seed after thee."

But not once, but often the same promises and prophecies are written by the same Prophets in a language somewhat different, and on that account the more certain of a fair construction. We shall take another example from Jeremiah, chapter xxxi. 35, 36, 37. "Thus saith the Lord who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, *then the seed of Israel also shall cease from being a nation before me for ever.* Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." Here, then, we have a solemn promise from God, that while time endures, while the world lasts, the Jews shall continue as a distinct and peculiar people—a standing miracle, indeed, of the truth of the Bible.

Many other peculiarities of the destiny of this awful and venerable nation are clearly pronounced by Moses and their other Prophets; such as the whole details of Deuteronomy, 28th chapter, of which I have room but for a single example, verse 37: "And thou shalt become an astonishment, a proverb, and a by-word amongst all the nations whither the Lord shall lead thee." Is this true of any other nation! Do we not hear it almost as often as we hear of the Jews! Yet Moses foretold it three thousand three hundred years ago! With these predictions in our hands, and a Jew before our eyes, do we not see a miracle—a demonstration of a power supernatural and divine!

As to the authenticity and the antiquity of the writings of Moses, we happen to have three copies of them, kept by different nations centuries before Jesus Christ—the Samaritan, the Hebrew, and the Septuagint. He that overthrows these, discredits, or repudiates them, may, by the same ingenuity and learning, discredit and repudiate all antiquity, all history, sacred, civil, and ecclesiastical. This prophecy and the law of Moses are in the keeping of the most ancient people and

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languages known to any living man. The case we shall, therefore, consider as fairly and fully made out, viz.—that it is *possible* and *probable*—nay, absolutely *certain* that God has spoken to man in the Law and in the Prophets.

But some one may ask for some miracle now extant in proof of the inspiration of the Christian Apostles. We might hand such a one the Apocalypse; but being a book of symbols, and not like the prophecies we have quoted, written in a plain unfigurative historic style, we shall give one example from the plain unadorned epistles of Paul. We quote from 2d Thess. chap. ii.—"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there be a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God — Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Even him, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

The case, or the occasion of this prophecy, is this:—In his first epistle to the Thessalonians, Paul had written of "the day of the Lord coming as a thief in the night;" and also of the change to be effected upon those who should be alive at his coming: "For *we*" said he, "which are alive and remain unto the coming of the Lord, shall not anticipate them that are asleep." From which sayings some then taught, that the day of the Lord's triumph over his enemies' destruction was soon to arrive, just as some now teach that *souls sleep*, because Paul thus spake of the dead. To correct these errors, Paul, in his second epistle, by the spirit of revelation, informs them that the day of the Lord's triumph and the fall of his enemies was then at a great distance. This leads him to expatiate on some great intervening events. That day shall not come till a great apostacy from Christ to another personage shall have occurred; till that MAN OF SIN, or "*the* man of

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sin"—the *lawless one*, described by Daniel, vii. 25, shall have been revealed.

The Apostle introduces this mysterious personage as one frequently spoken of among the Thessalonians. He calls him "*that* lawless one," or "*the* man of sin." He was described by Daniel in these words:—"He shall speak [impious] words against the MOST HIGH, and shall wear out [or consume] the saints of the Most High, and shall think [or determine] to change times and laws; and they [the saints] shall be given into his hand until a time, times, and the dividing of time; but the judgment [upon him] shall sit, and *they shall take away his dominion to consume and destroy it unto the end.*" This mystic man of sin, the POPE OF ROME undoubtedly, is described in the following particular points:—

1. He was to be the son or creature of an apostacy from the primitive faith and manners taught by the Apostles. As Napoleon the Great grew out of the French Revolution, so did the Pope grow out of the metropolitan hierarchies and councils that sprung from the defection of the ancient church.

2. This man without law opposed, in his pretensions, all that were called magistrates, or that were held in reverence by the people.

3. He placed himself upon a throne.

4. This throne was not erected in a Pagan temple, but in the church or temple of God. He is neither a Jewish nor a Pagan, but a *Christian High Priest, Father, or Pope.*

5. He shows himself to be, or sets himself up as a Vicegerent of the Almighty, and calls himself "HIS HOLINESS LORD GOD THE POPE."

6. He was not to appear for some time after the Apostle wrote this letter—not, indeed, while the Roman Cesars called themselves severally *Pontifex Maximus*, or *the Great High Priest of the Gods.*

7. But the *letting* or opposing Pagan chiefs are to be taken out of the way.

8. And when that is done, this mysterious son of perdition and of iniquity, called by Paul "*the lawless one*," should be fully developed.

9. He was to appear, after the *modus operandi* of the Devil, by good words, fair speeches, pretended sanctity—"by all the deceivableness of unrighteousness"—transforming himself into an angel of light, while at heart as black as Erebus.

10. God, it is affirmed, shall permit all those who loved not the truth in their hearts, to be deluded by this "WICKED ONE," that they all might be condemned as reprobate silver, as spurious coin, and removed from the faithful.

Such is the apostolic profile of the 1st of the Gregories—of him that

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plucked the golden mitre from the patriarchs of Alexandria, Antioch, Constantinople, and Jerusalem—who assumed to himself the government of the realms of Purgatory, the disposal of all the crowns of the heirs of Pagan Rome, and who by miracles of deceit gained the confidence of an apostate church and consolidated it into a *politico-ecclesiastic empire*—"BABYLON THE GREAT, THE MOTHER OF HARLOTS"—a monster once the wonder of the world and the terror of all the excellent of the earth.

Could any one, we may now inquire, not gifted by a plenary inspiration from the sempiternal source of light, to whose eye the past, the present, and the future are all alike, have thus so clearly, so comprehensively, and yet so minutely sketched the portrait of the most unnatural and mysterious monster of iniquity the world ever saw?

And what event more unlikely to happen, than that one pretending to be the VICAR of Christ, who, 20 years before this portrait was sketched, had been crucified between two malefactors without the gates of Jerusalem—than that one assuming to be the SUCCESSOR of that Galilean Peter, the fisherman, who had neither silver nor gold, and who had forsaken all that he had to partake in the toils, the trials, and the honors of his Master, would have ever thought of aspiring to such a giddy and ambitious eminence, much less of attaining it and transmitting it to hundreds of successors through more than twelve full centuries of years!!

No one can make himself thoroughly acquainted with the origin, progress, and consummation of the Popedom—as developed in the lives of the Popes—or spend one year in Rome, holding in his hand Daniel's portrait of this Man of Sin in his 7th chapter, and that of Paul in this letter to the Thessalonians, and not see a stupendous miracle in the literal and exact accomplishment of predictions so copious and yet so minute, held by the church of all ages and of all nations, and now read in all the languages of the civilized world, all literally verified in one individual person succeeding another, of the same grand characteristics, for so many centuries. He that does not, in these ample and precise specifications, recognize the finger of God in a clearly developed miracle of the most stupendous dimensions, has certainly sipped no little of the inebriating cup of delusions by which this great sorcerer has enchanted and deceived the nations of paganized Christendom.

Our faith in the gospel, we now conclude from these mere specimens of evidence, rests upon the clearest and most solid basis. It rests upon miracles well attested by others, and on miracles seen by ourselves. It rests upon the purity of its doctrine, the majesty and the excellency of its precepts, the riches, the fulness, and the glory

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of its promises. It rests upon the perfect originality, the unity, the grandeur, and the divine sublimity of its adorable Author. It was promulged by the purest, the noblest, and the most disinterested heralds that ever announced a new doctrine to men. It was sustained by their godly sincerity, their toils, their privations, their endurance of evil, and their glorious martyrdom for its sake. It enrols amongst its believers and defenders the greatest, the wisest, the best, and the most gifted of mankind. All that we love, admire, and venerate in human character, appears in the boldest relief in the piety, humanity, and universal excellence of its friends and admirers. It confers upon all its fully initiated disciples the whole circle of graces that adorn human nature, and fills their lives with the largest and richest clusters of the delicious fruits of benevolence and mercy. It is just such a message from the throne of heaven as, had we been duly enlightened, we might have expected; such a glorious display of divinity and humanity as fully and eternally glorifies God, and bestows infinite honor and happiness on man.

We hope to suggest a profitable manner of reading the volume which contains this divine philanthropy, in our next Tract. A. C.

HUME AND HIS MOTHER.

It seems that Hume received a religious education from his mother, and early in life was the subject of strong and hopeful religious impressions; but as he approached manhood they were effaced, and confirmed infidelity succeeded. Maternal partiality, however alarmed at first, came to look with less and less pain upon this declaration, and filial love and reverence seem to have been absorbed in the pride of philosophical scepticism; for Hume now applied himself with unwearied, and unhappily with successful efforts, to sap the foundation of his mother's faith. Having succeeded in this dreadful work, he went abroad inro foreign countries; and as he was returning an express met him in London, with a letter from his mother, informing him that she was in a deep decline, and could not long survive. She said she found herself without any support in her distress; that he had taken away that source of comfort upon which in all cases of affliction she used to rely; and that now she found her mind sinking into despair, she did not doubt that her son would afford her some substitute for religion; and she conjured him to hasten home, or at least to send a letter containing such consolations as philosophy can afford to a dying mortal. Hume was overwhelmed with anguish on receiving this letter, and hastened to Scotland, travelling day and night; but before he arrived his mother expired.

No permanent impressions seem, however, to have been made on his mind by this most trying event; and whatever remorse he might have felt at the moment, he soon relapsed into his wonted obduracy of heart. [*Quarterly Review.*]

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CREEDS.

"*A Plea for the Bible alone to govern the Christian Church; or some Essays against the Utility of Human Creeds to govern the Kingdom of Christ.*"

Such is the title of a strong and vigorous essay, of 24 octavo pages, price 12½ cents, by Elder *Jacob Creath*, Jun., of St. Louis, Missouri, 1845. It is a strong masculine essay, and worthy of the considerate reading of all apologists for written human creeds. We shall furnish our readers with a specimen of it. The first essay contains *Argument First*, and reads as follows:—

"*Argument First.*—We shall use the word *creed* in its usual and popular acceptation. Judge Blackstone says it is the usual or common signification of a word that determines its meaning. Words are the stipulated signs of ideas: these are clothed with words, as our bodies are with garments. Webster defines the word "creed" to be a brief summary of the articles of Christian faith. The Popish Manual contains a brief summary of the Catholic faith. The Episcopal Prayer-Book contains a brief summary of the faith of the Church of England. The Westminster Confession of Faith contains a brief summary of the Presbyterian faith: it is styled "The Constitution of the Presbyterian Church in the United States." The London and Philadelphia Confessions of Faith contain a brief summary of the Baptist faith; and the Discipline contains a brief summary of the faith of the Methodist Episcopal Church, according to the above great names of Blackstone and Webster. A creed, according to them and the above illustrations, is a *visible, tangible, written and printed book*, set forth to the world by each of the above named and highly respectable and numerous denominations, as a brief summary of their respective faiths.

The English word *creed* is derived from the Latin verb *credo*, (I believe,) and from the Saxon word *creda*, (I believe.) According to the above popular use of the word creed, a man's writings are not his creed—his sermon is not his creed—his views are not a creed. Calvin's Institutes are not the creed of the Presbyterian church—but the longer and shorter catechisms. Wesley's sermons and writings are not the creed of the Methodists, but a book called "the Discipline." Gill's and Fuller's writings are not the creed of the Baptists, but the London and Philadelphia Confessions of Faith. We do not call the sermons, nor the discourses, nor the writings of one man, the creed of a denomination; but a brief summary put forth by the whole fraternity.—According to Webster, these denominations have not their creeds in their heads, nor in their pockets; but in a printed book. This is a fair and common sense meaning of the word *creed* There was no Hume's History of England, nor Gibbon's History of the Fall of Rome, before they were written, printed, and circulated. They were not called *histories* while they were in their authors' *heads*—but when they became *visible* and *tangible*. A man cannot carry Hume's History in his head. The word *creed* is a definite and clearly defined word, as much as the word history, chair, table, or house. A person cannot

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carry a creed, nor any of the above named things, in his head. A creed must be written, printed, visible, and tangible; so that it may be examined and appealed to by the denomination who set it forth, and by the public. So much, therefore, for the popular meaning of the word *creed*. And, according to this broad and popular meaning of the word creed, the denomination to which the author of this essay belongs has no creed. If it has, he has not seen it, nor heard of it: and if our denomination had a written and printed creed, that would not prove that it was right to have creeds; two wrongs cannot make one right—two blacks cannot make one white.

The next question is, Are the above creeds authorized by the word of God—the Bible—or are they made by human authority? We say they were made by poor fallible man. Let him that says they are authorized by the sacred writings, point us to. 'Thus saith the Lord, You shall have a brief summary of faith.' This, the advocates of creeds are bound to do. Protestants, in their discussions with Catholics about the utility of the Mass, the Cross, and the Pope's supremacy, say, "Give us apostolic precept or example for these things, and we will have them too." James, the Apostle, says, there is one Lawgiver, who is able to save the obedient, and to destroy the disobedient.—Reader, how many do you say there are—one or four—one or fifty? Is the Pope the one lawgiver? or is it Luther, or Calvin, or Wesley? We say, it is Jesus Christ, the Son of God.

To all persons who believe that uninspired men have power to make laws to bind the consciences of men, we submit the following interrogatories:—1st. Have the Pope and his Cardinals a right to make a creed for the Protestants? 2d. Has the Pope a right to make a creed for all the world? 3d. Who gave him such authority? 4th. Has one Protestant a right to make a creed for all the other Protestant denominations? 5th. And will all of them agree to be bound by the creed of one? 6th. Can any one sect in Christendom renounce their creed, and submit to that of any other, and maintain its own separate existence afterwards? 7th. For example, can the Baptists adopt the creed of the Methodists, and remain Baptists afterwards? 8th. Can the Catholics adopt the creed of any one of the Protestant sects, and maintain the separate identity of the Catholic institution afterwards? 9th. Can America adopt the British constitution, and maintain her republican institutions afterwards? 10th. Can the European States adopt the American constitution, and maintain their kingly governments afterwards? 11th. Can two constitutions be obligatory upon one people or nation at the same time? 12th. Can America be bound by the British constitution and the Bill of Rights at once? 13th. Can any denomination of Christians be bound by a creed and the Bible at the same time? 14th. Can all the European governments be *grouped* under the American constitution, and support their separate identity? 15th. Can the Catholics and Protestants be grouped under the New Testament, and still remain Catholics and Protestants? 16th. Can all the Protestant sects be *couched* under the New Testament, and remain as they now are?

We subscribe, most heartily, to the following quotation from the 20th page of the Presbyterian Confession of Faith:—

'The Supreme Judge, by whom all controversies of religion are to

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be determined, and all decrees of councils, opinions of ancient writings, doctrines of men and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit, speaking in the scripture.' And on page 150, 'The scriptures of the Old and New Testament are the word of God—the only rule of faith and obedience.'

They are not simply a rule of faith, or the rule of faith and obedience; but the *only* rule of faith and obedience. Therefore, it is wrong to have any other rule than the *only* rule of faith and obedience.

Thus we have demonstrated—fully demonstrated, I trust, to the entire satisfaction of the reader, our first proposition, to wit:—That human creeds are unauthorized by God; that they are human productions; that they were made by fallible men; that they are human opinions, inferences, and deductions of the human mind from the scriptures; that they are traditions of men; that they are not binding upon the human conscience; that they are unscriptural and unnecessary."

His attributes of the Christian Creed concludes the tract. They are as follows:—

"The Bible is the Christian's creed. The Old Testament contains the Jews' religion: the New Testament contains the religion of Jesus Christ. If these two religions are false, then there is no true religion: then Mahometanism is false, Paganism is false, and all other religions are false. The attributes of the Christian's creed are seven:—1st. The Christian's creed is inspired; for Peter says, "Holy men of God spake as they were moved by the Holy Spirit." All Christians agree to this; but they do not agree that any human creed is inspired. 2d. The Christian's creed is authoritative: "The words that I speak to you shall judge you in the last day," says the Lord from heaven. 3d. The Christian's creed is intelligible: Paul says, "When you *read, you may understand* my knowledge in the mystery of Christ." 4th. The Christian's creed is moral in its tendency: "The word of the Lord is pure," (Psalm xix. 119.) 5th. The Christian's creed *is* perpetual: "The word of the Lord endures forever, and this is the word which has been announced as glad tidings to you." (Peter.) 6th. The Christian's creed is catholic: "He that is of God, hears God's word;" —"Preach the word;"—"Preach the gospel to every creature." 7th. The Christian's creed is perfect: "From a child thou hast known the Holy Scriptures, which are able to make you wise unto salvation;" —"All scripture is given by inspiration of God, and is profitable for doctrine, for correction, for instruction in righteousness, thoroughly furnished to every good work.

If the creeds agree with the Bible, then they are as useless as a fifth wheel to a waggon; if they disagree with the Bible, then they are pernicious and impious, and should be burnt, as the Ephesians did their magical books. (Acts xix.) This one argument sets them aside forever."

CHARGE OF UNITARIANISM.

By pure accident, and not by design, the correspondence of Elder B. W. Stone and brother A. Kendrick, on the allegations of Mr. N. L. Rice, have not until now appeared on our pages. We are much obliged

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to a brother in Kentucky, who recently called our attention to it.—It has been long on file in our office. Also, we laid off for publication the proposals for publishing the life of Elder Stone by Elder Rogers, and did not notice that it, too, had been crowded out, till the October number was in my hand completed. These accidents we much regret. The proposals for the publication also appear in this number. A. C.

MAY'S LICK, KY., December 14. 1843.

ELDER B. W. STONE:

Dear brother—IN the late discussion between N. L. Rice, (the Presbyterian champion,) and Alexander Campbell, Mr. Rice argued, or said, that his opponent held in fellowship in his church, Unitarians who made our Saviour a mere man, a created being, and who openly denied the divinity of Christ. He seemed willing to drive brother Campbell from the fellowship of Christians, and of course from heaven, because he would not drive you from the church on earth, and of course to hell—as he always gave your name in proof. Now, my dear brother, it is a fact of great solemnity, that the Presbyterians held you in their bosoms when your faith and piety were no better than they are now—and that now they are willing to denounce you, refuse the cup of blessing to you, and even consign you to endless torment, in order to asperse brother Campbell, and destroy the influence of our pious teaching. But it seems to me they are not satisfied with this, but willing to resort to wilful falsehood and slander. I therefore hope you will state once more, before you leave the stage of action, though it be the thousandth time, that you never taught any such sentiments, and call on Mr. Rice to take back the slander. I hope you will publish your statement in the Christian Messenger, and send it to Mr. Rice at Paris, Kentucky. Then we shall know that he wilfully falsifies when he thus represents you, as he has been doing through this state. I do think it is due to yourself and to the cause you have so nobly and so successfully plead.

May the Lord preserve you and your posthumous influence from the aspersions of wicked and unreasonable men!

A. KENDRICK.

REPLY.

Dear brother Kendrick—Brother Campbell has to suffer on my account, what I have had long to suffer for him. He is malevolently assailed for holding me in fellowship, for the reasons you have stated; and I have been with equal malevolence assailed for holding him in fellowship, because of his supposed errors. I have feared the real objects of our opposers is, to divide and conquer, and not because they love the truth, as it is in Jesus. The most zealous against us I generally find to be those who possess the least of the spirit of Christianity. Would our opposers love brother Campbell more, and willingly hold him in fellowship, were he to repudiate me? No such thing. They care as little for him as they do for me. Though they fear him more, they do not love him better.

I am now on the eve of time, busily arranging my affairs for eternity. The vessel which is to bear me to my eternal destination across the

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dark ocean, is now in view. Soon I shall bid farewell to earth, and be borne to another world. What I shall say may be considered as the words of a dying man, for which a speedy account must be rendered.

Mr. Rice is now in the acme of life; and in the confidence of his learning and natural endowments, feels his importance, and vaunts aloud in the presence of men. He takes the liberty to detract from others what he never gave, and to build for himself an indestructible monument of fame. Should he live to my age, it is hoped his mind will be so mellowed by years, that he will remember with sorrow his present course. But to the point:—

You inform me that Mr. Rice publicly charged me with being a Unitarian, who made our Saviour a mere man—a created being, and who openly denied the divinity of Christ.

Now I reply, for the last time, (so now I think,) that at no time of my long life did I ever believe these doctrines. I never taught them either publicly or privately, from the pulpit or the press. I am bold to say, no man ever heard them from me, or read them in any of the essays I have written and published on the doctrine of Christ. How Mr. Rice obtained his information I can only conjecture. He must have been very confident of its correctness, or, as a Christian or gentleman, he would not have dared thus to charge me before so numerous a crowd of people, and I not present. It looks like slander and backbiting, of which, one would suppose, Mr. Rice—the high-minded Mr. Rice, was incapable.

His evidence for believing and publishing these things of me may be *fama clamosa;* (but what man of brains will admit her testimony, as often false as true!) or he may have believed them by detaching an expression from my essays written and published. For example, he may have seen in my writings this quotation, "There is one Mediator between God and man, the man Christ Jesus." Ah! exultingly he may have said, I have now caught him; he is verily a Unitarian, for he calls the Son of God a man—the man Christ Jesus—he must then believe him to be a created being. If Mr. Rice knows no better, we inform him that these are the words of inspired Paul. If by them I am condemned a heretic, so is Paul; but Paul never believed that Christ was a mere man—a created being; and by him have I been taught to believe the same.

It is well known to all that know me, that I differed from the Presbyterians on their speculations in their Confession of Faith on the Trinity, when I was a Presbyterian. Yet was I unanimously ordained by the Presbytery, and held in communion by them. I was never charged with these things until I withdrew from them.

A person by reading the Scriptures may, by detaching texts and inferences, come to the conclusion that Unitarianism and all its doctrines are taught in that book. This thousands of very intelligent men have done. It cannot be strange if Mr. Rice, with his ingenuity and prejudice against an humble uninspired man, should by the same means come to the conclusions he has publicly stated against me. I should not wonder if he, by the same means, should prove any Trinitarian writer (those who wrote the Confession of Faith not excepted) to be Unitarian. Even Professor Stuart can see but a light shade of

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difference between the notion of a derived being, (as the orthodox view the Son of God to be,) and of a created being, as the Arians assert he is. To quibbling there is no end. I have long since viewed the practice as useless and dangerous, and leave it to those who are fond of trifles.

I do not expect to change the mind of Mr. Rice by any thing I have said or can say; for he boasted, as I am informed, that he was died in the wool, and therefore unchangeable. He will still affirm what he has said against me, maugre all evidence. A noted physician of Spain had introduced a system of physic, upon which he had practised and taught through life. When he became old, one of his former students advised him before he died to make a recantation of the system, as it was now found to be wrong, and injurious to the community. Sir, said the old Doctor, let all Spain perish first; for I have written and published it. So may Mr. Rice say, Let Stone's name be for ever blasted, and infamy be forever attached to his character, before I retract, for I have said and published it to the world.

For the sake of others I will briefly state my belief on those doctrines with which I am charged:—

1. "With us there is but one God, the Father, of whom are all things, and we in him, (*eis outon*, for him.) 1 Cor. viii. 6.

2. "And (there is) one Lord, Jesus Christ, by whom are all things, and we by him, (*di'autou.*) 1 Cor. viii. 7.

From these texts I have concluded that the Father is the *but one God*—called by Jesus himself "the only true God" John xvii. 5. This one God the Father is distinguished from all other beings in the universe by this attribute, "of him are all things." In the Greek it is *exhou*, of, or out of whom are all things. This is conceded by all to mean that he was the efficient or prime cause of all things in the universe. In the following verse Jesus Christ is called the one Lord, besides whom there is not another in the universe possessing the same attributes here ascribed to him, as "by whom are all things, and we by him." In the Greek it reads *di'hou*, by whom. This attribute *dia*, with the genitive, is no where ascribed to the Father, the one God; for it means the instrumental cause, as every Grecian will admit, and therefore cannot apply to the Father, the prime and efficient cause of all things.

3. According to this common sense exegesis, I believe that "God created all things by (*dia*) Jesus Christ." Heb. i. 2. "That he created the worlds and heavens, with all the inhabitants of heaven, whether they be angels, principalities, or powers—all were made by him," (*di'autou,*) the instrumental cause, not *up'autou*, the prime cause; this (*'upo*) can only apply to the Father in this case; and all things were made for him, (*eis autou,*) as being the heir of all things.

By the Son the Father rules the universe; for the Apostle adds, "By him (*di'autou,*) all things consist"—i. e. are kept in being and order, by him, the Lord and maker of all.

By the Son, or Word, the Father spake to the world all the words of salvation; for "God in these last days has spoken unto us by (*dia*) his Son;" by whom (*di'autou*) he saves, and will at last, "judge the world in righteousness;" and (*dia*) by whom he wrought miracles, wonders, and signs, for the confirmation of truth.

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These undisputed truths, so clearly revealed, naturally were linked with another important truth; seeing all things were made by him, therefore "he was before all things." He that descended is the same also that ascended up where he was before, above all angels, principalities, and powers, into heaven itself. Just before he ascended, the Son prayed to the Father to glorify him with himself, with the glory he had with him before the world was. This, with many other texts, proves that the Son, or Logos, existed in glory with the Father before the world was—before all created things in the universe; without him was not one thing made that is made.

This glorious being is the Son of God, the only begotten Son of God, and therefore divine—the children of men are human, because begotten and born of human parents—so is the Son of God divine, because begotten of the divine Father.

I have rejected the speculations respecting Jesus by many, which rejection is the sum or foundation of the heresy attached to me by the self-styled orthodox. The Jews concluded that Christ had made himself God and equal to God, because he said I am the Son of God. Though our Lord refuted the inference of duality of Gods in very plain language, yet the Jews would not open their ears to conviction; but accused him of blasphemy, for saying he was the Son of God; for which he was put to death. Christians have adopted their speculation, that he is the one God, equal to the Father, because he called himself the Son of God.

Some say that he is the eternal Son of God. This unscriptural and contradictory phrase I have also rejected as a mere speculation, and so have many of the orthodox and evangelists. Why are not they charged with Unitarianism too! These latter say he was never the Son of God till born of Mary—that holy thing which is born of thee shall be called the Son of God. From this text they argue that he was never Son before; but that holy thing, when born, shall be called, in future, the Son of God; and was, therefore, never Son before. This reasoning will prove fatal to their whole system. Isaiah ix. 6. "For unto us a child is born, unto us a son is given; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father." From the argument above, it follows that he never was such till born—was never Mighty God till he was born; for then, in future, he shall be called such. Would it not be better to omit these speculations, and confine ourselves to the language of scripture on this doctrine? So I think; and have but little interest in them.

4. I believe the Father sent the Son to be the Saviour of the world, that whosoever believeth on him might not perish, but have everlasting life. I believe that all power and authority in heaven and earth are given unto him, and that he is able to save to the uttermost all that come to God by him; that in him are all the treasures of wisdom and knowledge; that it pleased the Father that in him should all fulness dwell—the fulness of the godhead, the fulness of the Spirit, the fulness of grace and salvation. When we see him we see the Father—his image, his character, his glory, and perfection. Let me lose life before I would detract from my Lord one ray of his glory. To him that sitteth on the throne and to the Lamb be everlasting praise! Amen!

B. W. STONE.

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EDWARD IRVING.

THESE brilliant meteors in our ecclesiastic heavens very much attract the attention of our young preachers. They are, however, very unfit models for their imitation. They are more apt to copy their imperfections than their virtues. Still there are moral lessons to be learned from their history. Great talents and profound learning are not infallible safeguards against error, fanaticism, or enthusiasm. The history of this great man is replete with arguments of this sort. If rich and sublime eloquence alone could have made any man eminently useful in the pulpit, *Edward Irving* would have been one of earth's illustrious benefactors. Whether to charge upon his ill balanced mind or his ill usage from the church, I affirm not. Both may have contributed to his lamentable decline and fall. Still, to young preachers I would commend the biography of such men. A. C.

From the Boston Atlas.

EDWARD IRVING

Who has not heard of Edward Irving—the eloquent, the gifted, the pious, the erratic Irving? It was my fortune while in London frequently to hear him preach, both before and after his secession from the Church of Scotland; and never shall I forget the man, his matter, and his manner. I once, also, met him towards the close of his life, in the social circle, and I will endeavor to give the reader some idea of him as a man and a minister.

He was, as every one knows, at one period, pastor of a Scotch church in London, and there it was that I first heard this remarkable individual. One Sunday morning I proceeded, two hours before the time appointed for the commencement of the services of the church, and even at that early hour hundreds were waiting until the doors should be opened, all eager to obtain admission. Long before the crowd was let in, the carriages of Duke this, Lord that, and Sir something the other, drove up and disgorged their freights of wealth, and fashion, and beauty, for Irving was then the rage, and undergoing the process of being spoiled. He was, indeed, the great Sunday lion of London, and what would the fashion-hunters of the modern Babylon do without an idol? Have one they must, and have one they will, whether it be a specimen of mental greatness or corporeal littleness. From the Queen on the throne down to the giver of a good dinner, there must be the daily *monstre*, as well as the daily bread. Any thing will do; for we have seen, in this our day, an infinite small fraction of humanity petted in a palace, by royalty itself, while genius stood shivering at the portals, wishing that God had conferred upon it the distinction of littleness. Any thing *outre!* and Irving was *outre* enough to satisfy the morbid cravings of a fashionable mob. Well, having squeezed myself in, I got a standing place, where I could see pretty well all that was going on, and presently Irving ascended the pulpit.

He was tall and slender, but apparently firmly knit, and originally he must have possessed considerable strength. There was a slight

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stoop of the shoulders—most studious men have that—but his head, face, and long arms were the most striking portions of his person.

He gave out a hymn, and read a chapter, in a deep-toned solemn voice, as though he was fully aware of the importance of the great themes on which he was fixing his attention; afterward he offered up an extemporaneous prayer, in a broad Scotch accent, which was at first rather difficult to understand, and then came the sermon.

His subject was taken from the book of Daniel, chapter v., and the 25th, 26th, 27th verses; in which the words written by the mystic hand on the wall of Belshazzar's palace, "MENE, MENE, TEKEL, UPHARSIN." are translated by the Prophet.

He commenced his discourse in a low monotonous tone, and gave a brief historical sketch of the men and times referred to in the prophecy; and then, as if to suit his wealthy and aristocratical congregation, he commenced a violent and terrific attack on the Dives of the day. As he became fairly involved in this subject, his attitudes were extraordinary; and speaking on this part of my subject, I am reminded that I have not fully described his personal appearance.

His face and head were majestically formed, as far as features were concerned. From a high and broad forehead an abundance of raven black hair, parted exactly in the centre, streamed down in luxuriant ringlets over his broad shoulders. His nose was large and prominent, and his mouth well shaped, and very versatile in expression. He had high cheek bones, and his complexion was very dark; yet, swarthy as it was, a still deeper shade on the lower portion of the face showed that, in shaving, a beard blacker than usual had been shorn. But the most peculiar features of his face were the eyes, which were black, and would, had they ever seemed to look *at*, have seen *through* one.—Both of these organs of vision were strangely disfigured and distorted by strabismus—in plain English, he squinted most awfully. It was not a "cast" in the eye—such as George Whitefield had, and which his biographers tell us was at times rather a grace than a defect; but a downright deformity. And so bright were these eccentric "optics," that when he was animated, he seemed to shoot from them oblique lightning. His figure was attired in the peculiarly fashioned gown worn by ministers of the kirk of Scotland, so that his long arms were not enveloped in silken folds, but the coat sleeve was visible from wrist to armpit.

He had not proceeded far in his sermon when he began to lash the vices and extravagances of the rich, and then I thought at first that the pulpit would not long contain him, for now he would stretch his long body over the cushion, and with the Bible in his outstretched hands, he seemed in imminent peril of falling on the heads of those immediately under; then he would suddenly straighten himself, and extending his arms, he would look something like one of the models on which we see coats exhibited at the doors of tailors' shops. For a few minutes he would stand quietly, with his right hand pointing to heaven, and his left forefinger resting on the Bible, pouring forth a stream of eloquence, worthy, as to language and style, the old Divines; and, as if a fury had suddenly possessed him, he would move from one side of the pulpit to the other, flinging himself into all imaginable positions, and making the most singular and grotesque faces imaginable.

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To give our reader a correct idea of Irving's style, would be a sheer impossibility; for his manner, which had a vast deal to do with his popularity, could not be transferred by pen and ink. But spite of his eccentricities and extravagances, he was wonderfully eloquent. There was neither trick nor artifice about him—nothing about his genius—and sterling genius was his—of a meretricious nature—it was all good, hard, solid, sterling stuff, and would have passed current in any assembly, however intellectual, in Christendom. His denunciations were most terrific; and he sometimes reminded me, in many portions of his sermons, of the elder Kean—indeed, Irving made one read the prophecies, as Coleridge said Edmund Kean made one read Shakespeare—by flashes of lightning; dazzling, but not confounding.

I left Irving's church with the impression that he was a wild genius, but still a mighty one. The man was original in every respect, and profoundly learned. Like a comet he swept across the religious hemisphere, astonishing all and dismaying many; assuming in his eccentric course numberless changes, and at last appalling those who gazed in wonder at his splendid and perilous career.

They who would know more of Irving's mind should read his friend and countryman, Carlyle's article on his death. I pretend not to dive beneath the surface of things, in these papers, and therefore I pass on to record my last recollection of him.

Soon after the occurrences just noted, Mr Irving embraced those doctrines, in all sincerity I have not the slightest doubt, which led to his removal from the kirk of Scotland; and then Mr. Drummond, a wealthy banker of London, and two or three affluent followers of the preacher, procured him a place of worship in Berner's street, Oxford square.

In this place the mad scenes of the "unknown tongue" delusion were enacted; and, to the sincere regret of all Mr. Irving's sane admirers, he fostered and encouraged the fanaticism. Happening to be in town when he occupied this church, I went there one Sunday evening, and got in with great difficulty. On a platform at one end of the building a little altar was erected, on which were a cushion and a Bible. By this stood Irving, with one hand resting on the sacred volume, and the other holding a book, from which, in deep, guttural tones, he was reading a hymn. Above his head was a single globular lamp, which, casting a subdued light on his gowned figure, and on his picturesque head, produced a strikingly fine effect. He preached a short sermon; but, to my surprise, used very little action; for he stood majestically still, only at times moving his arms a little. His language was remarkably and impressively beautiful, reminding one of the diction of some of the quaint old writers and dramatists. Had I not known it was Irving, I should scarcely have taken the solemn, dignified individual before me, for the same person whom I had previously heard in Regent Square Church.

The last time I saw Edward Irving was at Chepstow, in South Wales, and not long before his death. He was then visiting an elderly lady there who had erected an Irvingite place of worship in that town, in which he preached at the opening. I was, with others, invited to spend the evening in his company; and if I had been struck with the alteration in his appearance in Berner's street from what it had been

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in Regent square, I was even startled at the difference in his person since I noted him at the former place. He was half seated, half lying on a sofa, when I entered the room, in a languid and half worn out state, and evidently undergoing great bodily suffering.

His long black hair was, now that I saw it near, prematurely streaked with grey; his eyes were sunken, his nose pinched, and a damp sweat was on his face. When I took his hand in mine I knew there was death in it. He had a short troublesome cough; but on his face was a pleasant smile; and now his strabismus was not disagreeable in appearance.

During the evening he talked very little. Before we left he read a chapter. I remember it well; it was the 22d of Revelations; and when he came to the 14th verse, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city," he repeated the words "into the city, into the city," twice, with solemn emphasis; and then kneeling down, he poured forth one of the most beautiful appeals to the Deity which mortal ear ever heard, or mortal tongue could ever utter. That prayer closed the evening; and, ere many weeks, into the city on whose glories he so loved to dwell, passed Edward Irving. A brilliant constellation, he had 'shot madly from his sphere,' not to be quenched in the blackness of darkness, but by its own unquenchable light to be guided back again into its heavenward course, and to be destined to shine forever in the Paradise of God.

ELEGANT EXTRACTS.

THE NEW SONG.

"*Worthy is the Lamb that was slain!*"

"*To Him that loved us, and washed us from our sins in his own blood, be glory for ever!*"

THE DESIGN OF THE NEW SONG.

ANOTHER design of the *new song* is evidently to show us the perfect *harmony* there is between the leading truths of the Bible and the prevailing sentiments of heaven. The Apocalypse is the Bible in *action*; the Bible is heaven in *principle*. Any man who will read attentively all the "lively oracles" which precede the visions of Patmos, will find nothing when he comes to the study of the latter but just what might be expected from the prominent place which the atoning Saviour holds in the former. And in like manner, were any man to read the apocalyptic visions of heaven *first*, and then to go through the canon of scripture backward, he would find nothing and no more about Christ in either Testament, than just what might be expected from the place which Christ holds in heaven. Both in heaven and the Bible Christ crucified is all and all. All the Prophets and Apostles of revelation just say what the armies of heaven sing. The harps of inspiration and the harps of glory are in perfect harmony. Gabriel might be an *ascended* prophet or apostle, and Isaiah and Paul *descended* seraphim or incarnate angels, so much alike are they in "glorying only in the cross of Christ."——

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Thus the heaven of the Bible sustains and exemplifies the great doctrines of the Bible. Both are equally full of one grand fact—that all salvation is only by the blood of the Lamb. All the lamps of revelation burn around the cross on earth, and all the glories of eternity blaze around the crucified Lamb in heaven. What a proof is this, that the word of God is *intended* to guide us to the Paradise of God! How true it is, that the holy scriptures are "able to make us wise unto salvation"!—for they teach chiefly what is now, and will be for ever, the chief theme of heaven. They make that the foundation-stone of personal piety here, which is the *top-stone* of perfection there—love to Him who loved us and died for us.———

Another design of the *new song* is evidently to prove to us how well pleasing to God, and to all heaven, salvation by the blood of the Lamb is. Indeed, there might be nothing else delightful in heaven—all are so taken up about this "one thing needful." Salvation by the cross absorbs all the hearts and harps around the throne. And upon the throne God and the Lamb seem to live and reign only for the purpose of beseeching us to be reconciled to them. And before the throne the eternal Spirit shines in *seven-fold* glory for the express purpose of helping our infirmities. The throne itself is not only a mercy-seat; it is also the ark of a covenant of grace, more brightly encircled and enshrined with the emerald rainbow of peace than the ancient mercy-seat was with the *shechinah* of glory. Yea, the throne itself is the very *fountain* from which the water of life proceeds, in a river equally pure, full, and free to whomsoever will drink freely. Heaven is, indeed, a father's house! Its "many mansions," many crowns, many glories, all show, as they shine, that many sons will be brought to glory. And, however many its angels are, "they are all ministering spirits to them that shall be the heirs of salvation."———

This universal confederation of all "the principalities and powers in heavenly places," under the eye and sanction of the godhead, for the grand object of commending and endearing redemption, proves beyond all doubt that the Father is more than *willing* to save—the Son more than *able* to save—the Spirit more than *ready* to help. They are solicitous, intent, united to do so. Every thing in heaven demonstrates that the good will of Deity to man is no narrow purpose, no doubtful plan, no grudging system, no equivocal promise of saving. It so satisfies saints and angels, wide and warm as their sympathies for mankind are, that they not only cry with a loud voice, "Worthy the Lamb that was slain," but exclaim with equal loudness and love, "Who would not fear and glorify thee?"—thus evincing that they neither see nor suspect any thing to hinder any one from doing so, to whom the gospel of the grace of God is sent by the providence of God. All their applause of God and the Lamb, and all their appeals to man, are founded upon the sufficiency of the atonement for "all nations, kindreds, people, and tongues." Now be it remembered, they are nearer to the Lamb's Book of Life, and know more about the purposes of God, than the narrow-minded theorists who presume to "limit the Holy One of Israel" to a *fractional* election. Nothing that all the armies of heaven say or sing indicates that they see or hear any thing in heaven to limit their appeals to us. Their loud "Who shall not fear and glorify thy name," is an appeal to "all nations."———

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Another design of the *new song* is evidently to show us how perfectly the blood of the Lamb can pacify and purify the conscience of the guilty. The spirits of just men in heaven sing the new song with as much composure as do the angels that never sinned. Not that they have no consciousness of their past guilt and vileness; but that they have such a consciousness of their perfect restoration to the divine favor and image, as balances all their memory of the past, and fits them to enjoy, without fear or shame, both the presence of unveiled Deity and of innocent angels. *What* they are, and *where* they are, unfits them to remember with pain, what they *were*. They do not *forget* what they were. They all say, "Our sins," when they sing, "Washed us by his own blood:" but their cheeks blush not, their lips falter not, their hands tremble not, as they bend over their golden harps, *out-singing* angels in the chorus of the *new song*. V.

ABOLITIONISM.

JAMESTOWN, O., September 25, 1845.

Dear brother Campbell,

I HEREWITH send you a copy of a letter of withdrawal from the church in this place, with my reply to it. If you think these letters worthy of a place in the Harbinger, you may publish them. They will serve to show the difficulties caused by the Abolition preachers of the North, who are constantly prating against the clergy. But for them, slavery would cease. They teach the people that slavery is a divine institution, and that they ought not to vote against it. But for them, all the people of the North would vote the Abolition or Liberty ticket, &c. &c. Next the clergy are charged with the crime of withholding the gospel from the people; they do not teach them their duty in regard to slavery, &c, (which is the only charge made by brother G***** against this church.) Now I frankly confess that I have thought it unnecessary to preach in this congregation on the relation of master and servant, where no such relation exists. It has seemed to me that, had there been no slavery in Corinth, there would have been nothing said about it in the epistles to that place. We read in the sacred history of several customs that prevailed among the people of that age—some lawful and some unlawful—which do not obtain among us; and it would be a waste of time for us to preach or write about things that do not exist.——Yours, &c.

M. WINANS.

THE following case, and the very sensible and just remarks of Elder Winans, are worthy of the consideration of many of our too enthusiastic Abolitionists. The *one idea* class of good men are admirably displayed in the person of our somewhat rickety conscientious brother G*****. I know of no class of men who stand so much in the way of the abolition of slavery as the abolitionists of the present day. I once thought so, and said so to the first abolitionists I ever saw. But

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I may say that I now *know* it to be true. I can give facts, events, and reasons *in extenso* for this conclusion. Our sagacious and indefatigable brother Winans has hit the mark in the views above given. I have not time to develope the fact; but, indeed, it is daily developing itself since the commencement of abolitionism; for all the States that once thought or talked of some practicable system of emancipation, immediately laid the matter upon the table on the first extrinsic and foreign interference with the subject; and there it will lie until the Abolitionists learn more wisdom and display more discretion than has yet appeared in their movements. A. C.

To the Elder of the Congregation of Disciples at Jamestown, Ohio.

Dear Sir—Owing to what we have regarded grave delinquency in that congregation of Disciples to the peculiar connexion it holds with the evil, and the almost total neglect on the part of a great majority of its members, of the duty of sympathizing with those in bonds as bound with them,—our membership in your church ceased long since to be any thing other than a merely nominal relation. It is proper, we think, that this relation should cease. You will please, therefore, consider us withdrawn from your church.

In taking this step, we beg leave to say that we are actuated by no unkind feelings towards any member of the church.

You and we take essentially different views of the duties of Christians in relation to American slavery; and we think, upon the whole, separation is our duty. Our determination was when we enlisted as soldiers for Jesus, and is yet, to make no compromise with sin, let it make its appearance in what form it may. We wish you to understand us, that our faith is just as strong in the gospel of Jesus and unshaken as it ever was; yea, and grows stronger as our weak intellects comprehend what is enjoined on the followers of Christ. Far be it from us to offend or wound a single member of that congregation designedly; but we hear a voice speaking as loud as Sinai's thunders, saying, "Come out of her, my people, that you partake not of her plagues;" and we are bound to obey.

Now may God, the Father of our Lord Jesus Christ, arouse the minds of every one of you, that you may fully consider this matter; that you may fully occupy the promises of the church of the first born, is the sincere prayer of your disconsolate brother and sister!

Cause this letter to be read at Jamestown, in the church in its congregated capacity.

J*** G*****,
M*** G*****.

September 14th, 1845.

To *M. Winans*, Jamestown, Ohio.

REPLY.

Jamestown, O., 20th September, 1845.

*Dear brother and sister G*****,*

Your letter of the 14th instant, directed to me as an Elder of the Church in Jamestown, Ohio, has been received and read; and you

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will excuse me for saying to you, that, in my opinion, you acted precipitately and without due consideration in withdrawing your membership from the church. The following reasons, I hope, will set you right in this matter:—

1st There is not a slaveholder living within sixty miles of this church.

2d. There is not a single member of this church advocating slavery in any of its forms—neither as it existed among Patriarchs, Jews, Romans, nor Christians, nor as it now exists in America.

3d. You must have overlooked the organization of the church as set forth in the New Testament, (which is our model.) Read carefully the letter of Jesus Christ, written by the Apostle John to the seven churches of Asia, and you will find that he holds each individual church accountable for its own delinquencies, and does not make one of the churches accountable for the delinquencies of another.

4th Suppose the churches of the slaveholding States are really delinquent, and the Lord has against them that they hold members of his body in bonds, and refuse to them the liberties guarantied to them, such as the right to have their own wives and their own children in subjection to them, with the privilege of bringing them up in the nurture and admonition of the Lord; and suppose they withhold from them the learning necessary to enable them to partake of the sincere milk of the word, that they may grow thereby: I say, suppose the Lord has against them all these things, when and where did he authorize the other churches to declare non fellowship with a delinquent church.

Think of these things, I beseech you, before you pass sentence on any individual church. Where will you go to find a church against which the Lord has no charge of delinquency?

Affectionately your brother in the Lord,

M. WINANS.

EVIDENCES OF THE CHRISTIAN RELIGION.—*No. IV.*

Had all persons now within the pale of the church made a profession of religion from principle, and from deep conviction of its truth and importance, doubtless there would be exhibited many more evidences of their attachment to all that concerns their best interests, and stronger desires evinced to conform to its teachings, both in spirit and practice. But unfortunately this is far from being the case. A few years since religious excitement prevailed to an unparallelled extent, in many sections, not only in Virginia, but in many other states. No one denomination, only, gained accessions; but all Baptist and Pedobaptist—Armenian and Calvinist, were the gainers in this extraordinary ingathering, *as far so mere numbers were concerned.*

It would be impossible to say how many believed, and how many disbelieved; but certain it is, that scores upon scores united themselves to the usual religious bodies without *that faith* which is absolutely necessary—the *sine qua non* to a consistent and active Christian life. Such a state of things, I will not say, is absolutely incompatible with the nature of the Christian religion; but this much we may affirm,

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that in the present state of religious teaching, when there is such a glaring defect in the oversight and discipline of Christian congregations, it cannot possibly ensue without the most serious consequences, and a long train of the greatest evils. The injunction on the Apostles was to go and disciple, convert (enlist) the nations, and to teach them all things commanded by the Saviour. The attention to the two parts of this command in the case referred to was sadly disproportioned.—Many were enlisted; but few—very few were taught the "all things."

Besides the multitudes who came in under the influence of great excitement, and the dictate of feelings, aroused rather by the fear of punishment than the love of God, many made a profession from considerations little more commendable. Mere sympathy, social attachments, the ties of blood and relationship—all contributed to swell the numbers, not to mention those purely sectarian and party feelings that poison, pollute, and infect every thing connected with Christianity, with which they come in contact. Many a young lady was induced to act because her parents were professed Christians—many a young man became religious because his associates had already thus acted; whilst many of all classes were prompted to unite with the church to which their prejudices inclined them, lest it should be outstripped in numbers by some rival body of the community.

How much to be lamented is it, that, when the wills of so many thousands of noble, generous, liberal, and honest persons, of the most valuable classes in society, were so powerfully influenced, there had not been presented some point or points, connected with the evidences of Christianity, upon which the mind might take hold, and which might act as an anchor in the subsequent periods of trial and temptation. For the want of some foundation, some firmer base, and some little more intelligence, the historian of the present times will record an unusually large number of apostacies.* But we do not only see the necessity for the evidences of Christianity, when the mind is first turned to the subject, that the reason of the hope may be seen and given, and hasty apostacy prevented:—the subsequent periods equally demand them. And there has been no age in which the necessity for presenting Christian evidences is more clearly seen than the present, taking into consideration only the Christian world. It might with propriety be said, that the negative evils of Christendom are great indeed; that the religious world is passive; that it is characterized by no exertion or activity; but surely the evils of a positive character are no less.

The Press of this country is literally flooding the whole Union with light literary productions, calculated, from their very nature, and, from the influence of fashion and public sentiment, to attract the attention of the young of either sex. How often is it seen that every novel, written by James and Bulwer, and other late novelists, has been literally devoured with voracious appetite by such persons, when their knowledge of the Bible and Bible topics is absolutely nothing. The corrupt and vitiated literature of modern times is exclusively studied and prosecuted, when the pure, holy, and all-important teachings of the Bible, the fountain of sacred literature—in its varied and multi-

* In a church in one of the low counties of Virginia, about three years since, there were reported ninety odd additions. At this time, not more than half a dozen of this number even makes a profession!

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form, but beautiful methods of communication,—its history, biography, poetry, parables, figures, and images, are grossly neglected. Is it unusual to meet with persons of good educations, and who are thought to be well versed in the polite literature of the day, and who have been connected with the church from one to five years, but who have never examined carefully the gospels and epistles, much less the other parts of the Bible!

The number of young persons who have made a profession of Christianity largely preponderates over those of more advanced age. Add these to the circumstances referred to above, as operating most powerfully upon this class, the positive deficiency in parental training,—their throwing their influence into the scale against Christianity, in conforming to the biddings of modern fashion, and their undervaluing and placing a low estimate upon the Christian system, by word and deed, though they may have made a *mere profession* of religion, and how important do the evidences of Christianity appear, at this day and time, and to this interesting class of human beings.

Another consideration by no means to be overlooked in connexion with this subject, is the difficulties in many churches of every denomination. The jarrings, discord, dissensions, want of harmony and agreement among those who should be united in principle, and who should form a band in which no discordant sound is heard, no note of discord raised, operate much more powerfully upon the mass of a congregation—especially the younger portion, who are not grounded in the faith—than many, even those who are prudent, discreet, and foreseeing, are apt to imagine. On this account alone I have often thought that the spirit of compromise should be fully carried out in every church, lest in carrying out a minor point, and establishing a comparatively unimportant principle; in the conflict, the minds of many become unsettled, and be made to entertain doubts as to the truth of their position.

Difficulties in churches have occurred from the earliest ages of Christianity. An examination of the epistles, and acquaintance with church history will show this most clearly. They will be in this mixed state of good and evil. There is another consequence than that referred to. Though it is brought about differently, it ends in the same results. Sometimes the older members become to some extent disaffected—the existing state of things in the congregation operates upon them so powerfully, that it causes them to lose their usual zeal and interest—Even those who have been prominent men, who have stood forth in advocacy of the cause, who have been most forward in teaching the congregation, remain entirely silent and passive, and only meet at the house of worship to show to the world and the church that they have not the same amount of zeal, and are little interested in church affairs. What must be the effect of such a course upon the younger members of the congregation? They must be made of sterner stuff than ordinary human nature, if they not only talk of separating themselves from the congregation, but in some cases carry out their resolutions.

This is emphatically a *crisis*. The circumstances under which multitudes were brought into the church—the circumstances by which they are surrounded, both in the family circle and in the congregation, and the strong temptations and tremendous assaults from the world,

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are of an extraordinary character. All taken together form the most powerful argument in favor of the claims of the evidences of Christianity. Nothing but these can withstand this mighty current of opposition to truth and righteousness. These are the Pandora's box, containing not only hope, but are the powerful antidote for all the evils of the times. W. S.

King William County, August, 1845.

SOURCES OF SCEPTICISM.

JOHN III. 20.

To treat any malady successfully, it is highly important to learn its seat, its origin, and its stage. These the skilful physician endeavors to ascertain as of primary importance immediately on entering the sick room; and these once learned, a curable disease is more than half mastered. The treatment of diseases in all ages and countries has been regulated and governed by the judgment which medical practitioners have entertained in regard to these. This remark holds equally good in regard to infidelity. This dreadful malady, as an epidemic, is sweeping through the heart of our land, slaying its thousands, and many of them the flower, yea, the bone and sinew of our population.—No patriot can witness with indifference its desolating effects. As he beholds it, like a stream, deepening and widening as onward it silently glides with continually accelerated velocity, his benevolence moves him to search out its cause, and, if possible, to apply an efficient remedy. Many bold and partially effectual efforts have already been, and are being made to check this on-moving current. The reason they have not been more successful doubtless is, that its source has not been reached. Then alone it can be effectually stopped. To ascertain whence the saltness or turbed appearance of a stream originates, it must be traced up to its source. So with infidelity. It is muddying the current of life, and adding bitterness to our chief enjoyments. It checks the gush of rational feeling, dims the glare of life, and with its blighting influences withers at once and forever our most pleasing hopes and joyful anticipations.

Infidelity has been too generally thought to have its origin in the *mind*; but it is now clearly ascertained to have its seat in the *heart*—It springs up in sinful inclinations, guilty desires, criminal passions. These are the soil in which it flourishes. Hence the Psalmist remarks, "The fool hath said in his *heart*, There is no God." Yes, it is in the heart the deicidal thought is first conceived. It is from a corrupt principle that wicked actions proceed. To the same effect are the words of an Apostle concerning the nations. 'They did not like to

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retain God in their knowledge, and he gave them up to work all uncleanness.' But before they could abandon themselves to such vile and debasing practices, they had to divest themselves of the idea of a God. The same Apostle warns certain others against "*an evil heart of unbelief* in departing from the living God."

The progress of infidelity, like the approach of night, is gradual.—Men begin with only doubting the divine authenticity of the laws which must directly oppose their favorite pleasures, and keep in check their vilest passions. They next question every doctrine which imposes restraint on their most indifferent vices. Gathering strength at every step, they are at last emboldened to reject the whole system of revelation. When the restraints of religion are shaken off, no limits can be assigned to incredulity, error, and vicious practices. Having no acknowledged standard of truth, each will frame a moral system agreeably to his evil inclinations. Governed by this law, it is incredible the length to which men will go. Some, like Hume, deny all distinction between vice and virtue, and make *utility* their rule of action; while others shake off the restraints of moral obligation, as the waking lion shakes from his mane the dew-drops of the morning. Others again, passing, by an easy and natural transition, from wavering scepticism to confirmed atheism, have, by decree, absolved the universe from its allegiance to the eternal throne, and deified *reason*, *fate*, *necessity*, *accident*, and whatever else would serve as an opiate to a terror-smitten conscience. "The fool hath said *in his heart*, There is no God." It is the heart that *reasons* on the subject, and *fully* decides that there is no God. Infidels of every school lie equally under the severe censure of the inspired writer. For who does not perceive that, as far as principle is concerned, there is no difference between them! They are all equally busy in chasing from their minds the idea of God's existence, although they may not all be equally successful.—They all equally sport with every moral tie, and treat with levity the institutions of religion, and reject with disdain the message of salvation.

The proposition before us, and which I shall endeavor, by God's help, to establish, is, that one fruitful source of infidelity is *licentiousness of conduct*. What I mean to assert is, that the greater part of those who call themselves unbelievers first wish that the Bible may not be true; and the reason why they wish it, is, because it condemns their conduct. Thus wishing, it is no difficult matter to persuade themselves that it is all a fabrication; and finally exult in the fancied belief that it is so.

The Earl of Rochester once said of the Bible, "The only objection

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that can be brought against it is, that it complains of a bad life, and calls men to turn from it." This testimony I believe to be true.—Scepticism springs up from dissolute habits. A man educated in Christendom, under the noon-day light of the gospel, has too tender a conscience to suffer without complaining, the contaminations of guilt. The conflict between licentious practice and such a conscience is too severe to be long continued. One or the other must yield. If the man will not mend his life, he must provide an opiate for his troubled and unquiet conscience. This is not unfrequently attempted by embracing the doctrine of the universal emancipation of the whole human race from the thraldom of sin. The sentiment being formed, the Bible is rumaged from Genesis to Revelation for proof. It is wrested and tortured to be made speak in favor of the doctrine. But even on the rack it speaks out, in thunder-tones, the utter perdition of all the finally impenitent. This is too terrific to the awakened conscience to be long endured. Still the sinner is determined not to reform his life. He seeks comfort from another source. He flies to Paine, or Volney, or Owen, for relief; and under the pupilage of these sapient declaimers against God and religion, he becomes a sceptic! Thus he deceives himself and quiets a guilty conscience by false testimony.

This is no imaginary case. It is a simple and unvarnished narrative of facts as they too frequently occur amongst us. Thrown into the current of vice, by association with the profligate, whose favor the inexperienced and unsuspecting youth prefers to secure, than to incur their hatred and subject himself to their vile slander, he is borne along by the resistless tide until he loses, by the debasing influences of vice, the self determining power, and is lost in the whirlpool of dissipation.

Instead of scepticism being the cause, it is the effect of licentiousness. Reason is dethroned, and passion takes possession of the empire of the heart, before scepticism is made Prime Minister.—Sinful practices create doubts, and it is not until the Bible is made a witness against them, that its divine authenticity begins to be called in question. While the original simplicity of manners, and purity of heart are preserved, men adhere with a scrupulous pertinacity to the religion of the Bible, which is so strongly recommended by the voice of unperverted reason; and it is not until this purity of heart is gone, that doubts begin to obtrude themselves upon the heart. These doubts gain ascendency as virtuous principle is abandoned, and the purity of the heart is sullied by crime. Conscience, at first, not wholly perverted by false principles, nor rendered callous by the habits of sinning, loudly remonstrates against criminal pursuits; and resolutions of amendment are formed. But the fence of virtue once thrown down,

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and resolutions broken as soon as assaulted by temptation, fortitude fails; the habit of vice is strengthened, and despair seizes the mind; and the only alternative left, is, first, to excuse, and then to justify the gratification of the strong passion. But the convictions of the mind are opposed to his course; and while ever this is the case, there must be a painful conflict in the mind—so painful that the resolution is at once formed to harmonize them. No sooner is this done, than reason is sacrificed at the shrine of passion, and the object of his wish is attained at once, and he becomes a sceptic—not in understanding, but in heart—not from conviction, but from a wicked policy.

The existence of dissoluteness of manners before the perfection of principle, is my first proof that scepticism has its origin in the heart.

With the above facts before us, let no one say it is invidious in me to attribute scepticism to the corruptions of the heart, rather than to the conviction of the mind. It is not reason, therefore, which has, by the aid of science, discovered difficulties in the Bible; but a corrupt heart, which has met with obstacles in the duties it enjoins. Am I told that the first impressions in favor of the Bible have sprung from the prejudices of education uninfluenced by reason? My answer is, that the prejudices subsequently formed against it, have sprung solely from the passions corrupted by licentiousness! Allowing it were true that it is wholly a matter of prejudice, is it not preferable to adhere to that which is formed in innocence and leads to virtue, than that which has its origin in the surrender of principle and debasement of the passions?

We come, then, *ex animo*, to the conclusion that scepticism is the child of iniquity—the offspring of a corrupt heart, which has not principle and resolution enough to subdue its evil propensities. It is a temple dedicated to vice—the lurking place of iniquity; and was projected by cowardice, which, unable to meet, with a steady eye, the glare of light, and endure, with firmness of purpose, the terror-threatenings of the Bible, endeavors to screen itself from them by retreating to this place of pollution. The sensualist perceives at the first glance in the features of Christianity, the expression of an enemy's countenance, and turns away from it in terror and aversion.

[TO BE CONTINUED.]

A VISIT TO OLD POINT COMFORT, AMID THE FORTS AND TOMBS OF MY RELATIONS.

Brother Campbell,

Dear Sir—For the benefit of my health, myself, wife, and servant, arrived at Old Point Comfort, the 10th of July. We found a crowd of visiters there, assembled from all the Southern States. Such a

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variety of persons I have seldom seen. It seems most of them came on a pleasure trip. I soon found that it was no place for the sick and diseased. while such a crowd remained, and consequently derived no advantage during my stay, my nerves being often deeply affected by the noise. I thought I could see the force of John's words—"For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof; but he that doeth the will of God abideth forever." What a contrast! One passeth away, the other abideth forever. One, indulging the will of the flesh; the other, doing the will of God. These are the landmarks, by which we may distinguish between the children of God and the children of disobedience.—God is love, and the world at enmity with him. I took an evening's walk among the ordnance, and visited the fort; and though I had been there before, still I never was so deeply impressed with the language of the Apostle—"Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world. against spiritual wickedness in high places," &c. Before me were laid in rows, about 700 cannon, the instruments of death and destruction. The larger portion 42 and 24 pounders; while one alone, repeatedly fired to try the strength of their powder, in throwing their balls, made the earth almost tremble. I counted about 10,000 balls and bomb-shells. Before me stood that stupendous work, the Rip Raps, with her 120 port-holes, through which to pour out her fire and brimstone upon any passing enemy. The large and extensive Fort Monroe had all her guns mounted, ready for action, with a supply of balls laying along side of each cannon, all which were 42 pounders. On the top of the forts laid 24 pounders, all pointing to Hampton Roads. Within the fort were paraded the troops, with fixed bayonets and their knapsacks, dressed in uniform; 8 boys, between 12 and 18 years of age, fife players and drummers, with other instruments of music. The officers marched out of their houses, and they were saluted by the band. They were equipped in the most costly uniform. When I surveyed these works, and thought of their origin, the vast sums expended in their erection, and the amount needed to keep them in order, I could not but think of "the wiles of the devil." I could not but think of the insult offered to the Majesty of Heaven, in calling a nation, expending so much money in corrupting society, "a Christian country." What a perversion of principle! What a misnomer!

When I thought how useless all this work of wickedness could be made, were the sums thus expended to be appropriated to the education of these soldiers and the nation, the spirit that now worketh in the children of disobedience, the rulers of the darkness of this world appeared to me to be the great destroyers of the human family. Fifty millions of dollars or more have been spent in fortifications and ships of war. This, at $1,000 each, would maintain 50,000 Evangelists among the bloody minded nations of the earth. It would educate in our best seminaries 100 000 young men. The annual expense of the army and navy is computed at $6,000,000. This sum would give a collegiate education annually, to 12,000 young men, two years studying; or maintain 12,000 Evangelists annually, at $500 each, to

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convert the nations to righteousness and peace. But, alas! the most profound Christian nations are the greatest destroyers of the earth, vieing with each other in constructing guns and ships to send their fellow-mortals to perdition. These surely are "the wiles of the devil," against which Christians are called to wrestle—the great sources of vice and corruption among the rising generation. The sons of Baptists are now being trained at West Point to become *skilful murderers of their fellow-men.* But enough of such degrading principles and practices.

I left this scene of destruction and misery, to spend some time among the disciples in York and James City. This was, to me, like passing from death unto life. All my decaying powers were made alive When I remember my brother's wife was the first one from the world to enter the reformation, and that she remained firm by herself for two or three years, and now beheld the number of intelligent devout disciples from my feeble beginning; I cannot but see the hand of God in this work.

Never did I witness more of the true Christian spirit than I found among the disciples I had the pleasure of visiting and conversing with. Never did I see greater improvement in the soul and mind of any people. Love seems to reign supremely in every family. Brother Wynne of the Forest Wharf, and companion; Nelson, of York, and companion; Hubbard and Coke, with their companions of James City; Treble and his companion, and my brother's family—all seemed to try who could bestow the greatest honors or favors upon me, a poor feeble dying creature. My soul could not but rejoice in God my Saviour, for such tokens of his loving kindness. It brought to mind the promise of the Saviour—Mark x. 29, 30.

The disciples in James City have made their brick to build a good house of worship on the land where I drew my first breath, now owned by Dr. Hubbard. While with the Doctor, I rode to the graveyard of my father and mother and other relations. I took a view of the line in which they were interred, 15 in number, and mused upon the past, the present, and the future. Found I was five years older than any one of them, at the time of their death. While musing, my soul felt the joys of a saved sinner in Christ, until it appeared I could almost realize the day when the last trumpet shall sound and the dead shall rise from their slumbering graves. There was but one desire I remember to have felt, and that was to rise by the side of my pious mother, who taught me, when 5 years old, to bow at her knees every night and repeat the "Lord's prayer," concluding as follows:—

"Father, I lay me down to sleep,
I pray thee my soul thou wouldst to keep;
And if I die, before I wake,
I pray thee my soul thou wouldst to take."

I was sure she would embrace me as her dutiful son. Mothers in Israel, I never did forget her pious examples. I often found her in private upon her knees, with uplifted hands to God to preserve me in the path of righteousness. I was often overwhelmed, though not eight years old. She would make me read the New Testament to her, so soon as I was able. She died before I was nine years old, and

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a great loss I felt it to be. This is what I call "training up a child in the way he should go," &c. Proverbs xxii. 6., or, as Paul calls it, "bringing up your children in the nurture and admonition of the Lord." I am well persuaded, if the children of Christians are lost, it is owing to a non-compliance with the word of God. How awful the thought, that the salvation of children is in a great measure committed to the hands of their parents. There is a God that sees all their actions and hears all their words, and that will punish them for their bad conduct. They are training them up for the service of the "god of this world;" and his rewards they will surely receive without repentance and reformation.

What a contrast between my meditations in the fort and among the graves of my relations! One creating pain at the instruments of death and misery to thousands, if not millions; the other, the pleasing prospect of seeing the dead rise to a glorious immortality, to dwell in the new heavens and new earth, wherein dwelleth righteousness, and to be in the likeness and the presence of Him, at whose name every knee shall bow, of things in heaven, (angels, cherubim and seraphim,) and things in earth, (every son and daughter of Adam,) and things under the earth, (this may be the devil and his angels,) and every tongue shall confess that Jesus Christ is the Lord to the glory of God the Father." We to have "robes of clean and white linen," "palms in our hands," "crowns on our heads," and harps in our hands, with golden vials full of odors, which are the prayers of his saints. We shall sing a new song, saying, "Thou art worthy to take the book and open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth. And I beheld, (says John.) and heard the voice of many angels round about the throne, and the beast, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and wisdom, and riches, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and to the Lamb for ever." This is the universal chorus of all created beings. Methinks millions of millions will sing it with an aching heart, and mournful voice, and covered head, as when Haman told his wife and friends the things that had befallen him. But, oh! the happy saints that can sing with the spirit and the understanding also!

Such are the exercises of my mind, and what I hope ere long to enjoy.———Yours in the good hope,

THOMAS M. HENLEY.

MASONRY AND ODD FELLOWSHIP.—*No. II.*

Mr. Editor—After having seen myself "in print," my ambition ought to be satisfied—at least so says my modesty; but ambition is made of "sterner stuff," and essays to try the road to distinction

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again—so I proceed to give your readers more light. In your remarks appended to my article on the Mystic Orders, you express a strong desire to know how "a Christian man's morals may be improved, and his liberality in the cause of humanity expanded," by becoming a member of either of those Orders. The simplest answer that can be given, to gratify your desire, dear sir, is a strong negative. No man's morals can be improved, nor his philanthropy expanded, if Christianity has failed to do both. The truth is, that Christianity is the "Ultima Thule" of all improvement; and when a man drops it, to take up any thing else, or attempts to amalgamate any thing else with it, such as Masonry or Odd Fellowship for example, he has undertaken a task as hopeless as would be the attempt to restore animation to the carcase which death has touched with his icy finger.

In gratitude for your kind admission of my last little article to your pages, I will, with your permission, make another humble effort to set your readers as near right on this subject, as can possibly be done, consistently with sound moral obligation, and true Christian honor.

No honest or honorable man, who has quietly withdrawn himself from either or both of these Mystic Orders, because he prefers to live and die by Christianity, will ever betray any of the secrets committed to him. No man can do so and remain innocent or worthy of confidence—at least so I judge, and I may with truth say, I know.

It is true, that there are initiatory ceremonies of introduction into both the Orders under consideration, which are very solemn, very impressive, and very sublime. But as a contrast to these, Christianity has an initiatory ceremony, most solemn, most impressive, most sublime—sublime from its very simplicity. Mortal eyes have never looked upon a holier, sweeter sight, than is presented to the view of men and angels, when the candidate for Christian honors takes his first degree. He descends to the bright waters of baptism, a polluted, guilty sinner—but when the awful names of Father, Son, and Holy Spirit have been pronounced over him, and he has been buried beneath the water, he rises—What? Not "*a Free and Accepted Mason;*" or "*an Independent Odd Fellow,*" with his *signs*, *pass-word*, and *grip*, entitled to all the privileges and immunities of his Order, a mere companion of creatures, earth and dust like himself, who may all fail him in the hour of his direst necessity; but he rises a purified and pardoned man, a free and accepted child of God, an independent citizen of the kingdom of heaven. I am very sure there is nothing aught like this in all the ceremonies of Masonry and Odd Fellowship. Oh! if I might here throw down the walls of a "duly tyled" lodge, and show your readers all the ceremonies through which the "duly initiated" brethren of the mystic tie pass; and reveal the obligations which they take upon themselves, how "the altar and the gods would sink together in the dust"! But I may not—my lips are sealed—and my hand is forbidden to write. Of Christianity, however, with its ceremonies, its obligations, and privileges, I may freely speak and write—and this freedom is a contrast to the chained bondage of the "brethren of the mystic tie."

If it will not extend this article too much for your pages, permit me now to conduct your readers a little further in this contrast of Christian institutions and privileges, with the institutions and privileges of the mystic brotherhoods.

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After the candidates for mystic honors has been "duly initiated," he is conducted onward by a series of "degrees," as they are called. He passes through other ceremonies and takes additional obligations, the ostensible object of which is to make him a wiser and a better man; but the real result of both is, to bind him more closely and immoveably to his mystic relations—whose obligations follow him to the silent grave, where he is interred with the appropriate ceremonial of his Order. Here all connexion or influence of the mystic tie ceases; because, being but a human institution, it can only affect his condition here on earth.

The next degree in the Christian's life, after his baptism, is the Supper of the Lord. And here it may safely be asserted, that in all the ceremonies of the Mystic Orders, there is nothing that can approach to the awful sublimity, the heart-subduing tenderness, the holy beauty of the Christian's weekly duty and privilege. There is nothing in the whole circle of mystic ceremonial, that can in the least degree compare with the holy feast of love, instituted by the best and purest Being who ever honored our earth with his presence, for the tenderest and most affecting purpose, as exhibited in his own precious words, "This do in remembrance of me." Alas for them! the fraternities have nothing like this among them, unless it be a mere imitation—and as I prefer the substance to the shadow in all cases, I shall abide by my deliberate choice—*Jesus Christ crucified and risen again*, and his glorious institutions.

The contrast is by no means finished. There is much more of light and shade to be brought out; but fearing to trespass upon your pages or the patience of your readers, I shall "bide my time" to give them—

"MORE LIGHT."

To the PRESIDENT of the COLLEGE OF PROFESSIONAL TEACHERS, assembling in the City of Cincinnati, on the 6th of October, 1845.

Dear Sir——SOME *weeks since, I received from the Secretary of your venerable body, a letter informing me of the time and place of your next meeting, and requesting my attendance, or, in case of that being impracticable, a communication from me on some subject connected with your annual deliberations and proceedings.*

I am truly sorry that imperious duties now imposed on me, do preclude the possibility of my personal attendance with you at this time.

As a very humble token of my good will and of the interest I take in your deliberations and discussions, as well as in compliance with the request of your Secretary, I send you a few thoughts, as preliminary to one or two points, which I desire to submit to the consideration of the College.

As I have sketched them in the cabin of a steam-boat, with a hundred passengers around me, you will please extend to the careless and unadorn-

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ed style in which they appear, a liberal measure of that generous charity for which your body has long been distinguished.

That I draft these thoughts in such circumstances, please consider, not as disrespectful to your learned College, but as a proof of my numerous and oppressive engagements, and of the confidence I have in your great magnanimity, and of your personal regard for me.

With every kind wish for your individual usefulness and happiness, and for the still more widely extended influence of your truly honorable and benevolent association, I remain, sir, very respectfully, your obedient servant, *A. CAMPBELL.*

ADDRESS TO THE COLLEGE OF TEACHERS.

THE proper education of the American family, in its theory and practice, is yet neither apprehended nor provided for. The Doctors differ—the people disagree—and the Legislative Assemblies cannot act advisedly on the subject. We have no Normal University in America; few Normal Schools; and, consequently, few Normal Teachers. The people are, therefore, in a great measure, themselves uneducated; and, of course, unprepared to judge on such a mighty and momentous theme. Virginia alone has 58,000 white male adults that cannot read a chapter in any one of the four gospels; and, consequently, as many white female adults, to say nothing of a very large slave population; and of those in Ohio who can read a chapter, there are more than a hundred thousand that could not grammatically analyze the first four verses of John's testimony, nor give a common sense view of any one chapter in the Book. But if all the adults in any one State could read, write, and expound to their own satisfaction all the writings of Paul and Peter, so long as we have in Ohio fifty thousand profane swearers, seventy-five thousand tobacco-eaters, and sixty thousand tipplers of fermented liquors, may we not say that the great majority of such a community is, as yet, most significantly uneducated.

What is education? How should it be conducted? and by whom? are, therefore, questions, as yet, undecided. They are still open to free and full discussion. They are not authoritatively prescribed to the church nor to the State for their decision. Nations have not referred them to hierarchs nor monarchs for their adjudication. The schools or the colleges, the learned or the rude, may not by any right or privilege, to them conceded, decide these great questions. While it is confessed that few, very few, are qualified to answer these transcendent interrogatories, all have a right, and all are disposed to use the right, of discussing such points and of expressing their opinions upon them; and,

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indeed, they will, in all countries, be, more or less, subjects of discussion till all the human race are educated in harmony with the clearly ascertained laws of the human constitution and of the surrounding universe.

The College of Professional Teachers has had this subject of education before it for many years, in some one or more of its aspects and predicaments; and still the community is as eager for new developments on the subject, as it was when the College commenced its sessions. Not that the community, acquainted with its deliberations and developments, is not much moreenlightened now, than before its organization, on many important branches of the great subject; but the light already elicited, and the corresponding enlargement of horizon over which it is spread, have only produced a more intense desire to survey, with more profound attention, the premises already offered, and to come to those enlightened practical conclusions which will secure a better result to the next generation than that enjoyed by the present.

The first fruits of a rich and abundant harvest are already, indeed, enjoyed by a few who have long attended to the subject, and who have prudently applied the information already obtained by them to the art of communicating instruction on the proper subjects of education, to those entrusted to their tuition; still, all that is yet realized is but the earnest of larger blessings to the human race.

The present age has greatly advanced beyond the achievements of any former one, in all the arts of increasing and disseminating knowledge on all that is useful and ornamental to society. In furnishing new and much improved school-books and classics—in originating new methods of communicating instruction, not only to the deaf, the dumb, and the blind, but to those gifted with all the instruments of sensation and reflection—in having teachers more in harmony with the true philosophy of imparting instruction, and in enforcing the necessity and importance of the State itself patronizing plans of collegiate and common education, it must be confessed that we have greatly advanced beyond our predecessors.

True, I cannot speak advisedly on what has been accomplished, gentlemen, by your annual deliberations on these important themes for the last five or six years, during which I have not had the pleasure of participating in your deliberations. I very much regret, indeed, that circumstances beyond my control have so often and so long conspired to prevent my attendance with you in your annual conventions, and consequently have debarred me from the advantages of every new light which may have been elicited by the collision of so many vigorous and profound minds, as annually contribute to the general stock

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of knowledge already possessed on all the departments of education. But, while debarred from these advantages, which I still highly appreciate, I would not have you think that my zeal has abated in the great cause of your association, or that my efforts have been withholden from the good work of advancing the interests of our species in this most noble and useful of human pursuits. Indeed, I am still more than ever before, devoted to this great and good work, and have really become a professional teacher in a school got up more in unison with the spirit of the age and with the present attainments of society, than that over which I presided some quarter of a century ago. My experience, not only in the work of teaching, but my knowledge of the present state of the profession in the United States, has been much increased during the last few years. During that period, in our College at Bethany, Virginia, some two or three hundred young men, convened from more than half the States in this Union, and from almost as many schools, (including private schools, academies, and colleges,) have come under my daily examinations and observation. I feel myself, therefore, better qualified to speak of what is wanting in the theory and practice of teaching, than when I had last the pleasure of participating in your discussions.

There is, indeed, one branch of the subject, or one of the three questions above proposed, on which I have thought more than on either of the others, because of its rudimental and unspeakable importance. *What* is *education* is not only first in logical order, but it is first in magnitude, because of its superlative importance. How it should be *conducted*, and by *whom*, whether by parents themselves in their own families, in private or in public schools; whether at their own expense or that of the State, or of both; whether schools should be free to all, and teachers paid out of the public treasury, &c. &c.—are all, though important subjects of thought and of discussion, greatly subordinate in importance to the question, *What* is *education?*

Education, we have said, is the full development of man, as an animal, intellectual, and moral being. It is more than this: it is the corroboration, as well as the simple development of his physical, intellectual, and moral powers. But yet the subject is not exhausted. Education is not merely the development of man's powers and capacities as an animal, intellectual, and moral being, viewed simply as a member of present society, but with reference to his ultimate position and destiny in the universe of God.

Man's proper position in the great creation—his relations to the present and the future—to all orders and ranks of existence—with his eternal destiny—the end of his being—must, therefore, be apprehend-

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ed before any one can form a proper theory of that course of instruction and education, requisite to the wants and exigencies of the man. If, then, education in its strictly proper definition, be the *development and proper improvement of man in his animal, intellectual, and spiritual nature—relations, obligations, and destiny*—follows it not, that any theory or mode of education, not based on a proper conception of man's entire constitution, relations, obligations, and destiny in the universe of God, is inadequate to the wants of human nature, and to the proper enjoyment of one's self? In what school, then, is man thus educated? Or what popular system of education is based upon this view of the subject?

Were a youth destined by his parents to a sea-faring life, to circumnavigate the world, and to make his fortune and his fame by his achievements on the bosom of the ocean, what would we think of the wisdom of that pedagogue to whom his education was committed, who, knowing the destiny of the youth, should simply teach him the art of reading, writing, and speaking several dead languages, without lessons on geometry, astronomy, or navigation? And yet such a one might be considered a profound philosopher compared with him who, undertaking to bestow a liberal and complete education on the youth of his charge, should leave out of his instructions their spiritual and eternal destiny.

Whatever system of education, then, makes not provision for all the wants of man, is not philosophical and should not be popular among a well instructed community. But most of our schools and systems of instruction are as defective in the *physical* as in the *moral* department. We have pupils far advanced in common school education, well read in grammar, geography, arithmetic, &c.—who know more concerning Nova Zembla, the Cape of Good Hope, or the Mountains of the Moon, than of their own vital organs. They know more of their antipodes than of their own body, or the means of preserving health. They can tell of the Amazon and the Rio de la Plata, but know nothing of their own arteries or veins. They can tell of the Peak of Teneriffe or Chimborazo, but know nothing of their own bones or muscles. They speak of seas and continents, but know nothing of the situation, use, or preservation of lungs or liver. They know much more of the curious, than the useful—of the remote and the recondite, than of the proximate and the simple; and, as a consequence of this infatuation, not a few of them, who will never see a crocodile, nor fall into a volcano, perish through an ignorance of themselves and the laws of health, which a few hours instruction from a competent instructor might have entirely and forever prevented.

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Let it not be plead in extenuation or excuse of these popular errors that children are incapable of such instruction—that so much of anatomy and physiology, as, in case of an accident in artery, bone, or muscle, might be necessary to save life or alleviate pain till a physician could be obtained, is beyond their capacity. It is not so.—These matters are just as comprehensible on the part of boys and girls as the syntax of our grammar, or the simple equations of Algebra.—To translate Cesar's Commentaries, or to solve a question in the Rule of Three or Vulgar Fractions, it seems to me, requires full as much maturity of mind as is necessary to comprehend so much of the anatomy and physiology of man, and of the Bible and sacred history, as is necessary to the enjoyment of physical and moral health and comfort in all cases where God has bestowed a good physical constitution.

It is either a proof of the over-sensitiveness or jealousy of the learned professions, or of the ignorance and false philosophy of the age, that boys and girls are not taught to neutralize poisons and protect themselves from many physical dangers to which they are often exposed.

Our common and primary school learning, as well as our more advanced academical institutions, are, in those respects, as much at fault in the physical as in the moral departments of education. It appears to us as a self-evident proposition, that those things should be first and best taught which are most essential to physical and moral health and happiness.

So very general, however, is the neglect of such instruction in our preparatory and even collegiate systems of education, that we have not yet found a single candidate for admission into College, whose attention has ever been called to the importance of this subject. I submit it, therefore, to the consideration of the College of Professional Teachers, whether there should not be an effort made to introduce into our theory of education, and into the practice in all our schools, a department illustrative of the "house we live in," and instructive on the best means of preserving it from dilapidation and ruin.

It has been decided unanimously in your College, I believe, that the Bible ought to be read without any sectarian note or comment, in every school and college in our country. But how it should be read and studied, has not, so far as I am advised, been prescribed by any college of teachers in the country. That the mind of youth ought to be kept free from any sectarian bias, so far as the peculiar dogmata of religious parties are concerned, is, on all hands, agreed. But how to avoid this, and at the same time to make a profitable use of the Sacred Oracles in all seminaries of learning, is a question of much practical importance.

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As a preamble to a resolution which I desire to submit to your consideration, I would only farther say, that the Bible, Old Testament and New, may all be reduced to four categories—*history*, *doctrines*, *precepts*, *promises*. Of these, the most in controversy, is the second.—It is the *doctrine* of the Bible, much more than its precepts, promises, or history, that is the bone of sectarian conflict. This, therefore, ought to be debarred from all public schools. Its history, its moral precepts, and its promises, are not partizan. Little controversy on these exists any where. Of these, its history is most important; for it is the foundation of a proper knowledge of practical religion and morality. I would, therefore, submit to your deliberation, whether there ought not to be a class of *Sacred History* in every school in Christendom, in which the simple history of Bible persons, places, facts, and events shall be taught in reference to chronology and geography, ancient and modern, accompanied with instructions on the precepts of the gospel and its promises.

Should you, gentlemen, concur in recommending to the Colleges of the great Valley of the Missippi, the addition of two classes to all their schools, from the common and preparatory up to the College, you will doubtless confer a favor on your contemporaries and on society, to be held in everlasting remembrance. Let the one class be *Sacred History*, and the other the class of *Anatomy*, *Physiology*, and *Hygeia*, adapted to the age and capacity of the students.

All of which is, with profound deference and respect, submitted to your united wisdom and discretion. A. C.

ELDER A. BROADDUS AND OTHERS.

HILLSBOROUGH, KING & QUEEN, Sept. 25, 1845.

Brother Campbell:

Dear Sir—I SEE in the last Harbinger, Elder Broaddus' letter to me, published in the Intelligencer of July 14th It appears to me that your readers will not fully understand the cause of my uneasiness, as referred to by him, without some explanation from me. This I wish to make in the same faithful and affectionate manner in which he has written to me. I do not intend any public controversy with him upon the points at issue. I prefer a private correspondence, because his private letters can then be used to prove all I contend for. He is now at the Springs, or I should have heard from him, if he has any intention, as professed, of trying to lay "*a sound and solid basis of union with the only people who witness to the truth of the* CONSTITUTION OF THE CHRISTIAN CHURCH."

My uneasiness of mind did not arise from an anxiety to amalgamate with them, or commune with them at the Lord's table. No; he knows what I had published in the Intelligencer of July the 29th, 1844—that

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reached our Post-Office the day before the Association commenced. The object which I had in view, was, to correct a misrepresentation which, I feared, had been circulated for effect,—"that I was anxious to return to the Baptist church again." I stated to him, in a private conversation, not two hours before their query was disposed of, that the only union we would accede to under their present views of the New Testament. was a free intercourse, with courtesy, to their congregations, and communion with each other, when these visits were reciprocated; that I would never again place myself under the government of the Baptist church, as now organized, nor assume the name Baptist, believing it to be a reproach to Jesus Christ to do so. See the Intelligencer of the above date as proof of this. My old friend replied, that he would not agree to such a union: it would only produce discord. I then said, Leave the churches free, who know us, to do as they please. To this he objected. I then wrote with my pencil two or three lines, as nearly as I can now remember, as follows, for his own private use:—"As you have admitted to me, you were mistaken in your views of what we taught in the beginning of the reformation, relative to the influence of the Holy Spirit in the salvation of men; justice requires you should say so to the Association, that it may remove the prejudices of some against us." This was the substance, if not the words, handed him.

To my astonishment, he read this little note before the Association, and gave them to understand the author, and then stated, although he had seen nothing from your pen for the last four or five years that he dissented from; yet he was well persuaded that the resolutions of the King and Queen Council were made upon a fair interpretation of your writings in the Christian Baptist and Harbinger—that there was a change in our views for the better, though he had not seen any acknowledgment of our error. This is the substance of his remarks. It was this conduct of one whom I loved and had so much esteem for, that excited my feeble nervous frame, night and day, so as to deprive me of my rest, until I was helpless, and so diseased in the nerves as not, to this day, to be able to go about without a relapse and great suffering. The position in which he stood before the universe, having the Baptist sanctioning his interpretations, as *the only evidence* of the correctness of *his statement*, and knowing, as I did, the gross errors he was under, and led thousands to believe, who knew nothing about our views, and the impossibility of our ever being able to correct these errors, brought before my mind the awful responsibility they had assumed in disannulling the authority of Jesus Christ. This was overwhelming to one who so ardently desired their *eternal salvation*. May they yet be saved, by confessing their sins, and restore peace among the children of God! I also had heard that they held our views of the influence of the Holy Spirit in the regeneration of sinners, without acknowledging their unchristian conduct towards us; leaving their Decrees in full force against us, as I thought, to conceal the injustice done us. This was so disreputable, in my judgment, to them, and injurious to the cause of truth, I resolved, if God would afford me strength again, the first attack made upon me, or the reformation, I would bring to light the true position in which we stood in this whole affair, and prove the position they occupied before the universe. This is my

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apology for drawing up the evidence from that oblivion into which my old friend was anxious it should sink, while he was renewing hostilities against us, which he says were conducted in a friendly spirit!!! Singular friendship, indeed!

"A Baptist" in the Intelligencer, having found fault with us both. I only intended to clear myself of some things, until I drew out Mr. Jeter; as will appear in the Intelligencer of the 30th of June. Finding him publicly stating, the Baptist would heartily have subscribed to our views, *even at the time they decreed us unworthy of their fellowship*, that this, of course, was their doctrine, and not ours, if we could believe him,—I then determined to lay the facts and testimony before the public. Let me now, in a friendly manner, present to your readers the real position of our Baptist brethren.

Take Messrs. Peck, Jeter, Broaddus, and Todd's admission, that the Baptist will heartily subscribe to the proposition Mr. Peck concurred in with you—"The truth is the instrument, the means,—and the Spirit of God, the cause, or agent of regeneration." Place it alongside the *facts and testimony* I have brought forward from your and my printed public views of this doctrine, for five or six years, *before the King and Queen Decrees*, up to this day. What follows? The Association has decreed us unworthy of their fellowship, for teaching their own doctrine, and charged us with being disorganizers and demoralizers of society for so doing!!! This is self-evident. If they did not hold this doctrine then, as I have proved they did not, and we evidently did, then they have cut us off and treated us "as heathen men and publicans," for teaching the apostolic doctrine as now admitted by them. If we did not, at the time they cut us off, teach this doctrine, we do so now, and it is known to them before the public; then the offence must of course cease, and there is no cause to continue their hostility toward us, or throw out such *inuendoes* as my old friend has done, because some have taught so and so that are among us.

If they have, through the influence of the light enjoyed by them from our teaching the ancient apostolic gospel, imperceptibly to themselves embraced our views, upon seeing the facts and testimony published, as honest men and Christians, they will rescind their Decrees, and invite us to their fellowship and treat us as Christian brethren. This would, when done, prove the errors charged upon us for fifteen years, was not wilfully done, and restore peace, purity, and ultimately unity in the spirit. But if they designedly have embraced our views of the operation of the Spirit, through the word, in regenerating sinners, to escape a righteous verdict of the public, which I do not as yet believe, then they will not rescind their Decrees, nor can we expect justice at their hands.———Yours in the good hope,

THOMAS M. HENLEY.

NEWS FROM THE CHURCHES.

Woodsfield, Ohio, October 2, 1845.

Since my last communication, the work of the Lord still goes on in Woodsfield, ten having confessed and obeyed the Lord, three of whom were immersed by the Episcopal Methodists, two by the Protestant Methodists, two by the Baptists, and four by the brethren—three of whom were immersed by brother Ewing, two by brother Bottomfield, and three at our last meeting here, which closed last night—brethren present, Bottomfield,

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part of the time; Vanvorhis,and myself. If Luke,in his book of Acts,when giving a history of the conversion of certain individuals who held offices under the civil government, and of those of more than ordinary influence in society, noted that fact for the purpose of showing that the gospel commended itself to the consciences and good sense of such men, then may I state, for a similar purpose, that we have here brother Mitchell, Sheriff of the county; brother Kirkbride, one of the Associate Judges, and his son, County Auditor; brother Cunningham, Recorder; brethren Smith and Sinclair, Practising Physicians.—May they all be active in using their influence for the salvation of their friends and the glory of God.

W. LANPHEAR.

New Providence, Tennessee, September 23, 1845.

Since I left Bethany in the good providence of my heavenly Father, I visited, in company of brethren Day and Ferguson, many of the congregations of the Lord scattered throughout the Green River country; and oh! how refreshing and encouraging to visit from place to place, and form many acquaintances that shall last not only while time shall endure, but, we fondly hope, throughout the endless ages of a higher and a better world! We had many warm and interesting meetings. The brethren appear generally zealously devoted to the good cause of the Lord. At Keysburg there were seven additions; Macedonia, seven; Berea, three; Elkton, one; Okadelphia, two; Corinth, one; Clarksville, one; and Hopkinsville, two: in all, twenty-four. Of whom, some eight were from the Baptists, and one very intelligent lady from the Presbyterians. Praised be the name of the Lord for his goodness! And may we all live as those who have taken his name upon them.

S. H. HARVEY.

Maysville, Kentucky, September 12 '845

Brother William Brown is employed by a co-operation of seven congregations, in this county, as an Evangelist. The result of his labors in a few months past has been the following additions to the kingdom of our Saviour, viz.—At Beasley's Creek, nine; Orangeburg, fourteen; this place, (Maysville,) twelve; and at Lawrence Creek, forty-nine—making eighty four. Brother Ricketts is also spending a portion of his time here, and the remaining part in the neighboring congregations. There has been added in the last month some thirty persons through his instrumentality. May the Lord continue his good work, and may we have times of refreshing from his presence and the glory of his power!

D. SPALDING, Jr.

Lexington, Kentucky, September 4, 1845.

I have just returned from the annual meeting held at Hustonville, Lincoln county, on the fourth Lord's day of August. There were a large number of disciples present who manifested a becoming zeal and solemnity for the worship. Seventeen additions were made during the meeting. In that region of the country the materials to work upon are but limited compared with most other regions. During the last eight weeks there have been immersed, in three or four counties around here, some 150 or 200 persons by the various laborers in the field, and we yet hope for a much better state of things.

On the 8th inst. brethren J. T. Johnson, W. Morton, and myself, expect to leave home for the Huntsville region of North Ala, on a preaching tour, and we trust in the Lord for the success of the truth. May the Lord help us!

G. W. ELLEY.

OBITUARY.

A good man has fallen in our midst. Major RODES THOMPSON, of Scott county, Ky., breathed his last on the 26th of September, having lived to the unusual age of 91, and to the privilege of seeing his descendants to the fifth generation. Amongst the earliest of the Virginia emigrants to Kentucky, while it was yet literally "the dark and bloody ground" of savage warfare, he became no less conspicuous in defending the helpless and innocent from the tomahawk of the Indian, than he had been faithful and prompt in resisting the oppression which produced the Revolution. A long portion of his useful and protracted life was spent in works of benevolence to his kind; and now he is gone, we trust, to realize the blessedness of those who die in the Lord—whose works are said to follow them. Plain and unostentatious as he was in life, his friends desire for him no eulogy in death; but a simple note that he is gone "where the wicked cease from troubling and the weary are at rest," is all they wish to record.

Z.

Died on the 20th September, after an illness of four weeks, sister JENNETTE KENNEDY, long a member of the Disciples' Church in Steubenville. Through good and through bad report she maintained the character of a true follower of the meek and lowly Jesus. As her life was truly exemplary, her death was triumphant. Her last words were those of great exultation—"Glory! glory! glory!" The estimation in which she was held by her fellow citizens was manifested in the vast concourse which attended her remains to the house appointed for all living. Her good name went wherever she was known. Truly may we say concerning her, "Blessed are the dead, for they die in the Lord: they rest from their labors, and their works do follow them."

C.

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HOW HAPPY TO BE BORN AMONG CHRISTIANS

LORD, I ascribe it to thy grace,
And not to chance, as others do,
That I was born of Christian race,
And not a Heathen or a Jew.

What would the ancient Jewish kings
And Jewish prophets once have given,
Could they have heard those glorious things
Which Christ revealed and brought from heaven?

How glad the Heathen would have been,
Who worshipped idols, wood and stone,
If they the Book of God had seen,
Or Jesus and his gospel known!

Then if this gospel I refuse,
How shall I e'er lift up my eyes?
For all the Gentiles and the Jews
Against me will in judgment rise

WATTS.

CHRISTIAN JOURNAL,

A Weekly Paper, to be published in the city of Louisville, Kentucky, and conducted by CARROL KENDRICK, *assisted by our ablest writers.*

This paper is now published in Lexington, Ky., and edited by S. Ayres and A. Raines; but the Editors living at a distance, and neither being able to give personal attention to its publication, or to supervise the matter furnished by others, numerous and great difficulties continue to present themselves. A number of pieces have been published reflecting upon individuals, and injuring the paper and the cause. It is thought proper, therefore, that a change should be made, that we may have a vigorous, spirited, and healthy paper amongst us, for the improvement and defence of our great brotherhood, and for the prosperity of our common cause.

Some weeks ago, brother Ayers, the proprietor, made an offer of the whole concern to me. I hesitated, and freely expressed my doubts as to the propriety of my assuming such responsibilities; but after much reflection and advice, I have agreed to take the paper, and publish it in Louisville. This being my residence, will enable me to obviate the difficulties heretofore existing as stated above; and as this city is acknowledged to be the best point in the State for mail facilities, and other advantages, we shall expect the concurrence and hearty co-operation of our friends, in publishing the CHRISTIAN JOURNAL at this place. It will be but one day later in reaching the most distant subscribers from that point, and it will reach the great majority much sooner.

The design of this Journal may be in part understood from its name. It will advocate Christianity as it *was* and as it *should be*, with such notices of it as it *is*, as may be deemed expedient. It will have several departments and a wide field in each. It will feel at liberty to observe every thing pertaining to the glory of God, and the good of man; but it will feel bound to notice those things which, as we shall suppose, are of the greatest importance. As the improvement of the church will be a principal object, and as singing is an important item, a musical department is contemplated, though it will be at much additional expense. This, we are assured, will be very acceptable to our readers, and very profitable.

I shall have the constant assistance and active co operation of my brother A. Kendrick, who is more extensively known than myself, and also regular contributions from our best writers. With these facilities we shall enter upon the work with spirit, and with confidence in Him who prospers every good design.

We desire to know as early as possible what number of copies to strike off, as we shall assume the publication in two or three weeks. We hope our friends will make a vigorous effort to give us a good start.

TERMS.—Two dollars a year, in advance.

Postage should be paid, when addressing the Christian Journal.

LOUISVILLE, September 15, 1845.

PROPOSALS,

For publishing by subscription the Biography of Elder BARTON WARREN STONE, *embracing a History of the Reformation of the 19th century to the year 1843—written by himself. The Biography to be completed, and the History enlarged and extended by Elder* John Rogers *and others.*

A correct likeness of the deceased will be inserted in the book. It is supposed the work will contain about 350 pages octavo, neatly bound in cloth, and will be furnished to subscribers at One Dollar per copy. After defraying the expenses of publication, the profits of the work (if any) will belong to the widow of the deceased. All preachers friendly to the work are requested to act as agents in procuring subscribers. The various periodicals disposed to promote its publication, will please publish this Prospectus. It is desired that the names of subscribers obtained be returned by the first of November next, either to B. W. Stone, Jr., Jacksonville, Illinois, or to John Rogers, Carlisle, Ky.

September, 1845.

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THE

MILLENNIAL HARBINGER.

THIRD SERIES.

VOL. II. BETHANY, VA., *DECEMBER*, 1845. No. XII

PERFECTION OF THE SAINTS.

For if ye live after the flesh, ye shall *die*; but if through the Spirit ye do mortify the deeds of the body, ye shall *live*. ROM. viii 13.

PERFECTION is the great end of the religion of the Bible—the perfection of man in body, soul, and spirit—the perfection of strength and beauty in body—the perfection of life in soul, and the perfection of holiness in spirit. This is the ultimatum of all religion from God, and he who circumscribes his vision by a narrower horizon, loses a view of some of the loftiest heights—the grandest developments of the Christian system.

Man was made *from* the earth, and *for* the earth. His happiness was to be earthly, and every thing that earth could yield was prepared by his bountiful Maker to consummate his bliss. He was placed in a garden of delights, in which were concentrated the beauties of creation. Here mounted to the skies the lofty palm, and there the graceful poplar swept the horizon—here the beautiful orange tree made luxurious shade, delicious fruit, and sweet perfume; and there the bright red pomegranate yielded its juicy food, and gave beauty and variety to the scene. While all around, the air drank in the grateful odors of a thousand flowers; and gushing fountains and silver streamlets cooled the air, and made it indeed a Paradise of joy. Every variety of birds of gorgeous plumage and mellifluous notes, warbled among the branches of the trees; and animals of grace and beauty reclined in the leafy shade, or sported in the sun, sipping the sparkling waters, or feeding on the velvet lawn. In this garden of innocence and delight, all things roamed without a *fear*, for sin had not entered with its blasting influence, and death and destruction were as yet unknown.—Here man was placed, the perfection of every model—the concentration of every beauty; and here he and his loved companion might yet

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have roamed, had not sin turned Eden to a desert—had not transgression driven them forth wretched wanderers, without a home, and almost without a hope.

The natural man fell a victim to Satan when there was every thing around him to induce him to obey the single law given him by his Maker. He fell in the midst of a creation more beautiful than imagination can paint,—where he had the tree of life, by the fruit of which he might have been forever young and full of vigor. He fell surrounded by every thing that could make him blest, having direct communion with his Maker, and loveliness and intelligence for a companion, and *in him the trial was complete.* The only merciful alternative was to doom him and his posterity to death; for where has been the son of Adam who could have kept that command better than he? Where has been a man so perfect and upright as the first of our race? If Adam fell, good and true as he then was, there has never been a more man of Adam's race who could have endured the trial. The plan, then, was fairly tested in Adam. The scheme of making an earthly man forever blest had utterly failed, and the only alternative left to divine mercy was to annihilate the race forever, or to create a new man in Christ Jesus,—no longer an earthly man, but a spiritual one. The earthly man by the fiat of Jehovah must die; for the penalty was, "In the day thou eatest thereof thou shalt surely die;" and as there was no hope of living again in this threat, dead he must have remained, had not our merciful Father chosen an innocent victim to suffer that death of sin in his stead---a victim, the mystery of whose being is as incomprehensible as that of God himself---a victim whose almighty power would enable him to conquer death--an august victim from the throne of heaven---the heir of the universe, the son of God. And now the triumphant, the exulting promise of Jesus Christ has sounded to all the earth, that "whoso liveth and believeth in me shall *never die.*" 'Tis true, that to enter on the joys of the spiritual system we shall *fall asleep* in Jesus; but the sinner's death—the horrid agony of that death which Jesus suffered for our sakes, and the prospect of which caused even him to say, "If it be possible let this cup pass away from me;" and in the intense prostration of that moment of entire separation from his Father, to exclaim, "My God, my God, why hast thou forsaken me?" That death the Christian *never dies.*—Thanks be to Heaven, the death of Christ has freed us from the death of the sinner, and has put us in possession of a hope most transcendant, most sublime!

The gospel, then, was introduced to make a new man in Christ Jesus; and hence the Lord says to Nicodemus, "Except a man be

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born again he cannot see the kingdom of God;" which he explains by saying, "Except a man be born of water and of the Spirit he can not enter the kingdom of God" Thus the fleshly man becomes a spiritual one. He dies to earth; he is born to heaven. He dies to a carnal system; he is born into a spiritual system--is put under spiritual laws---exults in a spiritual hope---and is under a spiritual head.

Much has been said and written concerning this spiritual life. Men have quarrelled about the manner in which it is communicated, and the time when. The settlement of these questions, though very important in its place, forms no part of my present plan. I am content at present to know that "whoso is born of the Spirit is spirit;" and as we know that earthly children have all the feelings and affections, all the sympathies and habits of their parents; so, by the Spirit of God animating our souls, we are to live, move, and have our being. We are to assimilate our lives to the Saviour's life. We are to pattern after his holiness of character---his patience---his love of doing good---his tenderness---his compassion---his long suffering, and all his perfections. By this Spirit the new man is united to his Saviour so closely that they are but one. His life is communicated to him so really, that it is not he but Christ who lives in him. Jesus is our life, and with him that life is hid in God; and because he lives, we shall live also.

The Christian, then, is quickened with a new life---born into a new state---put under new laws---having new relations---imbued with new feelings---loving new objects---and, in a word, is a new man. He has become a part of the body of Christ; and if he have not his Spirit, he is none of his.

How glorious and transcendant an effect is this of the infinite mercy of our dear Lord! How the mind staggers beneath the eternal weight of obligation to our Father for having brought us into such a delightful relation to himself and to Christ our Saviour—for having through so many ages worked out the godlike plan of saving a ruined world through faith. It is contemplating themes like these that makes the Apostle exclaim, "O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments and his ways past finding out!"

The motto of these essays says, "For if ye live after the flesh ye shall *die;* but if through the Spirit, you do mortify the deeds of the body, ye shall *live.*" Here are the two grand points, which take the whole Bible to develope---*life* and *death.* In this finely concentrated sentence the paths to both are placed before us, and we are to make our choice. "If ye live after the flesh, ye shall *die.*" Familiar as

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household words is this text to our minds, and yet how few understand it in its unbounded application—how few realize the keen intensity of its searching look into the spirit of man—how few there are who know when they are walking in the lust of the flesh, and in a state of death! And yet, O my soul! this death that is threatened here, is not the dread grip of the pale monster as he wraps his withered hand around the heart, and presses out the life. Oh! no, something more dreadful far, is that eternal death—that living death, which has exhausted language, and figure, and thought to describe or shadow forth, or imagine. Let us then in deep solemnity ask the question, *What is it to live after the lusts of the flesh?*

Paul to the Galatians says, "Now the works of the flesh are manifest, which are these:—adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings and such like, of the which I tell you now, as I have told you in times past, that they which do such things cannot enter the kingdom of God."

Most of the present day Christians, who have never yet taken a deep look into the recesses of their own hearts—who are profoundly ignorant of the workings of their souls—whose knowledge of their own characters, like their intelligence in the gospel of Christ, is wholly on the surface, would indignantly spurn from them the imputation of being guilty of any of the crimes enumerated in this dark catalogue. In profound commiseration—in deep sympathy for all such I would say, Cast off this rebel pride—this unhallowed presumption; clothe yourselves in humility, and meekly place yourselves at the feet of Jesus, and learn of him.

You say you have never *committed* the actions placed upon this list of crime. Granted at once. But are ye carnal or spiritual men?—You claim to be spiritual men. Now are the laws of Christ for the body or the spirit? Or does sin consist only in action? Does it not also extend to the inmost spirit of man, debasing his motives, corrupting his desires, impurifying his emotions, and leading captive his whole nature? I do believe that the fatal error of Christians of the 19th century is that if they *do* right all is right. Oh! when I consider the infinite purity of the Great God, in whose presence the very heavens are impure, and when I consider man in his degradation, I ask myself, Who can stand in his presence?

The grand key to the understanding of the laws of Christ in their application to the spirit of man is to be found in the words of the Saviour himself, in the 5th chapter of Matthew's gospel, from the 21st

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verse to the end. Here impure desire is called by the name of impure action, anger is denounced as leading to hatred, and John in his 1st Epistle says, "Whoso *hateth* his brother is a *murderer*." In a word, the whole teachings of the New Testament inculcate that *to entertain the spirit to commit a crime is the same thing, before heaven, as if the crime were committed;* and that to indulge in any passion, or habit by which crime may be engendered in ourselves or others, is sinning against God, and if persisted in, must bring upon all such, the wrath of heaven, and the condemnation of the great day.

Let us, then, bring ourselves up to this standard and look at these works of the flesh again. *Idolatry* is among them. Who, then, is an idolator according to inspired definition? Paul to the Colossians and Ephesians, says that a *covteous* man is an idolator, and that *coveteousness* is idolatry. But again, what is coveteusness? In the history of the Saviour there is a case exactly in point. In the 12th of Luke it is recorded that a man came to Jesus and requested him to speak to his brother to divide with him a certain inheritance. After rebuking the man for supposing him to be a judge in such matters, he said to his disciples, "Beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." This makes the whole matter clear, for the Saviour evidently is speaking against the most prevalent practice of all classes of men at the present day:—the eager grasping after the things of time—the strained effort to heap up gold and gems and the precious things of earth—the insatiable thirst for wealth, which would lead us to look with a covetous eye upon the property of our neighbor. Covetousness, then, is idolatry, because it erects a golden idol in the heart, to which we bow the knee. It makes us cast from our souls the image of the *Eternal One*, and erect in its place an earthly object which cannot help us in the time of our need. To what a vast train of reflections does this thought introduce us. How the soul of the purest shrinks back from an examination of itself, when it contemplates itself in the light of this mirror. Alas! how many idols does the purest heart show, set up in its inmost recesses, when its dark crevices are opened to the light of truth. How many times is the Almighty thrust from the heart, to make way for the worship of an idolized child, whose eternal destruction is the result. How oft do we honor the world and its vanities—its allurements, its lusts and its vices, more than our God. How proud we feel to be the owner of some gorgeous palace—some gay and splendid equipage. How elevated we feel when the world calls us rich, prosperous and happy! Prouder we are to prostrate ourselves before these false gods of our idolatry, than before *him* who endureth

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forever and ever. What then is the practical result of these premises? The only one is, that the man who strains after wealth merely to gratify an earthly ambition or some other earthly lust—who looks upon those richer than himself with an envious eye, and exerts every nerve to be on a level with them—who is rich in this world's goods, and does not feel that all springs from God, and that *his cause* should make that wealth flow forth as freely as it hath been given him, such a one is a covetous man, and consequently an idolator, and no idolator can inherit eternal life

Hatred is another passion, evidently springing from the *flesh*, whose end is death. To hate anything but *sin* is an unholy feeling. It corrupts the pure circulation of the life of the soul, and taints the whole man. Hatred, in its natural and uncivilized state, is a passion which appals the soul by its dark malignity. It impels the savage to steal secretly around the dwelling of his unsuspecting foe, and in the moment of his security, doubly to kill him in himself and in the innocent beings of his love. It is hatred of his species which impels the more civilized savage to conceal in his bosom the deadly knife, thus prepared, thus determined to take the life, even of his *friend*, if the demon passion of the moment urge him to it. He hates the whole race so equally, that he will take the life of *any of them* who wounds, even a trivial every day feeling. It is the spirit of hatred which causes the cowardly wretch to blast the fair fame of the foe whom he dare not meet in any other way. This character is so unalloyedly base—so execrably vile and low—so unutterably beneath every thing that we feel belongs to manhood, that we cannot call him man, and yet we hesitate to undignify a fiend, by associating him with a wretch so basely beyond reclaim. Many such instances of hatred might be given which are too gross even to suspect the Christian guilty of. It is hatred in its more refined form—in its courtly dress that infests the church—disfiguring it with its leprous spot, and defiling its beautiful garments. The softened names under which this dark passion seizes the heart and corrupts the fountain of pure feeling, are scorn, contempt, &c., &c., and are exhibited in irony—bitter wit—slanderous insinuations harsh and unchristian language, and in a multitude of other ways, such as a word—a look—a gesture, all of which are but variations of that same hatred, which, if not purged from the heart, will drag the victim to perdition.

To scorn and contemn others who act or think differently from ourselves is a passion so universal that it is hard to persuade the great mass that they spring from as vile a source as they do. Indeed almost all the writers of the age in which we live have decidedly aided to

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produce this state of feeling. The politician finds hatred in its blackest malignity in almost every newspaper. Oh! if the records of eternity were placed before us, how dark a page would the history of political party show! The theologian finds the same unholy spirit reigning triumphant in almost every debate of the religious combatants of the day—and the young and imaginative find it scattered all over the field of literature. How much scorn and contempt do the pages of Byron, Bulwer, &c. &c. breathe for the whole race of man. Yet works such as these are to be found in the hands of almost all the youth of the land. No wonder a middle age of defamation and slander, and a hardened and wicked old age, should spring from youth trained up in the school of any of these corrupting authors.

Now let us hear what law the inspired volume gives us on this matter. The apostle John says, "If a man say, I love God, and hate his brother, he is a *liar;* for he who loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Thus if we indulge hatred or any of its variations, such as scorn, contempt, &c. towards any of our brethren, and at the same time profess to love God, we are *liars* in the strictest sense of that term. But the matter rests not here. The Saviour himself says to his disciples when unfolding to them the nature of the new institution, "Ye have heard that it hath been said, Thou shalt *love* thy neighbor, and *hate* thine enemy. But I say unto you, *love* your enemies, bless them which curse you, and pray for them that despitefully use you, and persecute you." Here is a command from the lips of the Divine Master himself, enjoining upon us to love our enemies. This command covers the whole ground; and if any one indulge in a bad or bitter feeling towards his brother, or even towards an enemy, he may be sure that the spirit of hatred hath taken possession of his soul; and as he values his eternal welfare, let him dispossess the demon; for if he do not, he is indulging a passion of the *flesh*, and must *die*. E.

[TO BE CONTINUED.]

From the Religious Herald.

THE SCRIPTURAL USE OF THE TERM "BISHOP" JUSTIFIED.

I. THE Philadelphia Baptist Association at its last (138th) anniversary, passed the following resolution:—

Resolved, That the Clerk be instructed to affix the scriptural designation, *Bishop*, to the names of the Pastors of the churches in all the official documents of this body; and *Deacon* to the names of those who have been called by the churches to that office.

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The wisdom and timeliness of this resolution have been doubted by some That this action of the Association was wise, timely, dignified, and scriptural, may, I think, be clearly shown.

II In the church of which Jesus Christ is the supreme head and legislator, the fundamental laws and usages of which are evolved and directed by the Holy Spirit, it is always *wise* to adhere to those terms, as well as to those principles, which are clearly revealed. The wisdom and propriety of using scriptural appellations to describe scriptural offices and ordinances, cannot be consistently questioned by those who recognize the Bible as the sole and sufficient rule of faith and practice. They are not justly chargeable with pride or ostentation who "magnify the office," to which the Holy Ghost has called them by claiming for that office the designation which the Holy Ghost has chosen. It is the sacred duty of those who look for the model of their churches, and for the laws by which they are to be governed, in the New Testament, to claim and restore to their original signification the terms taught by the Holy Spirit. They thus honor God and maintain his truth.

III. The term Bishop —Episcopos,— is authorized in the New Testament, and most accurately describes the nature and duties of the highest office in the Christian church. It includes all the other terms that are used in relation to that office. That various other appellations are applied to the Christian minister is admitted. But that these appellatives imply special duties and relations, all of which are involved in the term Bishop, may, I conceive, be clearly shown. If those who are called to this office are termed douloi,—servants, their relation to Christ, the master, is implied; if oikonomoi,—stewards,—their duty to dispense the treasures of the gospel is involved; if angeloi,—angels,—it refers to their duty as messengers to convey the teachings of the Spirit to the churches; if phrophetai,—prophets,—it indicates their power in exhortation; if didascholoi,—teachers,—it describes their duty to instruct; if poimenes,—pastors,—it implies the duty of securing provisions for the flock of God.

But the term Episcopos, Bishop, involves all the rest. It is the generic, which includes all the others as specific appellations. It implies the performance of all the duties which are particularized by the other terms. While neither a servant, a steward, an angel, a prophet, a teacher, a pastor, is necessarily a bishop, a bishop is supposed to be all these.

The only term which is at all a synonym with Bishop, is Presbuteros, Presbyter, Elder; and this it is evident is factitious rather than inherently descriptive of the office. The term is appropriated to the office; it does not describe it by its own force. The word Bishop of itself implies entire oversight; the word Elder of itself implies nothing, until a definition of its import is elsewhere found. Having been employed to designate the chief officer of the Jewish synagogue, it was applied to the corresponding officer of the Christian church. If the terms, then are used as entirely synonymous, and we are permitted to choose between them, it is certainly wise to select that which defines itself, and which will therefore be most readily understood.

But that there is a distinction between these terms, may, I think, be made appear. There may be a plurality of elders in the same church;

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there can be but one Bishop. To me it appears that this simple and clear distinction ought to settle the question of choice. Neander, who contends most strenuously for the interchangeableness of these words, admits this distinction. He says, "I can discover no other difference between the Presbuteros and Episcopos of the apostolic age, than that the first signifies rank; the second, the duties of the office, whether the reference is to one or more." The term Bishop, then, as denoting official station, as including all the duties of the office, must be a more appropriate official designation than Elder or Presbyter. That every Bishop is an Elder is true; but the converse that every Elder is a Bishop, is not true. Bishop is, therefore, the only scriptural appellation that fully describes the spiritual oversight of a particular church.

IV. That the term Bishop is used in the New Testament to designate the presiding officer of a single church, and never to describe a hierarch over a number of churches, it is not necessary that I should here pause to prove. A candid reference to Acts xx. 17–28; Phil. i. 1; 1 Peter v. 2–3; 1 Tim. iii. 2–7; Titus i. 6–10, must settle this question in any mind not pledged to the defence of a hierarchy.

This is a position in which the argument is much upon one side, as in the question of baptism. The staunchest advocates of prelatism have been compelled to admit that the diocese of a primitive Bishop composed but a single church. Bishop Burnet says, "The terms Presbyter and Bishop were used interchangeably during the two first centuries." Chapman, an Episcopal writer, says, "The Episcopalian cannot be found who denies the interchangeable employment of the terms Bishop and Presbyter in the New Testament."

Dr. Burton, late Regius Professor at Oxford, says explicitly in his history of the church in the second and third centuries, "Each parish had its own Bishop."

V. Christianity has been fearfully corrupted by a misappropriation of scriptural terms. For example, deipnon Kuriou,—Lord's supper,—is understood by multitudes as a physical and spiritual sacrifice;—Metanoeite,—repent,—signifies to many, do penance;—Ecclesia,—an assembly of the saints,—conveys to thousands the idea of a mass of believers scattered over a continent or a world, yet bound together in one organization; Baptizein is understood as meaning to christen or to sprinkle; Diaconos,—deacon, means to many, an inferior order of preachers; and Episcopos, Bishop, is thought to mean a ruler of the clergy, an official superintendent of all the churches in a given diocese.

Who can guage the depth of the corruption which now afflicts Christianity in consequence of the misappropriation and abuse of these simple terms? The simplicity of Christ's ordinances has been deformed, their beauty marred, their spiritual signification almost lost, and their power for good miserably weakened. As Baptists, we are sedulously striving to restore one of these abused institutions; moved by similar arguments and a similar spirit, we should seek to restore and defend all.

VI. What we seek, then, is to honor God's word by restoring to its proper and rightful place a term which the Holy Ghost has chosen to designate the episcopal or pastoral office. It is not a matter of trifling importance. It involves the question whether the word of God shall be in practice as well as in profession, our rule. I advocate the use of

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this official term upon the high principle of the gospel authority. I place my foot upon this rock of truth, and thence I cannot be driven by ridicule or indifference. Bishop is the designation which the Holy Ghost has given to the presiding officer of a Christian church, and I dare not doubt the wisdom or deny the authority of the Holy Spirit to legislate for the church or to affix appropriate names to its officers.

VII. We would use this term as a public and continual protest against the corruptions of an ecclesiastical hierarchy. By an artful misappropriation of a scriptural term, prelatists have attempted to force the scriptures to countenance their scheme of church government. They triumphantly appeal to the term as found in the New Testament and in their own formularies, and its absence from the official documents of other churches, as proof that their sect possesses a scriptural office, which others reject. By its official use we publicly protest against their claims, and restore an abused scriptural term to its legitimate signification.

VIII. The employment of this term implies the equality of ministers, and therefore I would use it. If every church has its own bishop, if there be no recognized prelate having authority over all, then all are equal, subject to no human domination, but standing upon the same platform as brethren, responsible only to Christ as Chief Bishop. Thus the official employment of a scriptural term becomes an easy and efficient method of rectifying a mischievous popular error in relation to the organization of Christ's church.

IX. The official use of this term implies the independence of the churches, and therefore I would restore it to its appropriate place. If each church is recognized as having its own bishop and deacons, then it has within itself all that is necessary for its own government, for the exercise of its own discipline, and the enforcement of the laws of Christ. Thus it is seen that there is no necessity, as there is no warrant, for ecclesiastical courts, out of the churches to make laws, rectify errors, or enforce discipline. Each church is complete in itself.—This we all admit, and by the use of this term officially and publicly claim.

X. The only objections, so far as I have heard, to the official use of the term Bishop, are, that it savors of ostentation, and that it subjects those who apply it to ridicule as vain of public honor. The charge of ostentation comes with poor grace from those who submissively wear and courteously bestow the title *Reverend*; a term stolen from Popery, and in the Bible applied only to God himself: "Holy and Reverend is his name." Whether he is the more vain of titles who insists upon retaining an appellation given by sacred writers alone to Jehovah, or he who is content to be known by the simple and expressive designation, Bishop, which only implies an overseer of the church, and which is explicitly warranted in the word of God, I leave my readers to judge.

If we are to be deterred from claiming what is right and scriptural by ridicule, we ought at once to give up our practice of scriptural baptism, for profuse showers of scoffs have been sprinkled upon us because of our adherence to this. He who can be deterred from maintaining truth by the dread of ridicule or scorn, is not worthy a place as a Bishop of a Christian church. J. L, B,

Philadelphia, October 23, 1845.

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REMARKS.

The above is worthy of our notice, not only as a part of the passing history of the Baptist denomination, but also as illustrative of the gradual approximation towards the doctrines of the reformation, which, imperceptibly no doubt, to the mass of them, they are making; and which, by many, is attempted to be disguised under the charge of change, so eagerly circulated against us. The ground taken in the above article, is not only the ground occupied by the Reformation, but the very line of argumentation so frequently and so urgently pressed in the Christian Baptist and Millennial Harbinger, is, I will not say borrowed, but adopted certainly, by the writer. It is no part of a Christian spirit to aim to magnify itself by boastfully claiming the honor of having led others to the truth—and it is not for this purpose that we notice any return of the Baptist or any other denomination to ancient apostolic doctrine and example; but it *is* an element of Christian humility, on the part of those who are thus led to a change, to confess it candidly, and at the same time to refrain from any charges of change on the part of others, to whose ground they have themselves really advanced.

If any one doubt that the Baptists, in adopting the resolution and the reasoning in the above article, have abandoned their former position on this subject and have really come over to that so long held by the Reformation, as the example of the primitive church, let him turn to the Christian Baptist under the title of "The Bishop's Office, No. II.," page 242-3, of the stereotyped edition, or the third volume of the original work, page 385, and he will find perhaps sufficient to satisfy him, at least against any charge of change in us on this subject. After speaking of the position of other denominations with reference to this office in the Christian church, the Editor adds—

'Our Baptist brethren began in the spirit, but ended in the flesh, on their adopting a species of presbyterial independency—licensing of preachers, and then converting these preachers into elders, with the exclusive right of administering 'sealing ordinances,' and creating or finishing an order of its own kind

But the fact is, very generally, that few of the leaders of religious assemblies seem to know, or are able to decide, whether they should be called Evangelists, Elders, Bishops, or Ambassadors; but the term Minister or Divine seems to embrace them all.

To many it seems but of little consequence to be tenacious of the name. Why not, then, call all the leaders Priests? Why not call them Astrologers Soothsayers, or Oneirocritics, if the *name* be indifferent? Because, says one, those names are used to denote quite different characters. For the same reason, therefore, let the names which the Apostles adopted be used in their own acceptation, and let those things, persons, and offices which the Apostles said nothing about, be named or styled as the inventors please; but call not bitter sweet, nor sweet bitter. Let us all call a Preacher a Bishop. Let us not call a Bishop a Divine, nor a Deacon a Ruling Elder. In a word, let us give to divine institutions divine names, and to human institutions human names.

Were Christian societies to constitute Christian Bishops, and to designate them by their proper title or name of office, many important results would exhibit themselves; amongst which not one of the least would be the levelling the haughty and supercilious pretensions of those who claim another office under this name, and designate themselves as the only persons to be so viewed and denominated."

But the inquisitive reader will turn to this number and read it for himself. We rejoice to see a spirit of reformation brooding over the Baptists, and shall be happy to find that they will be led by the adoption of this scriptural name of a chief officer in a Christian congregation, to glide gradually into those other departments of reformation to which this step so naturally and necessarily leads. If it is now argued that, "the official use of this term implies the independence of the churches," then will it not be shortly seen, that *associations* have no right to cut off *churches*? If "each church is recognized as having its own Bishop and Deacons," and consequently "within itself all that is necessary for its own government,' then will it not be soon perceived, that these matters are not scripturally within the oversight of associations? And finally, if it is "thus seen that there is no necessity, as there is no warrant, for ecclesiastical courts, out of the churches, to make laws, rectify errors, or enforce discipline;" will it not be soon seen also, that associations have been daring usurpers, acting without necessity and without warrant, in their prescriptive, ecclesiastical proceedings against the reformation, and from the very premises upon which the title of Bishop is so impregnably built, must be drawn those arguments by which *associations*, with their present powers and organization, must fall.

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Again, if in this paper it is so clear "that the term Bishop is used in the New Testament to designate the presiding officer of a single church, and never to describe a hierarch over a number of churches,"—will it not soon appear equally clear, that the ancient custom of the Baptists, in setting one Minister or Pastor, or as is now resolved, one Bishop over several congregations, is unscriptural, and therefore to be abandoned? The custom is old and in the country, so common as to be almost universal. One Minister, or henceforth Bishop, usually has a congregation for every Lord's day in the month, and these he visits quarterly and quarters upon, only so long as wholesome rest and refreshment and the delivery of the sermon may require The Baptist Pastor and Paul's Bishop are as unlike as the Bishop of Paul and the Episcopal Bishop of Virginia. May we not hope for a conformity to the divine standard in this particular also?

Still there is something in the above article, that we cannot see so clearly in the light of the writer. He says, "There may be a plurality of Elders in the same church,—there can be but one Bishop." The authority for this assertion is not given—and I presume for the sufficient reason that there is none. Neander, indeed, is quoted; but after claiming to be of "those who recognise the Bible as the sole and sufficient rule of faith and practice," we had not expected this important distinction and doctrine to be rested upon the authority of Neander! But even Neander does not say this. He is quoted to prove it indeed, or as admitting it, or something like it; but what does he say? He states after contending for the interchangeableness of *presbuteros* and *episcopos*, that he "can discover no other difference than that the first signifies rank, and the second the duties of the office, whether the reference is to one or more." By what ingenuity can any one convert this plain and simple assertion of Neander, as to the distinction between two words, into a declaration that "there can be but one Bishop in the same church, while there may be a plurality of Elders." But what are the intimations of the scriptures on this subject? In the 4th division of the article above presented, it is stated that the term Bishop is used in the New Testament to designate the presiding officer of a single church; and amongst other passages Acts xx. 17-28, and Phil. i 1, are referred to. Now what are the teachings of these passages? In the 17th verse of Acts xx, is it not said that Paul sent to Ephesus and called the *Elders* of the *church*? Was there not a plurality of *Elders* and a single *church* in this case? and does not Paul, in the advice which he gives them, call these same Elders of this single church at Ephesus (28th verse,) Bishops? The word is rendered *overseers* in the common version; but it could not be unknown to the writer of the above article, from the liberal use he makes of the Greek, that it is, in the original, *episcopous*, Bishops — So also in Phil. i. 1., the term is used in the plural; and unless it can be shown that the modern custom of having several churches in one city, prevailed at Philippi, which I suppose no one will have the hardihood to attempt, does it not follow that there were more than one Bishop in a church in the days of Paul? Moreover, does not Paul command Titus, in another passage referred to in the above connexion, to ordain Elders in every city, and proceed with the precaution, "If any be blameless," &c "for a Bishop must be blameless, as the steward of God;"—clearly using the words interchangeably and commanding the ordination of a plurality in every city.

But these hints are only thrown out by the way—not for the purpose of cavil or controversy, but merely in the hope that they may lead to a more thorough adoption of the divine standard, not in word only, but in deed also. We have all reason in an age of so much corruption and such general prevalence of human authority instead of apostolic teaching and primitive example, to look up in great humility to the Father of all light and turn our thoughts to a more prayerful examination of the scriptures of divine truth, and a more honest and self-sacrificing conformity to their precepts and examples.

P.

THREE BULLS.—The Pope recently decreed that no rail-road should be constructed within his dominions; that none of his subjects shall attend a scientific congress; and that no physician shall attend a patient, who, after the third visit, shall not have received the sacrament!

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THE CITIZENSHIP OF PAUL.

If the writers of the New Testament were really, as some would have us believe, a set of designing hypocrites, who, after the days in which they profess to have lived, conceived and fabricated the narrative they have given us; then were they not only the most daring, but at the same time the most successful executors of deception that the world has ever produced. They have taken no care to avoid those little allusions and ten thousand minute particulars of a passing period, that could scarcely fail of leading to detection;—they have resorted to no vague generalities in dates,—no perplexing confusion of incidents and localities,—no fictitious or abbreviated names of officials and dignitaries,—nor any deep laid and well concerted parallelism of narratives, to delude and to cheat; but they have spoken of things as they were and as they transpired,—detailing the minute and peculiar, as well as that which was general or ordinary,—telling us when, where, and by whom their incidents were enacted; and developing, more or less, the whole or a part, the general outline or the particular detail, according as each might have purpose or design in writing. The princes and governors of the period, political and ecclesiastic, are named,—their official relations and courtesies alluded to,—the state of the Jews in Judea, their various sects and prejudices, their abominable corruptions, the incidents and circumstances of the last sufferings of our Saviour, as connected with the customs and political relations of the Jews and Romans,—the treatment of the Romans towards the Jews, and their political, civil, and religious dependence and connexion, are all matters introduced by casual allusion, and as having necessary connexion with the facts of the narrative, so frequently and so minutely, that it amounts to almost a moral impossibility that they could have been detailed by any other than living and witnessing Jews. Nay, we venture to affirm, that there is not a scholar on earth, that could now originate and detail a fiction, whose scene should open at the birth of our Saviour in the town of Bethlehem and terminate with the exile of John to Patmos, and be so blended with customs and laws,—dates and events,—persons and places,—political and religious, as is the narrative of the New Testament, without laying himself open to a thousand criticisms and committing the grossest isochronisms. It is not in human foresight to avoid it. Yet these Galileans, these illiterate and unrhetorical fishermen, have done it—and no human ingenuity, even when they have been brought to the inquisitorial rack of scepticism itself, has been able to detect a single slip in a single allusion to time, place, person, custom, law, or circumstance. Now this is a fact,

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which, to the scholar, weighs more than volumes of plainer evidence, and one which we should never lose sight of in reading the New Testament.

If when Luke makes Paul, at the time they were binding him at Jerusalem in order to scourge him, ask them, 'Is it lawful for you to scourge a man that is a Roman and uncondemned?' and represents them as desisting on this account, we find, by reference to the Roman laws and customs, that there is no such controlling potency in being a Roman, or that it was incompatible with the polity of this overshadowing power, that a Jew should become a Roman citizen; then we have at once, a strong presumption against the claims of his narrative to authenticity. But if a slip here would be fatal, a uniform consistency between his narrative and the customs, &c. to which he alludes, should be equally corroborative. Now it does so happen, that, in no one instance, where the writers of the New Testament have laid themselves open to this test of their verity, has any ingenuity been able to expose them in error. Even when they allude to circumstances which were not general, but peculiar to the brief period of which they speak, and consequently obscurely noted in history, we find them invariably true to the letter of their times. They represent Pilate as passing sentence of death upon our Saviour, and thus invest him, who was really a Procurator of Judea, with the power of life and death. This was a power ordinarily in the hands of a *President* of a *province*, and not of a Procurator of a mere branch of a province.—Judea, though sometimes called a province, was really but a branch of the province of Syria, as is evident from Tacitus, (Ann. 12. cap. 23.) and from Josephus, (de Bell. lib. 11, cap. 8, sect. 1.) who tells us that this same Pilate was displaced by Vitellius, President of Syria, which could only have been the case under the hypothesis, that Judea was a subsidiary branch of Syria. Josephus indeed informs us particularly of the revolution, which, under the reign of Augustus, A. D. 6 or 7, reduced Judea to this dependence, (Ant. lib. 13, cap. 1, sect. 1,) Cyrenius being the first governor. That Pilate was properly Procurator is evident, both from Josephus and from Tacitus, Ann. 15, cap. 44. Now the special office of a Procurator was to take care of the revenue of the Emperor in a province, and was about the same as that of a quæstor under the republic. He did not then ordinarily have the power of life and death. In ascribing it to him, therefore, the writers of the New Testament have shown the most intimate acquaintance with the most minute exceptions to general rules. This is a particular in which almost every subsequent writer would have slipped. But these writers were living and eye-witnesses of what they wrote

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and therefore could make no mistake about the part which Pilate acted. They saw him exercising the power they ascribed to him; and, without stopping to explain how or why he could do so, delivered to us the fact, even as they witnessed it. Other historians, however, come to their aid, and assure us that Pilate did, at the same time that he acted as Procurator, possess also and exercise the power of life and death, a power with which the governors of Judea were invested by Augustus after the banishment of Archelaus, Herod's son, A. D 6 or 7, and at the time Judea was annexed to the province of Syria, (Joseph. De Bell. lib. 2, cap. 8, sect. 1.)

We only cite this as one instance of the remarkable conformity of the New Testament narrative with the political and internal polity of the Romans and Jews—as handed down to us by their own historians. In the life and speeches of Paul we have also many allusions to Roman customs, by which a subsequent writer could scarcely fail of being detected. In the case already alluded to we have a striking instance of this. Paul had been threatened by Lysias, the chief captain, with scourging, in order to extort from him a confession of the crimes of which he was supposed to be guilty. But knowing his privileges, he asks, 'Is it lawful to scourge a Roman citizen and uncondemned?' In this single transaction we have several very interesting allusions—all of which are justified by Roman and Jewish historians. First, the custom of resorting to what the Romans called (*quæstio*) "the question" for the discovery of crimes. Second, the fact that it was not lawful for a Roman citizen to be thus tortured; and third, the implication that Paul was a Roman citizen.

As to the first of these allusions, Suetonius, in his Lives of the Cesars—Tacitus, in his Annals—and Josephus, in his Antiquities, all give us abundance of illustration and example. It appears that both citizens and slaves were put to the question; that is, subjected to torture in order to force confession; and hence Paul could not claim a total exemption; but demands, Have they a right to *scourge* him, being a Roman citizen? His plea, then, is based upon a distinction in the law, that a casual reader of Roman history would scarcely have noticed. That there was such a distinction in favor of *citizens* as to exempt them from the humiliating torture of the *scourge*, may be clearly learnt from Cicero's oration against Verres. He declares it to be "a gross outrage (*facinus*) to *bind* a Roman citizen;—a crime (*scelus*) to *scourge* him;" and it is one of his heaviest complaints against Verres, that he had done this in the open Forum of Messini. "Thus, fathers, in the midst of the Forum of Messini, was a Roman citizen scourged; whilst amidst the pain and the reverberation of the lash, no groan was heard,

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no expression uttered, save this, *Civis Romanus sum*,—I am a Roman citizen"—nearly the identical words of Paul. There is nothing, then, incompatible with the Roman customs, that Paul should have been threatened with scourging in order to extort a confession of his supposed guilt, nor in his having escaped it upon the plea of his being a Roman citizen.

But how could he be a Roman citizen, and at the same time a Jew, born at Tarsus, a city of Cilicia Campestris? We have already alluded to the fact that Judea was a branch of the province of Syria; and, as such, the Jews, as a nation, could not be Roman citizens.—This was the distinction of the Roman colonies; but not of the provinces. But still a man might be a Jew, and yet become a Roman citizen. The Emperor had power to confer the freedom of the city upon all whom he pleased; and both Philo and Josephus assure us that it was bestowed upon many Jews. The father of Herod the Great, Antipater, was created a citizen by Julius Cesar, in reward of the services he had rendered to that Emperor. (Joseph. De Bell. lib. 1.) Besides, this privilege was often purchased,—at first only by a "great price,"—but in the more degenerate days of the empire under Claudius, "it became so cheap, that many people would say, a man might be made a Roman citizen for a few pieces of broken glass."—It is not, therefore, improbable that a Jew might be a Roman citizen; indeed, it appears from a passage in Josephus (De Bell. lib. 2, cap. 14, sect. 9,) that they might rise to the Equestrian rank; for he complains most bitterly and justly of Florus, when Procurator of Judea, that he "ventured to do, what no one had done before,—that is, to have men of the Equestrian rank whipped and nailed to the cross before his tribunal; who, although they were by birth Jews, were yet of Roman dignity notwithstanding." Josephus himself, as he informs us, born a Jew, and of the family of the Priests, was made a Roman citizen by the Emperor Vespasian, after the war was concluded.—There is no difficulty, then, in admitting that Paul might have been a Roman citizen.

Still it may be a question of some interest to inquire how Paul came by this privilege. He says himself he was free born, and it might be inferred that he was a citizen in virtue of his being born at Tarsus. A brief reference to the narrative of Luke will be sufficient to satisfy us that it was not on this account that Paul could claim to be a Roman citizen. When Paul had been rescued from the mob by Lysias, the chief captain, and was ascending the steps to the castle, he besought Lysias that he might speak to the people; and on being asked who he was, whether he was not the rebel Egyptian, who had, under the pro-

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mise of showing them the fall of Jerusalem, led out four thousand men, replied,—"I am a man which am a Jew, of Tarsus, a city of Cilicia, a citizen of no mean city." The nativity of Paul is here distinctly declared; and on obtaining permission to address the people, he introduces himself by again declaring that he was "a Jew—born in Tarsus." But as this was spoken in Hebrew, it is probable that Lysias did not understand it, even if he heard it. But when he first made this declaration to the chief captain, he spoke in Greek, as is evident from the surprise which Lysias expresses; and he must, therefore, have understood him. Now if Tarsus was at that time a Roman *colony*, and consequently being born there gave Paul the privilege of a Roman citizen, this declaration of Paul would have been sufficient to have informed Lysias of the fact; for we cannot suppose him ignorant of the civil relations of this important city to the government of which he was an officer. But how stands the case? Lysias did not, nor did any one else, from all that appears, infer, from Paul's declaration that he was born in Tarsus, that he was therefore a Roman citizen. So far from it, that on the Jews again breaking out into tumult against Paul, he commands him to be taken off to the castle and to be examined by scourging; and it is not until Paul puts the question directly to the centurion, "Is it lawful to scourge a man that is a Roman?" that any one seems to suspect his citizenship. His being a citizen of Tarsus gave him no exemption in the eyes of the chief captain, nor of the centurion, from the cruel torture of the scourge;—it is necessary for Paul to tell them also, that he is a Roman citizen; and it is then, and not till then, that the magic potency of that title manifests itself. The chief captain comes out himself and seeks to be assured of the fact; and when he finds that he was not only a citizen, but *free born*, whilst he himself had *purchased* his freedom, he is filled with fear, "because he had bound him;" for even this, to a Roman citizen, was, in the language of Cicero, a "great outrage." We conclude then, from the narrative as Luke has given it in Acts, that Paul was not a Roman citizen because of his birth.

Besides this, the external evidence is all against such a conclusion. Tarsus is repeatedly mentioned by various ancient historians, who speak of it as "a city much given to the study of philosophy, and all other parts of polite literature"—as "being the metropolis of the country"—as being relieved from the payment of taxes, &c. &c.; but it is no where described as being a *colony*, or even *municipium*. So that by these authorities Paul's statement that Tarsus was no "inconsiderable city," is confirmed—and also, the inference we draw from the narrative, that it was not a town of *Roman citizens*.

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But let it not be supposed that this throws any doubt upon the truth of Paul's assertion. Persons could be born Roman citizens at other places than at Rome or Roman colonies. A man, once a Roman, no matter how, was a Roman, wherever he went; and though he might sojourn in the most obscure and dependent province of the empire, his rank adhered to him and descended through him to his family, through all succeeding generations. We might very naturally expect, then, that there would be found in all the chief cities of the East many of this already smitten and scattered people of God, who, by their money or their prowess, had obtained this most desirable, and, to them, in their persecuted and oppressed condition, most valuable privilege. Paul's ancestors might have been of this number, and as his father was evidently a man of superior rank among his people, there can be but little question that he also held an honorable and dignified rank as a Roman citizen. Under the ancient kings of Syria the Jews had distinguished themselves for their military services, and subsequently had, as common soldiers, lent no mean aid to the Roman arms. But long before the period of which we are speaking, the Romans had yielded to their conscientious scruples about travelling with the army on the Sabbath, &c., and released them from service. Josephus, in the 19th book of his Antiquities, 10th chapter, gives us an interesting account of this matter in reference to the Jews of Asia, especially at Ephesus; and it is evident from the language of the decrees, which he copies, that there were a great many Jews sojourning in these regions, who were Roman citizens. It cannot be thought improbable, then, that Paul's ancestors might have been such, and that consequently he, although born at Tarsus, a mere dependent city, might nevertheless be free born.

Thus are the divine oracles justified, and the evidences upon which we rest our confidence in them, strengthened by every rational and candid test to which they can be subject. The finger of God, though invisible to mortal eye, is made evident to our better reason, and we are constrained to acknowledge and praise his overruling providence in thus making all things work together for the establishment of his truth and the confirmation of our faith. P.

SOURCES OF SCEPTICISM.

[Continued from page 513.]

2. ANOTHER proof that scepticism has its origin in the corruptions of the heart, is found in the nature of the objections usually urged against Christianity.

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It is not so much the difficulties of the gospel faith as the practice it requires, that staggers the sceptics. In other words, their objections do not lie so much against the doctrine of the gospel as against its spotless purity. They are often clamorous against this, while that is passed over in silence. If, however, in their crusade against religion, they have attacked the evidences, it is only to make their way to the main conclusion, that there is no future retribution—no distinction between virtue and vice; that these are names invented to cover the ground of expediency, and keep the world in awe—that the passions are innocent inclinations, and were given to be indulged to the extent of their desires.

He who would thus argue is in principle no better than the brute, nor would he excel them in practice, were it not for the restraining influences of Christianity, which have worked their way, though silently and unperceived, as well to their understanding and hearts, as those of the community in which they live. If, then, they attack the evidences of Christianity, it is for the same reason an invading army attacks the outposts of the enemy—the more readily to advance into the heart of the country, and to possess themselves of the citadel.

The revengeful ask with an air of triumph, whether any one can possibly cherish feelings of kindness and affection towards his enemies, and love his neighbor as himself? The epicure complains of the rigid rules of sobriety and temperance which the Bible prescribes—the sensualist and voluptuary complain bitterly of its commands to crucify the flesh, and to abstain from those lusts which war against the soul. The worldly minded man cannot endure the mandate to divorce his affections from the world, and to lay up treasure in heaven. Nor is it at all strange that such men should feel an aversion to a system which robs them of their joys, blasts their prospects, and points them to the judgment day for their retribution. It is not surprising that they will not readily commit themselves to a guide whom they are sure will conduct them straight to an abyss of ruin. One is reluctant to expose himself to a light which lays open the miseries of his heart.

When the licentious are suddenly stopped in their career of wickedness by the bitter wailings of an afflicted conscience, and pause a moment in their down-hill course, and think of quitting the sink of vice and debauchery, the question they ask themselves is not—'Can I believe the Bible?' but—'Can I break off from my sins?—Can I deny myself the pleasures in which I have indulged? Have I resolution to change my manner of living, and to conform myself to the rule of life prescribed in the scriptures?' These are the heart-searching questions

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which the sinner asks himself; but, alas! he generally decides in the negative, and relapses into sin and indifference to his soul's eternal well-being.

I think that by this time all will allow that we are safe in coming to the conclusion that if the Bible threw no restraints on the passions, sceptics would be exceedingly rare. With all the difficulties which they pretend are attached to the Bible, they would find no difficulty in believing its other contents, however far some of them may exceed the loftiest reach of human reason. Let them but gratify their vile passions, unmolested by the dread of a future retribution, and they will readily agree to every thing else. It is the dread thought of eternity and eternal retribution that alarms their guilty fears—that so greatly disturbs their repose. Does not this satisfactorily account for the efforts of the profligate to persuade themselves that death is the termination of their existence, and that beyond the grave there is no judgment—no retribution?

I am justified, then, in saying that scepticism has its seat in the passions; that the gospel is rejected only because of the duties it enjoins, and that religion has no enemies but the licentious and profane.

3. Scepticism generally keeps pace with the passions. This is another evidence that it springs from the vices of men.

During the period of health and a vigorous flow of spirits, when the tide of pleasure runs high, scepticism is on the increase. Now is the jubilee of sinners, and these doubting philosophers lift up their heads in triumph, and boast their disregard of death. Why is this? Because they feel not his chilling touch, and hear not his heavy, melancholy tread in their dwelling, and fancy he is at a great distance. Let the scene change. Let them experience some great and unexpected reverse of fortune. Let the riches in which their hearts were set, or the sceptre in which they trusted be wrested from their grasp. Let disease stretch them on their couch. It is then they begin to feel the uncertainty and vanity of all terrestrial things: eternity, with its solemn certainties, rolls in view; the judgment seat appears in all the horrors of its rigid justice. What is the effect? Scepticism begins to reel and totter upon his throne, and falls before these dreadful realities like Dagon before the ark of God. In this moment of anxiety and alarm, their principles fail—their hearts misgive them—the bulwarks of their doubts are swept away like the sunbeams of autumn before the onrushing storm. Turn your eyes to that sinner on the bed of death. He was a sceptic before death laid his chill hand upon him; but he no longer cavils at the evidences of religion, nor revolts at its moral precepts. He now finds no difficulty in believing in God—in Jesus Christ—in a future, eternal retribution. What has wrought this sud-

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den revolution in his sentiments? No additional evidence of the truth of Christianity has been opened to his mind. The difficulties at which he cavilled have not been cleared up. He asked for no new proofs of religion; yet he finds no difficulty in believing in the Bible. He '*believes and trembles.*' And what, we ask again, has wrought this change? The answer is—Disease has touched his heart; it has subdued his passions, and terminated his debaucheries; and, in so doing, has extinguished his doubts; for they were in his passions!

Often has this very sinner, when in health, heard all his boasted objections against religion cleared up, one by one;—often, too, has he been pressed with the absurdities of his scepticism until he blushed with burning shame, and had not another word to say. Still he was not convinced. He felt not the difficulties of his system. *His* objections to Christianity were not reached; they were in his *heart*. But God has now reached them with the finger of disease, and laid them open to his frantic gaze; and being seen, have dissolved away into nothingness.

Now the truth rushes upon his soul. He reads his guilt and condemnation, and feels the deepest remorse. He presses the verge of eternity, and overwhelming ruin appears to be his certain doom. It is not to his companions in licentiousness and debauchery he looks for consolation now. If one ray of hope beams upon his agitated mind, through the dreadful darkness that surrounds him, it is derived from that religion which so lately he despised. Does he demand the proofs of this religion now? No, verily; it is the certainty of its truth that so alarms him. Of whom does he seek comfort, if not of that witling tribe who cavil at a religion they have never examined? It is the ministers of Jesus whom he used to revile, and that word of truth which until now he despised. Now the dream is past, and the realities of things begin to be felt. Affliction has stripped the flimsy covering from vice and broken the enchantment of its pleasures.

II. Ignorance is another source of scepticism, growing out of the preceding, and nearly allied to it.

The words of Tertullian concerning the heathen in his day, are quite applicable to many of our sceptics. "They condemn," said he, "what they do not understand; they blame what they have never examined, and what they know only by hearsay; they blaspheme what they are ignorant of, and they are ignorant of it, because they hate it too much to give themselves the trouble of searching into it. Nothing," he continues, "displays greater weakness than boldly to decide upon what we are ignorant of; all that religion requires of these frivolous and dissolute men, who oppose it so vehemently, is not to condemn before they are well acquainted with it."

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We have in the above short paragraph almost a full-length portrait of modern sceptics. It cannot be denied that those who exclaim most against religion, are almost entirely ignorant of it. The whole amount of their knowledge consists of a few half-remembered passages of scripture which they read in their boyhood. Their objections against the Bible are in keeping with their knowledge of it. They are stale objections, which have a thousand times been answered; undigested scraps which they have picked up from city sewers and loose reading. They are enemies to religion because religion is an enemy to their vices. Unable to rely on their own judgment, they are shamefully dependent on the authority of a few enemies of the cross, whose understanding and wit they admire, for the stale and vulgar objections which they urge against the Bible. They are the mere *echoes* of those witlings whom they make the oracles of their faith; they are retailers of the blasphemies of Voltaire, Paine, and Kneeland; having nothing to recommend them but a sprightly libertinism and an impertinent manner—who know how to repeat doubts, but are too ignorant to doubt themselves.

Were it not a subject too awful for levity, one would be tempted to amuse himself at a certain class of impertinent and conceited youth, who are clamorous preachers of scepticism to their profligate companions—who declaim with pertness against the stupidity of the believing multitude—who are ever ready to jest on the subject of religion—and who, by a disgusting effrontery, aim at a reputation for wit, which nothing but the shameful ignorance of their loud-laughing applauders could ascribe to them;—men of superficial talents, and too much devoted to pleasure to take time to think; who affect to represent Christianity as a pious fraud practised on the ignorant part of mankind by the priesthood!

The character of these sapient declaimers against religion, is in keeping with their creed. They are almost entirely immersed in sensuality, and would regret to have a spare moment to devote to a calm and honest investigation of the scriptures. They are generally men of superficial minds, and are utterly incapable of close reasoning.

Such are the men, and such their representations concerning a religion which has been established on the firmest basis—which has counted amongst its zealous advocates men of the most illustrious character and profound erudition—philosophers who have arrived at an honest conviction of its truth by a thorough examination of its evidences, and who have esteemed it their highest honor to be numbered among those who rely upon its facts, and anticipate its promised joys and blessings in another life.

[TO BE CONTINUED.]

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FREE MASONRY.—*LETTER I.*

Mr. Campbell—I AM a Free Mason. I can say "shibboleth." You have threatened an attack upon our fraternity. Strike, but hear me. Many are the battles which you have fought. Infidels, Jews, Catholics, and Protestants, have quailed before your prowess. You have lately given the Methodists a castigation, and now the Masonic and Odd Fellowship associations are coming under your rod. What meaneth this? But I will not question your right. You have resolved. In the meantime let me suggest a few things in support and protection of the Masonic temple.

First, its antiquity. Age is venerable. That must be right which has *existed* "time whereof the memory of man runneth not to the contrary." This must be a good argument, for I learned it from a preacher, a Methodist circuit rider, whom I heard not long since ridiculing "the new-fangled notions of the day," and exhorting his hearers to stick to the good old paths. A Presbyterian elder interrupted him by informing him that he was at a centenary anniversary of the Methodist church a year or two ago, and that the good old kirk of Scotland could number twice the years of the Wesleyan societies But my Episcopal neighbor says they are both in their non-age, and that no one need look for the origin of the true church at least later than Henry VIII.; while a Catholic Priest over the way laughs at the quarrel, and points to the ancient See of Rome as the apostolic and divinely established church. Now, Free Masonry stretches back far beyond them all, and in point of antiquity carries away the palm.

You know, of course, I suppose, that our fraternity dates its origin at least as far back as the days of Solomon. That wise king was himself the Master of a lodge, if not the founder of the first lodge.—What if history says nothing of so early an existence? Tradition is older than history, and the nature of the society requires its records to be preserved in a manner alike secure from the tooth of time and the gaze of *cowens* and the profane.

But Masonry is older than Solomon. It constituted the wisdom of Egypt which Moses learned; and no doubt beneath the everlasting Pyramids, where silence and secrecy reign, the mysteries of the Order were for ages preserved. It was this that made Moses a mighty prince and the greatest of lawgivers. Noah was a master workman, and the Ark a lodge. Shem, Ham, and Japheth, the fathers of the postdiluvian world, are recognized by all Free Masons as their ancient brothers. Tu-bal-cain was at least a fellow craft. Whether Adam was a Mason or not, I am not so certain. It seems probable he was not while he remained in the garden of Eden, as there was nobody to conceal the secret from but his wife. Yet the symbols of life, and of good and evil, the signs and names, the fig-leaf apron, and subsequently the "skin of a beast," or lamb-skin apron, all seem to indicate that the elements of the Order were at least taught to him—if, indeed, the so-called history of the creation is not a symbolic account of the origin of the Masonic Order. Josephus thinks Moses talked *philosophically*, perhaps mystically or masonically. So it is, if ever one becomes a Mason, he learns the import of that sublime sentence, "God said, Let there be light, and there was light." And until so brought to light,

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he is but ill prepared to interpret the book of Genesis, or debate the merits of Masonry. What canst thou say, Mr. Campbell, against so venerable an institution?

Next to its antiquity, I will mention the number and character of its patrons. This, too, is an argument I learned from the clergy.—General Jackson was a Mason. This is enough in our government. In thousands of places has that hero's funeral been preached, in city, town, village, and country; and proud and happy is the chosen minister who can hereafter tell it to his children that he preached the funeral of General Jackson. It is a pity it is known to what church he belonged. Then each could have had a chance for the honor. But he *was* a Mason. Our lodge has his name enrolled on her records, and the badge of mourning is yet worn by the brethren. Thousands of lodges have celebrated his obsequies." "Dust to dust, and ashes to ashes."

Who are the patrons of Masonry? Generals and Presidents, Magistrates and Clergy, Lawyers, Doctors, and Statesmen, "good men and true." Number the stars if you can, or the sands of the sea shore, then count the friends of Masonry. I have mentioned many of the ancient patrons of our Order in speaking of the antiquity of Masonry. I will now mention a few more. Enoch walked by the square and the plumb line, and left the world masonically. Melchisedec and Abraham recognized each other as members of the same fraternity. Solomon had the two Hirams to aid him, the one in the West, and the other in the South, while he presided over the East. But I will not enumerate the multitude who co-operated in rearing that splendid repository of the secrets of our Order. Not to be tedious, John the Baptist, and John the Evangelist, you know, were two Christian patrons of Free Masonry. If you do not know it, I can tell you. Our legends furnish the intelligence, and in consequence thereof we celebrate their birth-days. The example of these alone will save our institution from the charge of being anti-Christian.

Indulge me till another letter, and I will give you a third argument.

ZERUBBABEL.

FREE MASONRY.—*LETTER II.*

Mr. A. Campbell—A THIRD argument in favor of Masonry is derived from its mysteries. I am not going to violate my pledge. There is no chance to extract from me, even for the sake of supporting our institution itself, one *letter* or *syllable* of the esoteric doctrine. In this I have the example of Pythagoras, and of a still greater. Jesus spoke in parables to those *without*, and only to such as had "eyes to see and ears to hear," was it given to know the secrets of the kingdom of heaven. Many great men, prophets, and righteous men, have desired to see and hear the hidden things of our Order, and have not been able. One glance behind the veil has often been craved, but this cannot be granted. Great, great, indeed, is the mystery of Free Masonry! I heard a preacher, on taking one of the higher degrees, exclaim with astonishment, "Well, I am now thoroughly convinced of the divine origin of Masonry. It gives me light about the Bible which I never could have got any other way." The preachers in these parts are nearly all Masons.

But I do not found my argument so much upon the nature of our

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secrets as upon the fact that we have secrets. What religious institution has not an inner as well as an outer temple? Closed doors are not peculiar to Masons and Methodists. The disciples met together in one place and shut the door. Whether they had a "Tyler" or not, the historian does not inform us; but our tradition supplies the defect. Does not our Lord promise to lead the blind by a way they know not? All the orthodox churches, at least, hold to a secret and mysterious transition from darkness to light, in the conversion of a sinner. You may deny the doctrine, but my evangelical friends will bear me out in saying you are in darkness even until now; and I must also inform the unitiated of my evangelical friends too, that Masonry teaches this most essential doctrine in a most striking manner Many of them know it already; hence they love the lodge, and go there for "more light." There the *tapers* of truth are burning, by which they are guided to behold the great luminaries of the world. It is true, Mr. Campbell, that it is by a Masonic candle that the page of inspiration is to be understandingly read.

No one need think to deny that we have any secrets; or if we have, that they are worth keeping. The blind cannot see. Old things must pass away and all things become new. *We* know it, Mr. Campbell. We have *seen, heard, felt.* We have *experience* with us. It must not be doubted. We have found the white stone with a name written thereon, illegible save to the initiated. We have passed between the pillars of Solomon's Temple, *Jachin* and *Boaz.* We have entered the *Sanctum Sanctorum*—have visited the *private chamber* of our ancient Grand Master, and penetrated those *subterranean* repositories of treasures of wisdom and knowledge, which Solomon in his wisdom devised and constructed for the benefit of future ages. We have been *Knights* in the pursuit of truth, and travelled over various *dominions*, and have learned *magna est veritas et prevalebit.*

Sublimity and awe must be associated with an object to produce the feeling of veneration in worship. Darkness adds to sublimity. Hence mysteries are so common in all religions. Darkness covers the pavilion of the God of the Jewish Prophets. Both the Tabernacle and the Temple were so constructed that the arc and the mercy-seat, with the shadowing wings of the cherubim, constituting the earthly throne of Jehovah, were shut out from the light of day, and never approached but at stated times, by a particular individual, in the most solemn manner. Majesty is always retiring, and loses its influence by familiarity. There is much truth in the saying that "Ignorance is the mother of Devotion." When the frogs in the fable became acquainted with the Deity whom Jupiter had sent amongst them, they immediately denied his divinity and contemned his authority. Had the ***** of wood not been exposed to their gaze, but enclosed in a case, and furnished with sentinels to proclaim its wonders, and to vouchsafe to those desirous of it, occasional glimpses of the concealed excellence and reverence, the croakers no doubt would have continued their devotion.

Mr. Campbell, it is the visible darkness in the door of the Masonic Temple, that induces so many persons to enter. Even those who affect to disbelieve in the existence of Masonic secrets, still, like Mrs. Caudle teasing her husband, wish to know. There is no person

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who has not occasionally felt a disposition to penetrate the gloom.—Inaccessible hills, deep valleys, shady groves, dark caverns, and garret rooms, are the dwelling places of the genius of Masonry—and men of curious minds will resort thither. And besides this, there is an irresistible propensity in man, occasionally at least, to be *blindfold*, in order to experience the strange sensation of walking without eyes.

Adieu till another moon,

ZERUBBABEL.

RONGE'S LETTER TO THE INFERIOR CLERGY.

Friends and former Colleagues,

Before writing these words to you, I asked myself, Shall I be listened to by those to whom I am about to speak? or shall my invitations strike in vain upon their ears? No, they will not strike in vain upon their ears. I feel it and I know it, friends and former colleagues. You, the so-called inferior clergy, have been hitherto but little, if at all addressed; because, although you constitute the real ground-work and the strength of the ecclesiastical body, you have been, and you are held to be a mass inaccessible to moral freedom—in fact, morally dead. But I have been compelled, by sense of duty, and by love of my country, to address you; and besides, I speak to you at a time when the laity themselves—the congregations—think and act, not according to the dead letter, but in agreement with the spirit of religion. Can it then be that you, the priests, the teachers of the people, unlike them, can choose supinely to remain in circumstances of blind surrender of your judgment? Can you alone, and without exception, be so deeply sunk in slavery to Rome and the deadness of the letter, that it is no longer possible for you to rise and shake your spirits free? This I neither can nor will believe, for this were to believe you had forgotten to be men—it were to doubt the triumph of the kingdom of Christ—the triumph of righteousness—it were to doubt the improvement and advancement of society, which you are imperatively called on to promote. O! I have better thoughts of you, for I have suffered, and still suffer with you; I know the giant yoke you wear, and to wear which is accounted (to you?) as the fulfilment of a most sacred duty—as a merit—as *religion*. Many a one of you has lamented to me, that the pain of blinded, passive slavery to Rome burned in his bosom; and I know how many among you writhe in desperation, and await with longing the hour that is to set them free. It is, therefore, upon you, and the triumphant strength of a glorious cause, that I ground my confidence of an assured result. I know full well you will not *all*, of one accord, and at my earliest word, strike off the shameful fetters of the Roman despotism, and stand forth as independent German priests—although each one must feel that there is inspiration in the very thought—but I entertain the hope that many a one may be roused from stupefaction at my call—that many a timid one may be encouraged, and many a dazzled eye restored to clearer vision—that many among you, moved by example, will dare to cast a bold and fearless glance within; and having done so, with a cry of grief, a cry of horror at your condition, to stride forward to the contest

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which is to make you once more *men!* It is to that that I invite you; you must become men—independent men, for the sake of our holy religion, for your own sakes, and for the happiness of our common Fatherland.—I invoke your manhood! You must become men, filled with a sense of your great dignity as such, as well as with the importance of your mission—glowing with active zeal for the spiritual and moral elevation of the nations of the earth! you must become men full of love to your calling—burning to secure the happiness of your fellow mortals!—men of holy ardor to establish the rights of all your fellow-citizens without distinction—full of holy ardor for the bringing in of the reign of righteousness and brotherly love among all the children of men; men full of ardor to exhibit your convictions in your actions—to turn your words to truth and actual realization, that all men may become brothers—as the children of one Father. In obedience to your calling you must become such men. But you are not so at present—you are the hirelings of the Pope! Yes, you are hirelings, without a feeling of your dignity as men, or of the importance of your mission, although you call yourselves the chosen, honored, and consecrated servants of the Lord! You do not glow with zeal for the honor, the moral freedom, the welfare of your fellow citizens; you even grind down the bourgeoise and peasantry, who number in their ranks your parents and their families—by whose sweat you are supported; and *anathematize* them when they raise their heads, impatient of Roman interference with their consciences. You feast, while they are hungry; you riot, while they pine! Is this falsehood? See here a Bishop with 40,000 annual dollars, (£6,000)—religious institutions with incalculable wealth, and not far from them a poor weaver who can hardly earn five silver groschens (6d.) weekly for himself and his family! You are not filled with holy ardor to spread abroad righteousness, truth, and light—although from desk to pulpit you deceitfully proclaim "With us alone are truth, peace, civilization, education, and moral freedom; we are the trusty friends and guards of the nations; it is to us that they must commit their faith, in order after earthly toil to become blessed!" Far rather do many of you labor, some conspicuously, others unconspicuously, to promulgate superstition, darkness, and spiritual bondage! You will say to me, 'Bring proof, bring proof;' and proof you shall have a hundred fold—*the fruits of your words and of your actions!* Look to your own consecrated class. What *corruption!* Look to the nations. What *misery!* 'A good tree cannot bear evil fruit." The corruption of your consecrated order is the fruit of your soul killing servitude to your superiors; the misery of the nations is, for the most part, the result of your oppression. The pressure under which you yourselves languish is fearful and unspeakable, for you have been robbed of freedom in the exercise of reason, will, and affection! You are slaves, and therefore wish your fellow citizens to share your bondage. Your spirit lies enchained by despotic bulls and edicts:—the unfettered flight of thought is restrained by curses. Your reason is the venal slave of selfishness and terror. The so called Romish Church—more properly Rome's *despotism*, has placed your faith in such narrow bounds that you are forced to tremble at each rising thought, and ask if it be "orthodox?" for these bounds of faith are beset by fiends who threaten your salvation when your

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spirit thinks to overstep them. Is it not so? Does not the fear of devils and of hell exert a widely greater influence than the love of God and of your fellow-men? And what absurdities are you not commanded to believe and teach!

You have further been deprived of your *free agency*. You must yield blind obedience to your superiors; and this requirement of passive, blind obedience, is the prime injunction of the Roman Church! Without this blind obedience, all your virtues are of no avail—without it you are criminals. The Roman Church, that kindly mother, has seized your rights as men; you have not, as my example may convince you, even such privileges as are accorded to the worst of criminals in your Fatherland. And of whom is this church composed? You tremble before her and her edicts. Do you know that it is before yourselves you tremble! For you no less belong to the church than those among your colleagues, who sit in the chapel-houses or in the episcopal seats;—no less than the Italian Bishop who is called the Pope! Have you forgott n that your colleagues, to whom you are now required to offer almost idolatrous regard, neither were, nor wished to be, above yourselves in the early centuries of Christianity? Have you forgotten that the bishops and priests of those days were chosen from among the congregations—that is, the people; and that *the people* sat in council with them both? The inferior clergy had their synods even in the gloomy centuries of the middle ages, and when they acted in concert, could give due weight to their desires. And what have you now in the nineteenth century? Lordly presbyterial assemblies!! Each one among you fears to utter an honest word in presence of a *right reverend* brother. You are mere automata! You have no will in opposition to your superiors. *Demand your rights as men!*

Your *freedom of affection* also has been destroyed; your heart is stifled and perverted. And how? Shall I hesitate freely to speak out, because I may subject myself to suspicion—because I may expose myself to the attacks of vulgar minded men? Ah! no; the principle at stake is too important, too elevated, and too holy; it involves the nature's highest ordinance—the holiest concerns of man; from it depends the happiness, the welfare of many millions—the virtue, honor, and freedom of the nation; so that I would gladly expose myself on its account to suspicion and attack! It is *love*, *marriage*, and the *family tie*; you have been robbed of these—robbed of them by the rule of celibacy! It is by this rule that your affections are stifled and perverted. Yes, your hearts are corrupted by the ordinance of celibacy, which has no warrant in the gospel, but has been introduced with blood and murder by an imperious Pope. This ordinance deprives you of your claim to the possession of a virtuous wife, whose love would render you far happier and more honorable; it robs you of the joys, the hopes, the love, which bless the family tie: it impoverishes and desolates your breast. This ordinance demoralizes your natural instinct, hands you over to those outcasts of womankind, through whom so many fall into the deepest mire of immorality, and become an offence and mockery to their congregations. This ordinance deprives you of the stamp of open manliness, and makes you *hypocrites!*

If the free exercise of reason, will, and affection, have been taken

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from you, what have you left worth living for? Can your luxurious tables compensate for the loss of life's best blessings? Compensate! when your feast is interrupted by the needy, wretched cries of thousands of your starving fellow-creatures! or are your revels only seasoned by the groans of your necessitous brethren? You call yourselves the fathers, the teachers of the people; arise, then, conduct yourselves as such, and help to extricate them from the depth of spiritual and physical misery! Such is your duty, before all others. But how can you help them, do you ask? Not by the bit of silver thrown to the poor man with an ostentatious air, which in most instances tends to lower or extinguish self-respect; and is, besides, but as a drop in the great furnace Stand forth against the despotism of Rome; abolish superstition, that barrier to free agency, and the free practice of virtue; break down the dishonoring restrictions upon conscience and religion; contend for the spiritual and physical well-being of your fellow-citizens, and you will aid the people and yourselves! Yes, arise and burst the chains of cowardice and shame; tear asunder the web of dissimulation which Rome has woven round you, and become unfettered honest priests—true teachers of the German people! You will become every thing! for the present you are *nothing;* become *men!* attain at last to the conviction that the priests exist for the people, and not the people for the priests; that Christ established his religion, and enjoined brotherly love, that mankind might be rendered holy and happy even while on earth; and that it is not his wish that they should pine in soul and body here, in order to be saved at last, as Romish despotism teaches; dare to achieve this conviction, and act upon it as in duty bound! Cast off the silly bigotry with which Rome knows how to inoculate you, and live and labor, not for Rome's Bishop and her ambitious Prelates, but with and for your fellow-citizens!

Seek rather to attain an honorable place among your fellow-citizens, and their respect and love—by activity, unblemished character, and a virtuous life,—than to waylay or supplicate an indolent and hateful benefice. Scorn at length that slave-like prejudice which would rather follow in the worshipful foot-print of its right reverend master, than listen to the unbiassed judgment and opinion of a freeman! Venture to contend for your own and the people's independence and moral freedom. You will be cordially supported by your fellow-citizens! Employ the pulpit, the confessional,* and the teacher's desk, which long have been abused for the darkening and degrading of your countrymen—for their improvement and emancipation! *With* and *by* the people you may have become independent. Assist, therefore, first of all, in emancipating the national schools, and in securing for the community the free choice of pastors, and keep abreast of the spirit of the people and of the times. Yes, yes, go hand in hand with your people, and you will be invincible—you will work wonders!

Am I dreaming? Look into the world and mark the result of temperance societies! Here, to a certain extent, you have aided in the moral improvement of the people, although many of you have employ-

* It must be borne in mind that this letter is of prior date to Ronge's Justification, in which he unhesitatingly condemns the use of the Confessional.—*Translator.*

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ed means by which your congregations have been more injured than they could have been by the most intoxicating drink.

Do you fear the Chapters, the Bishops, the Pope? All these are powerless without you;—in you alone their strength consists;—their despotism has been erected on your cowardice and ignorance. Demand general councils, and hold them, as they once were held, in union with your congregations. Demand of your spiritual superiors that they rule according to law and privilege, and not after their own caprice; be no longer their tame and passive slaves.

Do not allow yourselves to be deceived by the apparent growth of the hierarchy. It will, it must fall; for its watchwords are *retrogression* and *degradation*, while Providence has ordained *improvement* for the world—'Be ye therefore perfect, as my Father in heaven is perfect.'

Do not allow yourselves to be persuaded that the ecclesiastical power is increasing, because you hear of numerous conversions to the Romish creed in individual German States! The nation must and shall learn that these conversions are, for the most part, brought about by the intrigues and money of the Jesuits—by money which these spiritual and consecrated bands of freebooters of the Roman hierarchy wring from the poor by means of Rosary and Prayer Associations, and of which they rob the rich by mortmain. When our people shall have learned this—when they shall have discovered how fearfully all that they hold most sacred—their *religion*—is abused by the Romish church, they will cast off Rome and her hypocrites with inexorable indignation. Still you may object, 'A great portion of our people is more attached than ever to the formal mummeries of Rome—to the doctrine of works; they hasten more than ever to places of pilgrimage and indulgence, and these processions are not confined to the ignorant populace, but are joined by educated wives and maidens, while the younger clergy are full of fanaticism! Does not this indicate the increase and the triumph of the Romish creed?' Such phenomena there are, indeed—phenomena belonging to the sixteenth, not the nineteenth century; but these phenomena are the curse upon your cowardice, the consequence of a want of moral courage to contend against the hirelings of the Pope. You have not dared encounter these Roman wolves in German fleeces; you have not dared to honor God and the truth; you have not dared to sacrifice your benefices to your heart's convictions, to the welfare of your congregations—of the nation! The slaves of Rome have therefore been enabled to rule at pleasure in the Catholic States in Germany, speaking big words—shamefully insulting and intriguing—disseminating darkness and superstition. They have been free to rage in their congregations, to mislead, unpunished and unchecked, the credulous multitude, and to excite them and the younger clergy to fanaticism; they have been at liberty to proclaim the grossest abuses as the actual substance of Christianity, announcing follies and absurdities as Christian truths—for it is but seldom that any one, now and then, has ventured to raise his voice against them, or, at least, it has been speedily reduced to silence when once raised.

Hence the insolence of these creatures of Rome, who dare, with unblushing front, here in the midst of Germany, to call the greater part of the nation, which refuses to do them homage—*a vulgar mob!* But, woe to them! the day has dawned at length; the mask of their

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hypocrisy will be torn aside; the confidence betrayed of our people and the younger clergy will burst forth in flames of merited indignation; truth will shed a purer and a purer light, until at last the lying fabric shall fall down, and the rotten timbers of the hierarchy shall crumble into dust! For it cannot be that the spirit of truth and justice and brotherly love is to be quenched forever—the spirit which Christ promised to his church, and not to Romish ambition—'The spirit remains with you till the end, and the spirit will make you free.' But you must seek for and follow after this spirit; then you shall have naught to fear. You shall triumph. This spirit will not greet you on your silken couches of indolence. He will not visit your licentious pillows. The Spirit discovers himself now and ever, as formerly, working in and through human agents. Strive earnestly and zealously for intellectual advancement and moral freedom, in union with your fellow-men; lend a ready ear to the cries of the needy; enter heartily into the wishes of your fellow citizens; and you shall find the Holy Spirit, who shall declare himself to you; you shall hear him in the voice in the call of your people, of your native country. The nation calls you now to a great and holy work. 'You must,' such is the call, 'cast off the degrading and unchristian despotism of the Roman Bishop; you must, in union, with your fellow-citizens, the laity, restore, without fear of men, the Christian catholic religion, in all its purity and simple elevation; you must establish a German catholic (i. e. universal) Christian church; you must be no longer Romish, but honest German priests and teachers.' Such is the voice of your people—the call of your country! Will you obey the call? Will you begin the work without fear of men? O! I entreat you, I conjure you to obey the call; go promptly to the work now, while there is yet time! I beg of you to set to work, and I am not ashamed to beg, the boon is so elevated and important! I implore you in the name of our religion, for the sake of honor, independence, and the peace of Germany,—I implore you for your own sakes by your dignity, honor, virtue, —by your own happiness as men!

Some of you will object, 'But then we must cast off the Pope, and that were contrary to the gospel; for Christ says to Peter, 'Thou art a rock, and upon thee I will build my church;' Peter was Bishop of Rome, and the Pope is his successor.' What, brethren? Do you interpret the saying of the elevated founder of our religion according to the deadness of the letter? Are you not aware that Christ based his church on the faith and love of Peter, and of his other disciples and followers, but not upon his person? Do you not know that Rome has spared, and spares, no fraud to aggrandize herself, and that as history informs us, her prelates and her slaves have availed themselves of any means, however inadmissible, for the attainment of the self-same end? Do you not know that power and riches are the chief objects of the Court of Rome, and therefore must no Catholic either think or speak freely on religious matters; but, blindly, like an animal, embrace and act upon the opinions of its priests? Ah! you know all this and more; you know that you even are in direct opposition to the religion of Christ in bringing mankind under the unworthy dominion of the Pope, and in the degrading of your fellow-citizens; but you want the moral courage to shake yourselves free; you fear to lose your liveli-

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hood; you shrink from want and labor! Such fear is unworthy of the disciples of Christ and of the truth. As such, you ought to fear nothing so much as the degradation of yourselves and of your fellow-men, to which the Papal yoke constrains you; and it is, therefore, your most sacred duty to renounce the Pope, and to become the true priest of your people. Or are you, perhaps, not in a condition to promote the welfare and prosperity of your fellow-citizens? Do you require the aid of a distant Italian Bishop—of a foreign power? You are better able to promote it than a distant Italian Bishop—of a foreign power! You are better able to promote it than a distant Italian Bishop can be! Do you fear that the renunciation of Rome would lead to a discord? Certainly not; for we are men, and we will act like men! With manly energy and discretion, in union with our fellow-citizens, we will call together the communities, freely to deliberate and determine what steps are needful for us all. In such a work there is no room for discord, for violence is done away. Discord and violence are occasioned only by Roman despotism, which knows no other law than its own advantage and aggrandizement. The Roman hierarchy repels that German maiden from the altar, who gives her heart to one who owns a different creed; profanes the virgin modesty of our sisters by wanton questions under the cloak of religion; takes upon itself, here in the midst of Germany, to refuse the sacrament to mothers if their children be not nurtured in the faith of Rome; rages against all attempts at reconciliation between German Catholics and Protestants; it is the Romish church that will not hear of peace, however longed for by the people!

The Romish government has likewise brought us under an unchristian restraint, and introduced abuses into our religion, which lead to superstition and vice, and which deprives us of the blessings of the Christian doctrine. We must first of all sweep away these abuses; we must dismiss, as unintelligible to our people, from all the houses of God in Germany, the Latin language—that monument of our subserviency and spiritual bondage, that unholy constraint which outrages the clearest injunctions of the gospel; for Paul says, (1 Cor. xiv. 19.) 'I had rather speak five words with my understanding, than ten thousand in an unknown tongue;" and in the 23d verse he justly and directly denounces as madness the use of a foreign and unknown language. We must besides abolish the *confessional*, that moral torture-chamber, that degrading tribunal of inquisition, which stamps men hypocrites and blinded slaves to priestcraft—which expels from the supper of the Lord so many thousand Catholics, who nevertheless feel themselves invited; and which, without a warrant in the gospel, was first introduced by one of the most power-loving Popes, twelve hundred years after Jesus Christ. We must abolish all these mischievous contrivances of Rome, which are only intended for the extortion of money—which undermine true piety, and degrade the priest to a farmer and trafficker in salvation! The true and pure catholic Christian religion shall alone remain, and its fundamental law, the law of love, shall not only be expressed in words, but practically evinced in our dealings with all our fellow-men of every faith and creed.

I have been constrained, my friends, to address you in these few words, to which I have felt myself called by a sense of the duty

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imposed on me as a preacher of religion, as a disciple of the truth—these words, dictated by love to my fellow-citizens, and anxiety for their salvation, honor, and welfare—and love to yourselves who languish under the yoke of Rome! It depends now upon yourselves whether you will obey the call of your religion and of your fellow-citizens, and your improved convictions. Woe! woe! to you, who hear not this appeal, and rest in error and hypocrisy! The righteous indignation of your countrymen, who are awaking to consciousness, will condemn you in a voice of thunder, and the sentence will be indelibly engraved upon the page of history! The work, besides, will be achieved without you.

To you, who obey this call, eternal joy and blessing! You, who are armed with the moral courage of your calling, shun no labor and no sacrifice! Yes, eternal joy and blessing to you! Your own consciences will reward you; the love of your countrymen, the enduring gratitude of history, shall secure you a millennial fame!

LETTER FROM ELDER THOMAS CAMPBELL.

WILLIAM ISRAIL'S, *near Senecaville, June* 26, 1841.

ALEXANDER CAMPBELL:

My dear Son—I HAVE spent the last three weeks in teaching and visiting in the bounds of the churches of Stillwater, Barnesville, and Galway's Mills, and to-day arrived here. Next week I go on to Middletown, where I expect to spend the first week of July. I am sorry to say, I find the churches in this tract of country in a very poor unfruitful condition; poor scholars, poor practitioners in any thing like family training; and, of course, but poorly provided for church edification, and public reformation. Nor does there appear any possible way of obviating these killing evils, but by making the prescribed use of the holy scriptures, both in the closet, in the family and in the church. To this fundamental, this radical means of all Christian fruitfulness and perfection, my whole didactic labors are constantly directed. I am earnestly endeavoring to persuade the churches to assume the manifest descriptive form of Christian schools, and thus to resume their proper, original, descriptive character of disciples—disciples of Christ; which, technically resolved according to the philosophic and scholastic phraseology of the terms, was translated Christians. This version of the term, we are divinely informed, first took place in Antioch in Syria. Nor, indeed, could any version of the phrase "disciples of Christ," be more appropriate than that of Christians; for let the immediate teacher be whoever the Lord might please to employ, still he was to teach nothing of his own invention—nothing but what the Lord had commanded to be taught—but what the Holy Spirit dictated. Now this teaching was at the first and for a long time oral; and therefore could only be learned by hearing: but as soon as the whole was recorded and compacted by the proper authorities, then reading became the proper and established mode of Christian teaching, of religious instruction. There neither was nor could be thenceforth, any farther, authoritative oral dictation. Church edification, *thenceforth*, must, as far as verbal teaching was concerned, have

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been effected by reading the sacred record, with appropriate observations and exhortations. For this alone, containing all that the disciples were to believe and do in order to secure the continued enjoyment of the divine approbation, nothing farther could be necessary, but only to read it intelligibly and enforce it with the proper arguments, divinely furnished for that purpose. Now in order to accomplish this in the most efficient manner, the true literal and constructive meaning of words and phrases, and also the gramma ical and logical connexion of sentences and sentiments, should be made so evident that their reading may be so clearly understood, that its meaning may be fully and forcibly felt. And this would evidently require such profound attention, both on the part of the teacher and the taught, that on neither part it could be done by rote; but that, on the contrary, it would require on both sides, a previous and preparatory attention, in order to the aforesaid strict and intelligent perusal, that it might be duly understood and retained; without which all reading is but mere formal trifling. Now let the church take up its book, and read and study it thus, that so it may duly understand and retain it; and, in so doing, it will act in character—it will honor the Book of God, and will edify itself, and honor its Author; and thus enjoy the inestimable benefit, which it was divinely intended to convey, to the intelligent and attentive practical student. Thus will the church resume its proper character—that is, Christians. The school of Christ—scholars of Christ, would not henceforth shame its Master, through its stupid, wilful, shameful ignorance of his only Book. No, for instead of its present shameful sinful neglect of this its primary and all-important duty, every member would be every day studiously memorizing a competent portion of it for his daily edification and comfort—his meditation and conversation—the subject matter of his praise and prayer. These portions would in the family circle be rehearsed every evening for social edification, with appropriate remarks, prayers and praises; and certain other portions read with pertinent questions and observations; and also as preparative for church edification on the Lord's day having been previously appointed for that purpose.

On Lord's day morning, say at 10 o'clock, the church meets to spend three hours together, with a short interval, say half an hour. The worship commences with the celebration of the resurrection, by appropriate singing, prayer, reading, and singing. Here remark that in the four Evangelists we have five chapters upon the subject of the resurrection; so that if we choose to be directed by time, the great index to human affairs, we have a chapter for every first day in each month, even when there happens to be five.

After an hour spent in this most blissful exercise, in which we celebrate the happy event of our own justification in our Surety's resurrection, "who was delivered for our offences, and was raised again for our justification;" we may next proceed in the office of teaching, by reading correctly with proper explanatory remarks, practical observations, and suitable exhortations, the portions of holy scripture previously appointed. The disciples, in the mean time, all strictly attending with open books; that so they may not only be edified by the observations and exhortations, but also be duly instructed to read the scriptures correctly and intelligently; and thus, in due time, become

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duly acquainted with the Divine Book, which never can be the case in the present mode of proceeding. The exercise being over, let the disciples next proceed to commemorate the Lord's death This all-important subject being introduced by singing, then, after reading, with pertinent remarks, some portion of the sacred word, relative to this most solemn and interesting event, and commemorating it as divinely prescribed; and having concluded this part of the worship with singing, then, after appointing, with suitable remarks and exhortations, the lessons for the week, to be duly prepared for the next meeting, dismiss with singing and prayer—each at parting contributing something to the common stock for religious purposes, as God has prospered him. Thus would church edification cease to be done by proxy, and so become the common business of all concerned; every one, according to his ability and opportunity, thus laboring to promote his own edification, and also to contribute to that of others. And thus church edification becoming necessarily a church business, the overseers and rulers would be justly exempt from the herculean task of studying for the whole congregation; having henceforth only to attend to their appropriate official duties, of teaching and ruling, by directing the studies, correcting the mistakes, enforcing the duties, and so securing the proficiency of all concerned; rejecting the disobedient and unruly; thus preserving good order and decorum in the house of God. Thus would Christian edification become truly general and progressive, each doing and enjoying his part. And seeing that all enjoyment lies in employment, and that whatever a man sows that also shall he reap, both in quantity and quality, it would therefore appear impossible to imagine how Christian edification can otherwise be duly promoted and secured, than by thus availing ourselves of the due use of the holy scriptures, both publicly and privately. It would also appear that there is no other scriptural way of getting rid of what we generally call text-preaching; that is to attempt to edify the church by saying what we please, and so placing it all to the account of a detached sentence or two.

There appears, indeed, but two just and consistent ways of using the holy scriptures to edification. The one is the reading of them with respect to their due connexion; the other is, the taking of the amount of the divine testimony upon a particular topic, by collecting together into one view, the various passages that mention said topic, that by so doing we may duly ascertain the import of the divine testimony upon it, having the sum of the evidence fully before us. And this may be done to great advantage upon all subjects of special difficulty and importance: indeed, it is desirable thus to know the amount of the divine testimony upon every subject of supernatural revelation, as it is by this alone that we can know any thing certainly about them. Now in either of these ways of using the holy scriptures for public edification, we have done with the aforesaid text-preaching; for, in either, we come directly and immediately to the text itself to receive our instructions directly from it, contextually and grammatically understood. Nor does there appear any just and rational way of using the holy scriptures but one of these; for if we neither want to know the contents of a particular passage, nor yet of the whole book upon a particular subject, we have no particular use for the Bible at all; and

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if we should even use it without any particular object, as a book we had never seen, merely to know what it contains, our labors would produce nothing more than the combined result of the aforesaid discoveries; so that as far as the Bible is used at all, as a book of divine authority for any assignable or given purpose, it must necessarily be for one or other of the aforesaid. What remains, then, but that we use it in the best manner for promoting and securing these all-important purposes, and this we think we have clearly and definitely proposed in the premises. But would not the adoption of this or any other plan of procedure, look too much like a human form or liturgy? We answer in the negative. For there is nothing here proposed but what must be done by human agreement, if we act at all—viz. The time of the day to meet and spend together, and how we shall proceed in the use of the divinely appointed means for our edification, so that all things, that we ought to do, be done decently and in order—all things for the use of edifying according to the divine canon, 1 Cor. xiv. 26. As to the subject matter of our religious exercises, we propose nothing but what is divinely appointed. There is, we are sorry to see and hear it, a superstitious scrupulosity to which men are liable on both hands—pernicious extremes, against which we should be continually on our guard: wherefore, because much evil has been done by church articles, creeds, and formulas, therefore we will have no church records of any sort. We might just as well say, Because there have been so many private and public frauds committed by printing and writing, therefore we will abolish them—we will have nothing more to do with them—we will do all hereafter by memory and word of mouth. What a preposterous conclusion would this be? The very reverse should be adopted: viz.—That whereas we have heretofore committed ourselves, and been imposed upon by printing and writing, we will henceforth be very cautious what use we make of either. No voluntary society can be united, but by sentiment; nor co-operate for the purpose of its union, but in consequence of a certain agreement to act by certain rules: these, therefore, ought to be well and certainly known to all concerned. This being as plain as demonstration itself, every church should, of course, have a fair exhibit and an explicit record of its sentimental agreement, and rules of procedure for accomplishing the ends of its association; and this both for its own sake and that of the public: that by this means the members might fairly understand each other, and so be duly prepared to act in concert; also, that as a society they might defend themselves against misrepresentation: and lastly, for the complete satisfaction of all concerned, that such as were desirous to become members, might clearly understand the rules and sentiments which characterize the society, in and with which they were to be united. And who is there that sees not the justice and necessity of such a course, not only for these essential purposes just mentioned, but also for the special purpose of self-preservation, that said society be not a mere ephemeral production—the offspring and tenant of a day, liable to some destructive change every hour.

To prevent this fatal catastrophe, let its formative essential principles be well and truly defined, that they may be duly understood and defended; also, its rules of self-government and co-operation so clearly and definitely stated, that none can innocently mistake his duty.—

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Thus will the society be rendered interesting and intelligent—permanent and prosperous. Farewell. May the Lord bless our humble labors for these all-important purposes! I remain, my dear son, your affectionate father and fellow-servant in the good cause.

THOMAS CAMPBELL.

THE EDICT OF THE EMPEROR OF CHINA,

RELATIVE TO CHRISTIANITY AND CHRISTIANS.

Keying, Imperial Commissioner, and Viceroy of Canton and Kwang-se Provinces, respectfully memorializes [the Emperor] as follows:—

It appears that the religion of the Lord of heaven is honored and observed by the various nations of Europe, mainly with the view of exhorting to the practice of virtue and repressing vice. Ever since the Ming dynasty it has made its way into China, and has not yet been prohibited; but because some of the adherents of that religion in China have repeatedly made a handle of their religion to act viciously, therefore the officers of government, on discovering the same, have punished them, as is on record. During the reign of the Emperor Keaking it was first determined to distinguish these and punish them for their offences, the sole object of which regulation was to prevent the professors of the said religion in China from practising wickedness, and not with a view of issuing prohibitions against the religion of foreign and European nations. Now, according to the request of the envoy of the French nation, Lagrene, that the virtuous professors of the said religion in China should be exonerated from blame, it appears suitable to accede thereto; and it is proper to request that henceforth, with regard to all persons, whether Chinese or foreigners, professing the religion of the Lord of heaven, who do not create disturbances, nor act improperly, it be humbly entreated of the imperial benevolence to grant that they be exonerated from blame. But if such persons resume their former ways, and, independently of their professions, commit other crimes and misdemeanors, then they will be dealt with according to existing laws. With regard to the French, and the subjects of other foreign nations, who profess the aforesaid religion, it is only permitted them to build churches at the five ports opened for foreign commerce, and they must not improperly enter the inner land to diffuse their faith. Should any offend against the regulations and overstep the boundaries, the local officers, as soon as they can apprehend them, shall immediately deliver them over to the Consuls of the different nations to be punished; but they must not rashly inflict upon them the punishment of death. This is in order to manifest a tender regard for the common people, so that the wheat and the chaff is not confusedly mixed together, and that reason and law may be equitably administered. That which is requested is, that the good and honest professors of the aforesaid religion may be exempted from punishment: it is reasonable, therefore, that a respectful memorial be presented, intreating that by the imperial favor the above suggestions may be carried into effect.

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On the 24th year of Toan Kwang, 11th month, 19th day, (December 28, 1844,) was received the imperial reply, saying—

"LET IT BE AS IS REQUESTED. RESPECT THIS."

On the 12th month, and the 25th day, (February 1, 1845,) the order arrived at Saochow, (capital of Keangnan.)

BAPTISM OF ONE HUNDRED AND THIRTY CONVERTED JEWS.

THE city of Saratoff, on the Volga, was recently the scene of a spectacle which, for magnificence, could scarcely be equalled by the cities of Western Europe. One hundred and thirty Jews, recently enrolled in the army, having expressed a desire to embrace the Greek Catholic faith, the fourth of June (O. S.) was appointed for their reception into the church. On that day, early in the morning, the liturgy was said in the Cerkieg, (cathedral of Saratoff.) the neophytes as not yet being baptized, and therefore unworthy to enter the holy place, and standing outside the door which faces the west. After the service the whole congregation, in procession with banner and music, followed by the Israelites two and two, proceeded to the banks of the Volga, where they were baptized in the usual form, after which they joined the congregation, and returned hand in hand to the cathedral, which, as now forming part of the Christian community, they entered, and the whole concluded with an impressive discourse by the priest. The whole place on the banks of the Volga was crowded with the people of all nations—Catholics, Lutherans, Mahomedans, and Pagans—who viewed the novel spectacle with amazement.—*Bremen Gazette.*

PARENTAL UNFAITHFULNESS.

How strange it is that the same parent who is so intent on the preferment of his children in the world, should be so utterly listless of their prospects, nor put forth one endeavor to obtain for them preferment in heaven—that he who would mourn over it as the sorest of his family trials, should one of them be bereft of any of the corporeal senses, yet should take it so easily, although none of them have a right sense of God or a right principle of godliness—that he, who would be so sorely astounded did any of his little ones perish in a conflagration or storm, should be so unmoved by all the fearful things that are reported of the region on the other side of death, where the fury of an incensed Lawgiver is poured upon all who have fled not to Christ as their refuge from the tempest, and they are made to lie down in the devouring fire and to dwell with everlasting burnings—that to avert from the objects of our tenderness the calamities, or to obtain for them the good things of this life, there shall be so much of care and of busy expedient, while not one practical measure is taken either to avert from them that calamity which is the most dreadful, or to secure for them that felicity which is the most glorious. Why there is indeed such obvious demonstration in all this of time being regarded as our all, and eternity being counted by us as nothing—so light an esteem in

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it of that God, an inheritance in whom we treat as of far less value for those who are dear to us than that they should be made richly to inherit the gifts of his providence—such a preference for ourselves, and for the fleeting generations that come after us, of the short lived creature to the Creator who endureth forever—as most strikingly to mark, even by the very loves and amiable sensibilities of our hearts, how profoundly immersed we are in the grossest carnality—that after all it is but an earthly horizon that bounds us, and an earthly platform we grovel on—that Nature, even in her best and most graceful exhibitions, gives manifest token of her fall, proving herself an exile from Paradise even in the kindest and most honest of the sympathies which belong to her—that, retaining though she does many soft and tender affinities for those of her own kind, she has been cast down and degraded beneath the high aim and desires of immortality—accursed even in her moods of greatest generosity, and evil in the very act of giving good gifts unto her children.—*Dr. Chalmers.*

From the Presbyterian.

CONFERENCE AT LIVERPOOL.

We recently published the call for a meeting to be held at Liverpool, for purposes of Christian union. The meeting was held on the 2d ult., and was attended by a number of distinguished clergymen, from the Free Church of Scotland, United Secession, Reformed Presbyterian, Original Seceders, Scottish Congregationalists, Wesleyan Methodists, Baptists, Irish Presbyterians, English Presbyterians, and Episcopalians. Among the latter were Baptist Noel and Mr. Bickersteth, although the Episcopalians generally discountenanced the meeting. The object was not a scheme for visible union by mutual concession, but friendly conference among evangelical Protestants, and, on the basis of those great cardinal truths in which they were agreed, united action in promoting the cause of evangelical Christianity. The meeting was one of deep and thrilling interest; and although its results are not yet fully made public, it was understood that with entire unanimity they adopted the following basis of union:—

1 The divine inspiration and authority of the Holy Scriptures.
2. The doctrine of the Trinity.
3. The utter depravity of human nature in consequence of the fall.
4. The incarnation and atonement of the Lord Jesus Christ.
5. Justification of the sinner by faith alone.
6. The work of the Holy Spirit in the conversion and sanctification of the sinner.
7. The divine ordinance of the Christian ministry, and the perpetuity and authority of the sacraments of baptism and the Lord's supper.
8. The right of private judgment in the interpretation of the Holy Scriptures.

The correspondent of the Edinburg Witness, under date of October 4th, gives the following pleasing account of the proceedings:—

For the reason stated in my previous communication, viz., that the meeting of Conference was private, I of course cannot give you any details regarding its proceedings. I may say, however, without vio-

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lating the understanding referred to, and generally—for it would be unpardonable not to seize the earliest opportunity for communicating the fact to the Christian world, who have been so deeply interested in the movement, and whose prayers in its behalf have been "ascending continually before God"—that the meeting has been *blessed*—blessed eminently and above all expectation—and gives fair promise of most signal and important results.

The conversation was well and appropriately commenced on Thursday by Mr. James Hamilton of London, and afterwards shared in by Dr. Cox, Dr John Brown, the Hon. Baptist Noel, Mr. Begg, Mr. Algernon Wells, Dr. Newton, Mr Ferguson, Mr. Hinton, Dr. Candlish, Sir Culling E Smith, Dr. Buchanan, Mr. Sherman, &c &c. The progress was wonderful. All spoke freely. No difficulties were kept back—no scruples concealed—every thing was brought aboveboard, looked at, and considered. And, as the result, when the basis of union came to be formally indicated, and resolutions expressive of its nature and objects drawn up, *complete unanimity* was found to obtain on *every point*. Many holy men were there—men of God—men of prayer—men strong in faith; but such were the most forward to confess how little, in this instance, their faith had been. They had scarce believed it possible to get over the difficulties which they saw lay in their way. And when, by the good hand of the Lord upon them, these difficulties *were* got over—mountains being brought low, and rough places made plain, they "were as men that dreamed. Their mouth was filled with laughter, and their tongue with singing"—(*literally*, for whenever the unanity was discovered, they, as with one accord, rose and praised the name of the Lord;) "Then," said they, "the Lord hath done great things for us, whereof we are glad."

Christian union will soon be something tangible. Lately so much has been *said* on the subject, and so little *done*, that many were beginning to regard the thing as a dream—as something which, while it might form a very pleasant topic to talk upon, would yet lead to no practical or important results. Such, we believe, will soon be convinced of their mistake. At the Conference, the members of no denomination abandoned, or in the slightest degree compromised, their distinctive principles; but all, recognizing the liberty of each to hold forth these, yet agreeing on those grand leading truths, which, thank God, they believe in common, resolved on a course of *united action*. There will, ere long, be something more than either words or feelings.

A great œcumenical conference is to be held next year in London, when every thing will be authoritatively determined on. Meanwhile, committees have been appointed, which will work into regular shape and detail, and consider the practical bearings of the various resolutions and suggestions of the preliminary Conference. May the Lord give them light and wisdom! We are convinced this is but the beginning of a mighty movement

Some may think I write too sanguinely. I am sure no one will think or say so who was *present*. I could name several who bear a name above their brethren for soberness and caution, and who, before the close of the Conference, expressed themselves more strongly than I have done. Indeed, it is not easy to see how any man with a heart *could* have been present without *feeling*, and that *irresistibly*, in the

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same way. The proceedings will, we trust, soon be in the hands of the public, as a special committee has been appointed to prepare them with that view.

News from the Churches.

A CAMPBELL IN MISSOURI.

☞ As it will doubtless be gratifying to our friends to hear of the reception of brother Campbell in Missouri, and also to learn something of the progress of the reformation in this growing young State, we publish in his absence on his Western tour, the subjoined letter of brother Allen. P.

BOON COUNTY, MISSOURI, November 3, 1845.

Brother Arny—As brother Campbell is now in Missouri, I will address this letter to you. You have doubtless learned that brother Campbell arrived in Columbia on the 16th ult. Our State meeting commenced the next morning, (Friday,) ond continued until Tuesday following. It was very numerously attended. On Lord's day it was supposed that four thousand persons were present, and at least one thousand partook of the Lord's supper. Brother Campbell spoke once a day for four days. On Monday he closed his labors in Columbia by a splendid address on education, and an appeal to his auditors in behalf of Bethany College, which was *responded* to by many present. On Monday evening he started West to meet his engagements in Upper Missouri. The weather was very fine throughout the meeting, and on Lord's day it was so pleasant that we worshipped in a grove adjoining town; so that every one who desired it, had an opportunity to hear brother Campbell.

One very intelligent Baptist brother united with us on the last day of our meeting.

One hundred and fifty-four churches were heard from, having eleven thousand seven hundred and fifteen members, with seventeen hundred and forty additions during the past year; forty-two churches reported to our meeting in 1844, were not heard from at this meeting; they had last year thirteen hundred and forty-two members, which, added to the above, would make thirteen thousand and fifty-seven members, and one hundred and ninety-six churches in the State. That, however, is but a partial account, as there are many churches in the State from which no intelligence has been received; neither was there any thing like a full report of the additions made since the last State meeting. It is generally believed, if we could hear from all the congregations in the State, there would be considerably upwards of fifteen thousand members.

On last Friday I met brother Campbell in Fayette, Howard county, where he addressed an immense congregation. The Methodist friends kindly tendered him the use of the College Chapel, the largest room in town, which was accepted.

The next day we went to Paris, about fifty miles, where brother C. addressed a large audience on Saturday night, Lord's day at 11 o'clock A. M., and at candle light. This morning we were compelled to take "the parting hand," brother C. going to Palmyra and Hannibal, and thence to Illinois. I reached home late this evening. One Presbyterian, and three from the world, who heard the word and believed, were baptized in the name of the Lord. Our Presbyterian friends let us worship in their large and commodious house. I take great pleasure in saying that brother Campbell has fully sustained himself; and, if possible, more than met public expectation in Missouri; and has had a very favorable hearing throughout the country. Our brethren, and the vast crowds of

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non-professors who heard him, were delighted with his efforts. It was pleasing to see so many of the different denominations in attendance, and who seemed, withbut few exceptions, much gratified; a few bigots opposed; but their number is so inconsiderable, it amounts to nothing.

I will send you a more full and particular account of our State meeting.

The next meeting was appointed to be held at Lexington, La Fayette county, and to commence on Friday before the 3d Lord's day in October, 1846. ——Affectionately your brother, T. M ALLEN.

P. S. Thirty preachers attended our meeting.

Troy, New York, September 11, 1845.

I have been requested by some leading brethren to give, through the Harbinger, some account of the state of the cause in this country. We had a general meeting in this city on the last Saturday and Lord's day in August. There were present a number of Elders and brethren, who represented the following churches:—Manchester, N. Y,, by Elder Reynolds, who reports that the church is well united, and enjoying usual prosperity; present number, about 50. Amsterdam, by Elder Joslin; the church has been organized within the past year, with prospects of success; present number 15. Pittstown, by Deacon J. Hoskins; well united and prosperous; five have recently been added; the church has remained firm amidst the most settled opposition until victory seems complete; present number, about 60. Troy, by the writer of this; union and harmony prevail; six or seven have been recently added; more attention to the word, preached, than we have ever witnessed before in this city; our prospects are encouraging; number 34. We have a small but convenient house in this city; the brethren have fitted it up very neatly the present season. At Pittstown they have a very large but an old-fashioned house, not very convenient, but much better than none. At Manchester they have built a neat and convenient house within the year past. We had anticipated hearing from the church at West Rupert, and also Pawlett, Vermont; but were disappointed, as none from those churches attended our meeting. The church, however, at Rupert, is quite numerous, and they have a good substantial brick house. Our meeting was well attended. We were favored with discourses on Saturday by brethren Joslin and Reynolds. Brother Joslin spoke well on the sufferings of Christ and Christians, and the glory that shall follow. Brother Reynolds edified the audience on the subject of our relation to God as his children by faith, and and the benefits of such relation. On Lord's day morning, at 10 o'clock, our house was crowded, when a discourse was given by the writer on the conversion of the Gentiles. In the afternoon a discourse was given before breaking the loaf, by brother Joslin, on Christian union. At half past 7, evening, brother Reynolds gave an excellent discourse on our being guided by the Lord; it was to me, and I presume to others, truly a refreshing time; and we parted, I believe, with renewed courage to hold on our way.

I wish to add that our prospects in this country are brightening; doors for the proclamation of the word are opening, and we hope yet to see the pure word of truth spread in this eastern country.

I am at present employed and sustained by the church in this city and Pittstown, to labor alternately in these, and in other places as I may find it convenient. I have been in the habit of visiting these places for eight years past, and desire to bear testimony to the faithfulness and liberality of the brethren. Would to the Lord we had more faithful laborers in the field.

Brother Campbell, if you think good to publish this, you will oblige many, and especially yours in the Lord, P. THOMAS.

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Fayette, Howard county, Missouri, October 6, 1845.

At a meeting at Freedom Meeting-House, in this county, commencing on Friday before the third Lord's day in July, there was one member received from the Baptists, and one immersed, and several by letter, and much good done. Preaching brethren present, old brother Marshall, from Kentucky, young brother Cooper, from do., and brother Farmer, Allen Wright, W. M. Burton, and myself. And the next Saturday a meeting commenced at Salt Creek, in this county. Present, same preaching brethren, except brother Wright, and it continued until Monday evening, and commenced again the next Lord's day and held until Tuesday evening. During the two meetings there were sixteen immersed—three from the Baptists. On the next Saturday a meeting commenced at Richland, in this county. Preachers present, old brother Marshall, brethren Church, W. M. Burton, and myself. The meeting lasted until Tuesday evening. There were twelve confessions, and one received from the Baptists. At a subsequent meeting at the same place two more confessions, and one from the Baptists; and afterwards, at Freedom and its neighborhood, there have been ten immersed, and several received by letter—making in all forty-seven additions in this county in two months, besides those by letter; and there had been additions at Richland, at almost every meeting this spring and summer previous to the date mentioned above. There is a much better feeling manifested by our Baptist brethren towards us than heretofore. At all the above meetings reported a number of them attended, and generally professed to be highly pleased with our course and preaching.

JOEL PREWITT.

Wooster, Ohio, September 3, 1845.

I will give you a line in short, in relation to the success of the gospel for some weeks past, in my travels. After my return from Pennsylvania, I held a meeting in Randolph, Portage county; at which 14 were immersed. A few days before this, brother J. Hartzell and myself held two meetings, one in New Baltimore, and the other at Lima; at one, 6; and at the other, 7 were immersed. At the meeting in Knox county, Ohio, to which I started when you were in Wooster, 17 immersed, one united from the Baptists, one from the Methodists, two from the Bible Christians, and some 5 persons reclaimed—26 in all. It was a joyful meeting to all.

J. H. JONES.

Chambers County, Alabama, September 21, 1845.

Brother Reeves has long been an intelligent and able minister among the Baptists; but a few weeks ago he renounced every thing but the unmixed word of God, and is now proclaiming the gospel in its primitive purity, and is "contending earnestly for the faith once delivered to the saints." A majority of all his churches go with him, and the prospect for the future seems to be flattering. Six months ago a teacher of the unmixed word had never been heard in this section of country; now there are two churches, and will be many. We want more light, and more of the teaching and writings of the Disciples.

THOMAS M. SLAUGHTER.

OBITUARY.

BETHANY COLLEGE, October 17, 1845.

BROTHER CAMPBELL:

My dear Sir—I AM called upon with a full, sad heart, as a last tribute of respect to the memory of him that has fallen, to record the death of an aged brother—JACOB WARRINNER—a man loved most by those who knew him best, and dearest to those who tried him longest. In Ray county, Missouri, on the night of the 12th of September, in the bosom of his family, beneath his own humble roof, he fell asleep; and while the starry train kept the vigils of the night, his spirit was borne to its rest.

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At the request of his affectionate family and surviving friends, I subjoin the following brief sketch of the life of this noble man, and have only room to regret that I cannot be more minute as to his early history.

At an early period of life, in the State of Kentucky, the scene of his first public efforts, he engaged as a warm and able advocate, in the defence of the principles of the Baptist church. These he continued to maintain, for many years, with great success and much credit to himself. But being possessed of a noble and independent mind, with powers deeply penetrating, and capable of the clearest discrimination and most accurate analysis, he was destined yet to engage in a nobler field of action. He was yet to be lured by the charms of ennobling truth, from a circle of numerous friends, to forego the smiles and caresses of those whom he loved, for the advocacy of a cause—the sublimest and best that ever attracted the attention of earth or heaven.

The reformation of the nineteenth century had taken its stand far above the lowering horizon of the religious world, and like the sun stepping forth from the gloom of the night to walk in his path of day, it was beginning to give light to the land over which it had risen to set no more. The sons of Kentucky were not the last to acknowledge its claims, and to identify their fortunes with its fortune. Among the first and best of these was heard the voice of our brother, over the painful news of whose demise we can but pause and weep. He now became the fearless champion of those principles which were his delight in prosperity, his comfort in adversity, and his solace in the moment of death. He was one of the earliest readers and greatest admirers of the Christian Baptist. Often when in the circle of his family have I observed the care with which the pages of this priceless volume were preserved; all of which still exhibited the clear indications of a careful and critical reading: and now, like their worthy possessor, having grown ancient by use, they seemed ready to be laid away.

Many years since, he emigrated to the State of Mi-souri, and here laid the scene of his future and final career. He had much at stake, and felt a deep and permanent interest in the religious prosperity of this growing State. He engaged in the proclamation of the gospel with a zeal and fervor which must forever embalm the memory of this devoted man, in the holiest recollections of all for whom he toiled. This he continued to prosecute with continued success, as his humble fortune afforded opportunity, till he was called to share the joys of a purer clime.

I knew him well, and often have I remarked the fact, that I never seemed to have so exalted a view of the dignity and importance of Christianity, as when I heard it plead by this lamented brother He was truly a noble example of that dignity, gravity, and piety, which are the only genuine and unfading ornaments of the preacher of the gospel of Christ. His language was the language of the heart and eternity. Mingled with the imagery of a chaste and elevated imagination, his preaching was of that persuasive and impressive kind, which never fails to leave the most enduring traces, and to produce those results only, which rejoice the heart and make glad the city of God. But, alas! the melody of that voice has ceased to charm us. No more shall the eloquence of that tongue hestir our bosoms, nor the expressions of that heart move to tears. Sweet be thy repose, departed brother, till thou shalt wake to renew thy lays in eternity!

Around the tomb of Jacob Warrinner, may the widow weep and the orphan shed its tears. In him, indeed, they have lost a friend His joy and his prosperity were the joy and prosperity of the poor and needy. Their sorrow and their grief never spake to his kind heart in vain. He could weep with those that wept, and feel with those that felt.

May the God of Abrahaim, Isaac, and Jacob—the God of the good in every land, in every clime, who guided his bark to a good old age, and then took him to himself, be a husband to his widow and a father to his orphan children, and may they all tread in the pious steps of their worthy father, that with him at last, they may rest in peace, with him may wake to eternal life, never, never to be parted more!

Fraternally in the Lord,

M. E. LARD.

Tribute of Respect to the Memory of JAMES A. YOUNG.

AT a regular meeting of the American Literary Institute, Bethany College, 31st October, 1845, the following resolutions were presented by E J. EARLE, and unamously adopted:—

Whereas we have lately received intelligence of the death of Mr. JAMES A. YOUNG, formerly a member of this Society; who occupied the highest rank, both as a Christian and a gentleman, and whose amiable disposition and correct deportment, secured the esteem of all who knew him—

Resolved, That while we deeply sympathize with his family in their bereavement, we rejoice in the belief that he has exchanged his earthly tabernacle for "a house not made with hands eternal in the heavens."

Resolved, That as a token of respect to his memory, the members of this Society wear the customary badge of mourning for the period of thirty days, and that the business of the evening be suspended.

Resolved, That a copy of these resolutions be transmitted to the relatives of the deceased, and also to the Millennial Harbinger for publication.

The Society then adjourned.

M. E LARD, *Presdt.*

T. J. MELLISH, *Sec. pro tem.*

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